

# Gospel Herald

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## Thought for the Week

Eyes that revel in mountains, that see the birds, that gaze at stars, that try to pierce the blue can never again be satisfied with mire and filth.

—E.

*A Hindu converted to Christ said: "Christ is the voice that answered out of the dark." He who walks in Christ will not stumble.*

## A Christian Light in a Confused World

By J. D. Graber

The opening words of Guy F. Herberger's recent book, *The Way of the Cross in Human Relations* are as follows: "It is obvious to nearly everyone that ours is a confused world, although not all are agreed on the cause or the nature of the confusion." Perhaps "confusion" is just another word for "lost." There is a legendary story about Daniel Boone in which the great explorer and scout says, "I have never been lost, but I was once confused for three days."

We sometimes hear our present generation referred to as a generation that has lost its way. This can only mean that ultimate destination is unknown and that the means of getting there are likewise obscure. The most vivid description of modern man's futile groping after meaning and reality says "he is like a blind man trying to catch a black cat in a dark cellar at midnight."

### Confused Values

A practical joker once broke into a hardware store and amused himself by interchanging price tags. The next day customers were astonished to find a refrigerator for ten cents, a paring knife for three hundred dollars, a seventy-five dollar hammer and a power mower for a quarter. Is this what has happened to the values of our time?

Esau sold his birthright for a mess of pottage and how commonly do we see mere crass appetite being satisfied at the expense of some spiritual value. "But I have to eat," says the man who thus tries to justify unethical business practices in order to make a profit. He is right if eating is the supreme value. Of course if a man doesn't eat, he dies; but who said he has to live? There are some values greater than life itself.

It is told that Mr. Gandhi of India once upbraided a group of industrialists for exploiting the helpless men and

women in their employ. They retorted, "But we have to live." Mr. Gandhi quickly asked, "Why?" This brought a new dimension into the conversation, the dimension of values. Society might be better off if some people would die. Unless I make a contribution to my fellow men, unless I am actually good for something, why should I encumber the ground? This is not saying that the hopelessly sick, the old and helpless, the no longer productive should be quietly put out of the way. Not at all, because there are values of love, obligation, unselfishly serving those in need, yes, life itself—all values that outweigh money or any merely practical considerations. But when I judge myself I have no right to live as a parasite on society, making no contribution to the welfare of society, content with mere living and enjoying the luxuries of life.

## The Snares of God

By MIRIAM SIEBER LIND

When God doth give to thee,  
O soul—whether it be  
A grief too sharp for sharing—  
A joy too piercing to impart—  
A sudden friend, knowing, caring,  
Speaking to the inmost heart—  
Or His own Presence  
Inly radiant  
Lighting up glory in loss,  
Fullness in want—  
When God gives thus to thee  
Ask not, "Why should it be?"  
Only rejoice  
That, stumbling on the snare  
Of joy or pain,  
You fall into His care!  
Scottdale, Pa.

### Life's Purpose

What is the meaning of life? This is a most crucial question. It is because the answer to this question is not clear that there is so much confusion among mankind. Categorically we can say that God is trying to produce Christlike character in us, trying to form the image of Christ in us. The goal of all being is to become like Christ and the end of our striving is to appear blameless in the presence of God. Accept this meaning for life, this philosophy of life, if you please, and then confusion vanishes. The parts fall into their rightful places and things take on meaning.

Suffering and pain—these are the great tragedies of life if happiness and enjoyment are the goals. But if the refinement of character is the purpose, then fire itself has meaning—the fire that refines the gold. “Beloved, think it not strange concerning the fiery trial which is to try [test or refine] you, as though some strange thing happened unto you,” says the Apostle Peter (1 Pet. 4:12). No, suffering and tragedy are no cause for confusion to the child of God who understands what God is trying to do. But these are great temptations and how often we fail. I knew a man who returned to his house from the funeral of his young daughter, who had been the idol of his heart. (I use the word “idol” with significant meaning here.) In his grief he tore the picture of Christ from the wall of his home and trampled it underfoot. This poor man had lost his way. He could not synchronize stark tragedy with his understanding of God’s purpose in his life or in the life of his deceased daughter. If they crucified Christ, what may I expect of life? “That I may know him,” says Paul, “. . . and the fellowship of his sufferings, being made conformable unto his death” (Phil. 3:10). Thus pain and suffering make sense; they have a deep purpose and I am not confused and in despair when tragedy strikes.

### The Long View

In Psalm 73 David was confused because he could not see beyond the immediate situation. “My feet . . . had well nigh slipped,” he confesses, “when I saw the prosperity of the wicked.” The wicked do not suffer. They wax rich and everything comes their way. But the godly have only persecution, pain, and trouble. In despair David complains, “verily I have cleansed my heart in vain.”

How did David solve the problem?

How did he get his inner confusion resolved? By getting the long view; by looking at the present in the perspective of eternity. “. . . until I went into the sanctuary of God; then understood I their end,” he said. God is working out in the world and in my life an eternal purpose and if I understand that, then everything that happens here and now takes on meaning in terms of that eternal purpose. In fact, what happens to me now will be seen to be not even important. Paul gives us the perfect answer in II Cor. 4:16 to 5:1. “Though our outward man perish, yet the inward man is renewed day by day,” he says. He calls present trouble, and he had serious trouble, “our light affliction, which . . . worketh for us . . . [an] eternal weight of glory.” He can do this because he does not look at the things which are seen but at the things which are eternal. He takes the long view, in other words; he keeps the present in the perspective of eternity. “For we know” [there is no confusion here] “that if our earthly house . . . were dissolved, we have a building of God . . . eternal in the heavens.”

### Christ Is the Light

In the darkness of our confusion Christ is the light. He is the way as well as the truth and the life, and when our eyes behold Him light breaks forth. A Hindu converted to Christ thus described his experience: “Christ is the voice that answered out of the dark.” And then he went on to describe how Christ had illuminated the previously dark pathway and had set him on the road with clear purpose.

Another Hindu, Mr. Sharma, was advised by his Christian uncle that if he ever felt the need of light and direction in his life he should call on the name of Christ and ask Him to give light. Some years later in great extremity he called on Christ to give him light. Christ heard his prayer and granted him a vision of Himself bathed in an effulgent light, and the sin, the confusion, the darkness of his life were all driven away. Truly Christ is the light of the world, and he who walks with Him will not stumble. He will see beyond the present trials and perplexities of life and will see clearly right on through to the end of time and into eternity.

Elkhart, Ind.

*Fear of God and fear of sin are the two halves of nonconformity.—John Martin.*

## Our Readers Say—

For some time I have received rich blessing from the articles in the GOSPEL HERALD. Many times I have been tempted to write, but could not resist when Bro. Nelson E. Kauffman wrote on “Overcoming Our Weakness in Witnessing” (Dec. 9.) I have felt for a long time that the reason we aren’t winning more to Christ is that we act as if we weren’t too convinced ourselves and are so apologetic. If we stick to the Word, need we be apologetic? My soul was thrilled when I read the brother’s article. Let’s teach what the Bible teaches. No more, no less.

—Mrs. Amos Brubaker, Sweet Home, Oreg.

## Praise Is Comely

By GRACE CAIN

One day a two-year-old boy with a very limited vocabulary surprised his nursery teacher by climbing up on the nursery table and boldly announcing, “Now then, we’ll all praise the Lord.”

Verbal praising of the Lord, even an occasional amen, brings startled surprise in many congregations today.

Jesus faced the same problem. One day, when He passed the Mount of Olives on His way to Jerusalem, a whole multitude of His disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen. Luke 19:37. Some startled Pharisees standing by said, “Master, rebuke thy disciples” (Luke 19:39). How embarrassing! Praising the Lord right out in the open!

But Jesus answered: “I tell you that, if these should hold their peace, the stones would immediately cry out.”

The startled surprise of Pharisees and other skeptics didn’t keep people from praising the Lord in Bible days. Don’t let it hinder you now!

The Bible says that “praise is comely for the upright” (Psalm 33:1).

“Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name” (Psalm 100:4).

Seattle, Wash.

*The man who sells the souls of his fellow men for money certainly pays a high price for what he gets.—Walter E. Isenhour.*

### GOSPEL HERALD

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## EDITORIAL

### On Co-operation

You are living in a competitive world. The merchant speaks of the manager down the street as his "competitor." In the factory there is sometimes competition for an easier or better paying job. It may be that an element of competition can never be entirely eliminated from this life. But co-operative attitudes certainly should dominate.

You can develop co-operative attitudes as you share with another the Spirit of God. When two are possessed by the same Spirit, how can they help co-operating? This is what is meant by the Christian emphasis on love. If you soak up the worldly competitive spirit six days a week, you can hardly expect suddenly to become co-operative in your attitudes on Sunday. If you are "desirous of vain glory" in material things, you will probably not be prepared to restore a fallen brother in the spirit of meekness.

Co-operative attitudes do not come easily. We have likely soaked up more of the competitive world spirit than we realize. One should therefore use the helps which God has provided.

That is what prayer is for. Have you used prayer in the battle of the inward spirit? That is what the Christian assembly is for. Make the exhortation in song and teaching work for you.—M. L., in *Herald Adult Bible Studies*.

### Go and Teach

Preachers are called of God. This we all believe. God has laid His hand upon them and sent them forth to preach the Gospel. The church has ordained them and commissioned them to be ministers of the Word. We do not approve of a young man's selection of the ministry as a profession in which he hopes to receive satisfaction and reward. We believe that no one should presume to be a preacher unless he has a strong conviction that God has called him.

This is right. But teachers also are called of God. The Great Commission's "go" is followed by both "preach" and "teach." If the one requires a sense of call, so does the other. If the one is a

serious responsibility, so is the other. If the one requires consecration and careful devotion, so does the other.

"They want me to teach the primary class," says one. Who are "they"? Is it only the superintendent, or the pastor, or the committee which selects the teachers? Is it only the church which is singling you out and laying a heavy charge upon you?

Back of all these, above all these, yea, through all these, do you not hear the call of God? You cannot be a good teacher unless you have a sense of divine call. You hate to say "no" to the superintendent or the pastor. But you might, if you are hearing only the call of man. It is the call of God which you cannot refuse. When you became a Christian you promised to serve Him faithfully. Now He is calling you to the classroom, and you dare not say Him nay.

You will need this sense of divine call. There will be discouragements and frustrations. There will be perplexities and problems. You will often wonder whether you are getting any real teaching done—whether your pupils are learning. You will sometimes doubt whether you are qualified for this important task. In such times you will need to be sustained by a deep sense that you are doing what God asked you to do. You will be strengthened by the knowledge that He will not let you fail in what He has called you to do.

A sense of divine call will give you a constant sense of responsibility. One does not treat lightly an assignment from God. A teacher called of God will not be tardy or absent, leaving the children to the mercies of an unprepared substitute. Such a teacher will know that she cannot feed her class from an empty table. The need of every week will drive her again and again to deeper realities in her own personal faith. The need to have something to give will motivate hours of careful planning and study. When God calls one to teach, that call cannot be taken lightly.

The one who is called may realize the need of more training. Workshops and teacher training classes are a big help. There are good books to read. There are experienced experts who can give counsel and suggestions. You may be able to take time out for a more extended period of study in Bible school or college. The

servant of God wants to be as efficient as possible. He must be ashamed of any sloppiness or laziness or carelessness.

The teacher called of God will have a deep concern for the pupils. "Feed my sheep. Feed my lambs," says the Lord. Children have spiritual needs. They need to become acquainted with God, to know that He loves them and cares for them. They need to learn through the stories about Jesus that He helps all those who come to Him. They need to develop their sense of values, of right and wrong. They need a teacher who loves them and who can lead them into the warm fellowship of God's people. God asks you to do these things for your pupils. How tragic if you should fail!

"Go," says Christ. Go to those who are lost and bring them in. Go to those who will be lost if someone does not teach them. "Teach," says Christ. Teach the ignorant, the wandering, the young and immature. Teach those who have questions, who are exploring, who are seeking. Blessed of God are those who teach at His bidding.—E.

### Forgive? But How?

By EVELYN WITTER

My resentment toward Aylesea began over five years ago when we were both on the dining room committee for a tea. After I had arranged the serving table as well as I knew how, Aylesea flounced into the room, and with one disdainful look at the table rearranged the whole thing differently, making remarks about "maybe on the farm any old setting was good enough, but town people are more conscious of the cultural aspects of living."

I winced. I wondered what the other women thought about these remarks. I began feeling more and more resentful. I was sure that the fact that we lived on a farm was no reason to assume that we knew nothing of gracious living. The more I thought about Aylesea's remarks, the more incensed I got. My throat constricted and my breathing became more rapid and stayed that way most of the afternoon. When I was at home again and getting supper for the family, I was still upset. Then in the home atmosphere I began remembering what I always told the children when they had differences: "Let not the sun go down upon your wrath." A calmness came over me.

The calmness and the forgiveness would have probably stayed with me if at our next meeting Aylesea hadn't pointed a hate-inspiring dart at me again. She told, before a group of my friends, how she had met a former sweetheart of mine

and how he had jilted me for another girl. This broken romance had been a wounding experience for me that the years had healed. Aylesea's thrusts, before all these people, opened the painful hurt.

That night I tried to pray. But I learned that you can't communicate with God when your heart is full of hate.

I carried my grudge. I held on to my resentments. I wanted to get rid of this hate, but it seemed I just couldn't.

I turned to my Bible and read and reread: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you."

But this advice seemed too great an effort. Do good toward Aylesea after the hurts and embarrassments she had caused me?

Then a friend of ours, to whom Aylesea had applied for a temporary house-to-house canvass type of job, called us. He knew we attended the same church and he wanted to know if we could recommend Aylesea. My first impulse was to tell him that she was a mean woman. But Jesus' words, "Do good to them that hate you," were strong in my mind. I told the man, truthfully, that Aylesea was a very capable woman. She got the job.

As strange as it seems, doing this small good toward "my enemy" broke some of the animosity of my feelings.

I thought that now I would be free of my resentment toward Aylesea, and maybe I would have been. But whenever we met she always managed to abuse me.

As I pondered the reason, I began to see why. I placed together little unguarded remarks she had made: Aylesea was envious of my children. She was childless. I had a good-looking teen-age son who was winning recognition in school, and an elementary-school daughter whose quiet, intelligent personality made her a fine companion.

Some of Aylesea's remarks had been: "He's the kind of son I'd have someday. I would appreciate him. If I had a sweet little girl like that, you wouldn't catch me running around to this meeting and that!"

Knowing why Aylesea gave me constant tongue-lashings helped me understand her. I could forgive seventy times seven. I could feel a love toward her even though I didn't like some of her characteristics.

Last week Aylesea entered the hospital for surgery. She called and asked me if I would be there when she awoke from the anesthetic. She said: "You are one of the few people I can ask. I know you don't dislike me. I can feel it. I know I've been irritating at times. But I don't know why. I'm—I'm sorry. Will you forgive me?"

Her words were a long-awaited-for re-

lief. They took off the nasty burden of hate I'd been trying to discard for so long.

I said: "Yes, I'll come, Aylesea. And I will forgive you."

I knew I would forgive Aylesea because God gives each one of us the ability to forgive if we sincerely want to. And I wanted to.

Milan, Ill.

## "Normal" and "Typical"

BY LORIE C. GOODING

The United States is a nation only nominally Christian. We are forced to this conclusion by the results of numerous statistical surveys which place the church, or religious-group, membership of citizens at 69 to 75 per cent, a clear majority. Many political and patriotic speeches make jubilant reference to this fact, citing these figures to support their contention that this nation is a Christian nation, and God is bound, therefore, to aid and to defend her.

The typical American church of today is a social center. People come to worship at stated times, surely, but by and large they do not know why. They receive satisfaction for their aesthetic longings from the beautiful appointments of the sanctuary: stained glass windows, rich draperies, candles, incense, music. They receive good advice from sermons and Sunday-school lessons. The whole service is designed to be psychologically satisfying.

Throughout the service, however, the deity of the Lord Jesus is ignored, or questioned, or denied. There is no call to conversion, no call to holiness. Redemption is used in a broad or social sense only.

There is a great deal of activity in the typical church. There may be a basketball team and a baseball team. There are parties, dances, ice-cream socials, bake sales, church suppers, bazaars, and festivals. They offer "something for everyone." This "something" may be anything but spirituality. That is not tolerated.

There is a present danger of accepting the typical as the normal. The normal function of the church is the conversion of individuals, their redemption from a life of sin through faith in the Lord Jesus Christ, the nurture of "babes in Christ," the perfection of the saints, evangelism.

A creed is not independent of its physical climate. We are, so we are repeatedly told, living in a time of transition. We are urged to adjust our creed to the change. Our only hope of survival, we are warned, is that the typical must become the norm.

## 25 Years Ago

(from GOSPEL HERALD, Dec. 21, 1933)

... there were over 70 confessions during the Carlos Casares [Argentina] campaign.

On Dec. 12, ordination ... for minister ... at Line Lexington, Pa. ... the lot fell on Bro. Claude B. Myers.

A dedication ... at East Petersburg ... Pa., Dec. 27-28.

(from GOSPEL HERALD, Dec. 28, 1933)

Pre. Allen Richert ... died Dec. 12 ... at North Lima, Ohio.

(from GOSPEL HERALD, Jan. 4, 1934)

... Bro. John Leatherman ... was ordained to the ministry [at Doylestown, Pa.].

Sister Anna Stalter ... was buried on Dec. 24. She was for many years a missionary to Dhamtari, India.

Quirogo [Argentina] ... 94 confessions.

A creed or a code cannot live out of context. It cannot operate if it is separated from its basis. Since the context of the church is the kingdom of heaven, and its basis the Gospel of Christ, sure spiritual death awaits the church which becomes more typical than normal. A church is not necessarily Christlike because it is called "Christian."

The typical church of today bends its efforts toward integration with the world. The normal church is concerned to be separated from the world. The typical church gives its members entertainment and social life. The normal church gives holiness and spiritual life. The typical church has escaped the reproach of Christ by simply ignoring Him, refusing to accept the implications of the cross. The normal church gladly carries the cross, and glories in the reproach.

The church of Christ dare not attempt to become a reflection of the present times. She must continue to operate within the framework of the Gospels and the Epistles. If she does not, she becomes perverted, subverted, abnormal, and typical.

Let us be aware and beware of the danger of confounding "typical" and "normal."

Millersburg, Ohio.

•

If you aim low in life, don't wonder at failure, nor think it strange that you come far short of success.—Walter E. Isenhour.

# Evangelism and Stewardship

## Evangelism Is Birth—Stewardship Is Growth

By Phoebe Sanders

Within the last few years thousands of Christians of various denominations have found deeper spiritual levels. They have found a new power of growth for themselves, their families, and their world, in the life and work of the church. More man power and financial resources have been discovered than was ever thought possible. Nominal Christians became notable Christians. Indifferent Christians were quickened to new interest in the faith and fellowship of their respective denominations.

It has been experienced that no church can participate earnestly in a stewardship project without knowing blessings in terms of fellowship, spiritual revival, and deepened loyalty.

First Mennonite Church, Kitchener, Ontario, studied planned giving and the methods to be used. It was accepted and launched in the fall of 1957.

The purpose of this project for our congregation was to increase our spiritual effectiveness. It involved a careful evaluation of our program and resource potential, an intricate planning for goals for 1958, along with an every-member canvass to secure individual commitments.

The *Proposals Committee* was responsible for analyzing and developing the program for the coming year.

The *Resources Committee* estimated our leadership and financial resources.

The *Materials Committee* was responsible for all materials required.

The *Visitors Committee* organized the every-member visit. A series of letters were sent to all members or regular attendants of First Mennonite.

The plan as a whole was to enlist the counsel and support of all ages and activities of the church. Departments were asked to prepare a proposed budget for the needs of their department for the coming year. Questionnaires were given to representatives of the different organizations. The Sunday school was exclusive of this plan, and carried on according to the constitution adopted a few years previous. All the offerings taken during the year would be placed in one general fund. From there they would be allocated to the different needs and causes stipulated in the budget. Envelopes would be used, one for each Sunday of the year. The sets were numbered for the benefit of the individual and also the treasurer.

Following the congregational dinner, plans were presented and discussed for making our church a more effective witness for Christ. A proposed budget of

\$39,500.00 was accepted. This covered the four general avenues of service.

*Missions.* In response to the love of Christ, we want to become informed about the mission program of our church at home and throughout the world, and support our missionaries by our prayers and means. Our missionary giving was to be \$10,990.00.

*Relief and Service.* A number of our young people served in voluntary service; we want to encourage them by our prayers and giving. This is a vital ministry in our Christian service. For local welfare, conference funds, and relief, \$3,700.00.

*Church and Church Home.* The church of Christ moves forward as each member does his share. The church's ministers serve in this program through preaching, teaching, counseling, visitation, and spiritual leadership. The building that houses the activities of our church should be in good repair, comfortable, and with facilities to make possible the most effective ministry and fellowship. For ministerial support, maintenance, janitorial services, taxes, light, \$20,810.00. (This included a \$4,000.00 debt retirement, and \$2,600.00 parsonage mortgage.)

*Christian Education.* Christ commands us to make disciples and to teach them all things. The work of teaching fulfills this command—in the church, in Christian high schools, and in colleges. For local Christian education (except Sunday school), Rockway Mennonite High

School, Goshen College, and other educational activities, \$4,000.00.

Prior to the congregational dinner, the Canvassers' Committee was busy organizing their "captains" and "visitors." November 17 was observed as "Loyalty Sunday." During the morning worship service, C. F. Derstine preached on "Church Loyalty." The general chairman, Clifford Schott, spoke briefly on the visitation program. Edgar Metzler was in charge of the commissioning service.

In the booklet the canvassers used as a guide, the following "Canvasser's Prayer" was written:

"Heavenly Father, I am about to go out to visit the people of our church. I am going to ask them to commit more of their talents and money to Christ and His work. I am very thankful to have this share in strengthening the program of our church. When I visit these friends, help me to say the right thing. And put a willing spirit in their hearts. Show them how they can help to tell others about Christ, here at home and around the world. May they give to Thy work as Thou hast blessed them. Help me to do my job well—to be cheerful and persuasive for Jesus' sake, Amen."

The eight captains had organized the sixty-four visitors. These visitors, 16 of them ladies, in teams of two visited every member and regular attendant of the congregation. They informed the individuals exactly what First Mennonite had done the previous year for missions, relief, Christian education, and the local program. The proposed budget and program for the new year was outlined.

Two commitment cards were used. The time and talent card stated the various fields of service within the congregation. One could designate where one wished to serve. And the amount of

### STEWARDSHIP SECTOR PLAN

Name ..... Card No. ....  
Address .....

### MY PERSONAL COMMITMENT

"If giving be a grace it can only come from the Holy Spirit. The one power that can melt our treasures and pour them out in streams of beneficence is the fire from on high."  
Acts 20: 35.

In recognition that my time, talent, and treasure are gifts from God, it is  
my intention to contribute to the work of

### FIRST MENNONITE CHURCH

Through participation and assistance in our church programme to  
make possible the work of my church I would like to contribute to the  
church's ministry by giving \$..... of my means each week.

Signature .....

their pledge was designated on the second card. This pledge was not a legal binding and was a statement of purpose, not compulsory. These cards were returned to the pastors and treasurer respectively. This was not primarily a financial drive, but a drive to make our membership more conscious of their duty to the Lord in any way He would lead.

The reports were encouraging. Time and talent pledges indicated volunteers for teaching, secretarial work, ushering, youth and junior work. A number indicated interest in mission study, teacher training classes, a disaster aid unit, and a married couples' group. There were also requests for church membership.

The visitors reported favorably in a fivefold way:

1. Enjoyed their experience in fellowship with other members.
2. Sensed a feeling of oneness.
3. Realized that the visitation created a fellowship that has been lost and must be redeemed.
4. Felt a growing together of the congregation.
5. Had expression from some who had been influenced to see their responsibility to give more to the Lord's work.

Over three hundred and fifty cards were returned. Suggestions from homes visited were constructive, and would be honored.

The following week the general chairman in his letter to each member expressed appreciation for the co-operation. He urged each of us to give first of all ourselves to God in a new way, that His Spirit might guide us in worship, and empower us for service. Many personal thank-you's were received for time and talent conscientiously given, in proposing this plan.

During the year the goal of \$39,500.00 was reached and exceeded. The 1958 giving under this project was approximately \$45,000.00.

The church has been advancing. Prayer meeting interest is increasing. More of the teen-age group has shown interest in youth work. A disaster aid unit is in the organizing process. In conjunction with two other churches, a teachers' training course started in November. There are now two married couples' groups. The ladies' auxiliaries have continued on in their work. Instead of specified offerings, the five groups are given money on a percentage basis from the general fund. The Sunday school, independent of the plan, holds practically the same status. Their giving in different departments, and the mission projects the individual classes undertook, varied some because the mission projects vary from year to year.

The spiritual level of the church made it possible for this project to be a success. The spiritual leadership of past and re-

cent years had prepared the congregation for this greater challenge when it was presented. Instead of a few of the workers sharing and carrying the load, it has been distributed throughout the congregation. And the laity as a whole have taken on their rightful responsibilities.

First Mennonite in past years has been liberal in her love offerings. Whenever a cause was presented, the membership rallied to the opportunity. They gave heavily for relief work. Several missionaryaries have been supported through the years, as well as home missions. The educational program was not neglected, and the obligations to the various conferences were met. The children's meetings have gradually increased. Now two junior services are conducted simultaneously Sunday evenings. The summer Bible school has continued since 1927. Today second-generation children are being taught.



Problems will and do appear, especially if a budget is prepared twelve months in advance. A needy cause or situation may arise which was not planned for in the budget. The church will need to make provision for such emergencies. Hence the budget must be flexible enough. Or a separate fund must be established for just such a need.

There is a danger we must be aware of. When the newness of the project wears off, our vision may become dimmed and distorted. Then we would lose our motivation. The result would be a mere mechanical machine. That would be a tragedy indeed. The church would lose her influence. The members would lose their Christian witness. And the cause of Christ would suffer, for certainly the financial resources would drop.

This project cannot take the place of the over-all evangelistic program of the church. We as a church are known in the city and community for our vision and concern for the unchurched and unsaved. This project can greatly benefit our evangelistic program, in that the laity is fulfilling our Lord's injunction, "You shall be my witnesses."

During the last week of October, meetings were conducted by J. Lawrence Burkholder, Goshen, Indiana. This was

to mark the climax of the 1958 project and the beginning of another year. The purpose was to generate more spiritual energy and enthusiasm, as well as to bring in the unsaved. Again we want to promote and further progress. We have passed from the collection plate or offering, and spasmodic giving, to planned giving. We want the Lord's work to become a more informed work. Over half of our budget has gone beyond First Mennonite. As our own obligations decrease, missions, a big concern for the 595 members, will increase.

Another congregational dinner was held this fall. The members participated and planned. The 1959 budget of \$49,320.00 was accepted. Every-member visitation was again conducted. This is virtually a once-a-year spiritual inventory of ourselves and the financial part we want to contribute to Christ and His cause. As one committee member stated, churches in past years have taken the attitude, "Get the man's dollar and you get the man." We want to first "get the man." Our pastors have been impressed with the spirit of co-operation and united pulling. The laity is doing the visitation work in a true Christian way.

In our evaluation, visitation, and commitment program, pray with us that First Mennonite will ever remain primarily an evangelistic church.

Kitchener, Ont.

## Mission Study Classes Are Interesting

BY MARIE GEHMAN,  
Secretary Rocky Ridge MYF

Last winter the Rocky Ridge Mennonite Youth Fellowship enjoyed very much a study of Latin America. We used the Mission Study Kit which was available from the Mennonite Publishing House, and our evenings together were enjoyed very much by all, as Mrs. Earl Hunsburger, our teacher, who had spent some time in the work in Puerto Rico, endeavored to challenge our thinking on our southern neighbors.

The first few lessons were on Latin America, our neighbors, and their religion. We learned much about Latin America and sensed our responsibility toward our neighbors in those countries. They are largely Catholic, and we were impressed with the need that people there might be led to accept Christ as the only Saviour and Lord.

The first Latin American country of which we studied was Argentina. We gained a true impression of the life and character of its people and saw the beginnings of evangelical missions there. Our great task was begun over thirty



years ago when the Mennonite Church looked southward and began planting churches in Argentina. Through various methods of witnessing, such as evangelism and institutions, the work grew. In our study we became acquainted with the many national workers and our own missionaries. Investigation of work among the Indians of the Chaco was begun in 1942, and a mission was opened in 1943. We learned who the Chaco Indians are, where they live, how they live, and their needs. Argentina missionaries were greatly challenged by the need of these Indians and we learned of a great growth and expansion in this work among the Chaco Indians. The church in Argentina was portrayed as it stands today, and it presents many challenges.

Next we turned to Puerto Rico and acquainted ourselves with the island and the people. We also have a great responsibility to the people of Puerto Rico. The Mennonite witness was begun in rural Puerto Rico, first in the service program, followed with the mission program. One of our tasks is to pray for the growth and strengthening of those who have accepted Christ as their Saviour, and for those who are witnessing there that God may definitely guide and bless. As we noted the progress of the Mennonite Church on the island, we were aroused to a deeper interest and sense of responsibility to these our neighbors.

In our own land, there are many Spanish home missions. Each pupil in the class was assigned a report of one of these missions among Spanish-speaking people living among us. Here again we may not forget our responsibility to the Spanish-speaking peoples among us who have not accepted Christ as their Saviour.

We got a bird's-eye view of Honduras, another neighbor, where the Eastern Board opened work in 1950; and of still another neighbor, Mexico. We acquainted ourselves with the land and people, and saw the interest of the Franconia Mennonite Board of Missions and Charities in Mexico. Our task here is to pray for God's guidance during the opening period of the work there.

To help us realize more fully the need in these neighboring countries, we saw a few sets of slides from Argentina and Puerto Rico. During one of our sessions, Dr. Earl Stover gave us the great challenge of the "open door" to service in all of the Latin-American countries. Dr. Stover has spent a few years in Puerto Rico and is now actively engaged in work among Spanish-speaking people here in the States. Also, we had the privilege of having with us Sister Virginia Showalter, who visited the mission among Spanish-speaking people in New York, and has now returned to Puerto Rico as a missionary nurse there.

The high light of our mission study class was a fellowship supper a few weeks

after the close of our study. We met in one of our homes, where our teacher and Emma Landis, who had served in Puerto Rico, prepared a typical Spanish meal. Everyone enjoyed the fellowship over pasteles, platanos, and other Spanish foods; and although fried chicken may taste better to us and is much more simple to pronounce, it was interesting for us to share in a Spanish meal.

We played a few games together, sang some Spanish songs, and repeated some of the proverbs and verses we had learned in Spanish. Everyone's knowledge of our Latin-American missionaries was increased as pictures were passed around for us to identify. Again Dr. Stover was with us, with slides and testimonies from our Spanish-speaking people who are at present living and working in our local communities and worshipping in their own services in Bethlehem, Pa.

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On the grounds of both creation  
and redemption, we belong to  
God.—Ray Bair.

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We are indeed grateful to those of our group who made such a study possible, to Dr. Stover and Sister Stoltzfus, who presented such challenging messages, and to the folks who opened their home where we could meet together to share in that unique Spanish meal. But especially are we grateful to our teacher, Mrs. Earl Hunsburger, who spent much time and effort in preparing each lesson. She was well suited as a teacher for such a study as she experienced much that was helpful and could tell us firsthand of the way the Spanish-speaking people feel and think. Her enthusiasm in presenting the work and needs in our neighboring countries added much to the experience we had in this study. Although winter storms kept us away a few times, we were able to acquaint ourselves with many of our neighbors whom we had never met before.

And now we would strongly encourage any other group to make such a study of any country and receive, as we have, a challenge to pray for the work and workers in various countries where mission work is continuing, and to be willing and ready to go wherever our Lord may call us.

Quakertown, Pa. \*

Erasmus, a fellow reformer of Martin Luther, said: "How come . . . that theologians preach war with the selfsame lips with which they proclaim Jesus Christ, the Peacemaker? . . . Oh, you cruel, shameless lips; how dare you call Him your Father whilst you rob your brother of life!"—The I-W Mirror.

## A Prayer

FOR THIS WEEK

Our Father,

Thou who dost make Thy home in heaven and in Thy church, hallow Thy name in us, Thy people.

In this year of our Lord, 1959, make Thy church in truth a colony of heaven on earth.

Entrust us (may we ask?) with bread to share. Even as the grain is Thine, so also the loaf is Thine.

Forgive us. Restore to us our Treasure—Christ. Seeking in the shopping centers and supermarkets, we have not found rest. There, sinfully, we have wasted dollars that belonged to Thee, not to us. Forgive us through Jesus, we pray.

Keep us in the hour of temptation. Deliver us from the ravages of Satan. May we be counted in the host of those who overcame by the blood of the Lamb, who bade the devil depart, who loved not their lives nor sought to spare themselves.

The kingdom is Thine. On the strong shoulders of the Prince of Peace rests the government. We thank Thee.

The power is Thine. Because Thy name outshineth all the stars and suns and satellites, we are not distressed nor daunted. We only say, "Our God, Thou art very great."

The glory is Thine—Thine now and in eternity. We thank Thee, Amen.

—Edna K. Wenger.

## Prayer Requests

(Requests for this column must be signed)

Pray for the Bible school being held at Obihiro, Japan, Jan. 1-11, for all the churches in Hokkaido, that there may be a rich outpouring on teachers and students.

Pray for a mother in Corpus Christi, Texas, who has asked Bro. Weldon Martin to come to her home and explain the Bible to her and her family. The Mormons have recently been visiting the home.

Pray for greater vision in the church of the power and ministry of prayer. The early church accomplished great things through prayer. So did the Moravian church. Pray that the Holy Spirit will lay the same prayer burden on the church today.

Pray for the two radio broadcasts being released over the local radio station in Sertaozinho, Brazil, each week by Missionary Glenn Musselman.



## OUR SCHOOLS

### Church, Education, and Mission

#### II. Education

By JOHN R. MUMAW

The relation of education to the church is a subject of long-standing controversy. When our forefathers came to America, it was regarded an important aspect of Christian nurture. Often the preacher was the teacher too. The schoolhouse and the church building were located on the same plot of ground. Since that time many changes in the cultural pattern of America have shifted the fulcrum of education in its relation to the church. When the church gave over the education of its children to the public school system, it did so largely on the basis of financial advantage. And it must be said the philosophy of education was not in conflict with the church's view of the Bible and religious thought. With only an elementary achievement in view, the church was content to have the state provide it.

The Sudan Interior Mission in its earlier years of missionary endeavor devoted most of its energies to direct evangelism. Very soon, however, it utilized the skills of medicine and established institutions of healing. It saw the need for literacy and literature and introduced this phase of missions, also. Their most recent development is a program of education. This does not mean they had ignored the opportunities of teaching but rather that now the educational door has swung wide open. Today the mission has turned over its elementary schools to the native church (ECWA) and to the government. It is concentrating on secondary schools, teacher-training schools, and Bible schools. A pertinent question remains, however. If this trend continues until the government takes over all the schools in its land, how soon will the church wish it had retained its control?

Our own evangelistic work in Ghana is pursued largely through educational effort. The services in Accra are held in a school building owned and operated by a native. The other five places are villages opened up through furnishing natives schoolteachers. While these elementary schools are contributing directly to literacy, they are also a means of giving the Christian witness. One of the missionaries has during this past year taught English and Bible in a Presbyterian secondary school. A strange paradox occurs in this land where they require a master's degree to qualify fully for secondary teaching. This is required in the face of a great shortage of teachers.

The fact remains, however, that education is a major channel of Gospel witness for us in Ghana.

In the native church in Calabar province of Nigeria a strange turn came in the life of that group under pressure of demand for education. They had been engaging their pastors in evangelism, but in recent years they spent their energies in operating primary schools. This year they have 80 ready for secondary school and no one qualified to teach them. Their three-term (one year) Bible School accommodates only 60 pupils. These people are school-minded and are asking for help.

In Palermo, Sicily, the young Mennonite church faced the problem of giving their children the best in Christian training that they can find. They are not strong enough to conduct their own school, and so they enroll them in the Waldensian school. We visited this school and found a good discipline and fine Christian spirit. There are 25 pupils there from Mennonite families, the tuition being made up by the church.

While these countries are thirsting for literacy, the church has an unprecedented opportunity to help them find the truth. Communism is busy with efforts of early penetration into these regions. The whole world is becoming more and more literate. Should we let governments furnish the academic facilities and the church follow with literature, or should the church participate in the process of literacy too? Or should the church provide the training to prepare native teachers for their own schools? Whatever role the mission church should have in schools, the church at home has some responsibility. With the teacher-training programs in our schools we are uniquely prepared to give trained young people to this task.

Harrisonburg, Va.

#### EASTERN MENNONITE COLLEGE

The Christmas vacation began at noon, Friday, Dec. 19, and will continue until Tuesday morning, Jan. 6. Immediately preceding the dismissal for vacation the faculty, employees and wives of faculty presented the cantata *Bethlehem*, an annual feature for the past several years. At this service, also, the students and faculty presented a gift to Miss Sadie Hartzler, Librarian.

The Christmas program was presented on

Thursday evening, Dec. 18, by the high school Vesper Chorus and the new college choral group, the College Chorale. These are directed by Earl M. Maust and Catherine Mumaw respectively.

The Committee on Administration has announced the following plans for next year's staff: Homer Mumaw will be returning from his sabbatical leave of absence, during which he has been doing graduate work at the University of Maryland. Ruth S. Stauffer, Laban Peachey, Dan Yutzy, and Herbert Weaver have been granted leaves of absence for the year for research and graduate study. Lester Shank will complete his studies in Public Relations at Boston University during the first semester.

Sanford C. Shetler, who has been granted a year's leave of absence from Johnstown Mennonite School, will teach psychology and education courses at E.M.C. during the 1959-60 session and Ellrose Zook of the Mennonite Publishing House staff will be serving during the first semester as a guest instructor in the field of journalism. The resignation of Monroe B. Wyse as Controller of E.M.C. has been accepted.

Special Bible Term registration is scheduled for Jan. 8, 1958. Harvey E. Shank and Samuel Z. Strong will be serving as full-time instructors. Those interested in attending this session should write for application blanks to Samuel Z. Strong, Director, E.M.C.

The Special Course for Ministers will be held from Jan. 12 to 30, the last week of which is the Ministers' Week Program.

#### HESSTON COLLEGE

Vacation began Friday noon, Dec. 19, and students left immediately after lunch for their homes, some as far away as Pennsylvania, West Virginia, California, and Oregon. Classes will be resumed on Tuesday morning, Jan. 6.

On Wednesday afternoon, Dec. 10, classes were dismissed to give students time to register for second semester. Academic counselors helped students plan their courses to fit requirements and individual inclinations.

Sterling Christian College of Sterling, Kans., and Hesston College had recent exchange chapel programs. On Dec. 3, Hesston College gave a program at Sterling in which Fred Rich spoke on "Worship and Bible Study" and a ladies' trio—Fannie Marner, Anita Castillo, and Marietta Byerly—sang one number. On Dec. 11, a Sterling College student, Pete Kenyon, spoke at Hesston on "Youth and Its Responsibility to the World of Today" and a Sterling College quartet sang two numbers.

The "Y" is sponsoring a Gospel team that plans to tour five states during the Christmas vacation. The team consists of a quartet—Carol Hiestand, Carol Belle McElmurry, Clair Brenneman, and Ivan White—and two speakers—Elva Mae Vogt and Marvin Miller. They plan to give programs in Arkansas, Alabama, Mississippi, Louisiana, and Kansas.

The Missions Committee of the "Y" has planned a program devised to give more students active Christian expression. Instead of attending the crowded college church on Sunday, they attend regularly

(Continued on page 21)



## CHURCH MUSIC

### Blest Be the Tie That Binds

John Fawcett      Dennis      Hans G. Naegeli

Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above.

Before our Father's throne,  
We pour our ardent prayers;  
Our fears, our hopes, our aims are one,  
Our comforts and our cares.

We share our mutual woes,  
Our mutual burdens bear;  
And often for each other flows  
The sympathizing tear.

When we asunder part,  
It gives us keenest pain;  
But we shall still be joined in heart,  
And hope to meet again.

This favorite hymn is said to have been written in 1772 to commemorate the determination of its author to remain with his attached people at Wainsgate. The farewell sermon was preached, the wagons were loaded, when love and tears prevailed, and Dr. Fawcett sacrificed the attractions of the London pulpit to the affection of his poor but devoted flock.

The London pulpit was Carter's Lane, an attractive Baptist Church whose minister had died; but Fawcett was content to remain in Yorkshire, England, even though he had been but a few years in the ministry, and had found his family increasing more rapidly than his income. As a good soldier of Christ, he endured hardship for more than half a century. His reward has been great. It has been given to few men to write that which has brought comfort and gratitude to millions of souls as it was given to John Fawcett. Positive evidence of the connection between the contemplated removal and the writing of the hymn is lacking, but internal evidence supports the truth of the story.

Hans George Naegeli (whose first name was Johann but which is generally used in its abbreviated form) was a noted Swiss composer and publisher of music. The excellence of his printing has received widespread approval. It was exceedingly well done for his time, and counts for his acting as publisher for Beethoven, Clementi, Carner, and other leading composers. He evidently held a high opinion of himself, for he had the effrontery to add four measures to Beethoven's Sonata which he published.

This gratuitous contribution, says Geo. Grove, will prevent Naegeli from being forgotten as long as Beethoven Sonatas are being studied. He revived interest in male-chorus singing, wrote music which was popular in churches and schools, and did much to aid teaching music in the elementary schools along Pestalozzian lines. Lowell Mason thought well of him. Naegeli was born on May 26, 1773, carried on his music publishing business, and died December 26, 1836, in Zurich.

—C. F. Yake.

### "It Is Recommended"

The following two recommendations were passed by the Ohio Christian Workers' Conference delegate body:

1. Since many of our congregations do not have anyone directly responsible to plan the musical activities of the congregation and since there is concern for giving congregational singing its rightful place in our worship, it is recommended that each congregation provide for a director of music and/or a music committee to serve the congregation along with other church organization.

2. Since it is both difficult to obtain the services of a competent music teacher and also to compensate him justly through congregational offerings for his services, it is recommended that the secretary of music, with the approval of the executive committee of this conference, be authorized to secure and underwrite the expenses of a music teacher for a period of time up to three months to circulate among our conference congregations during the next year; it being understood that congregations served contribute as much as possible to his support.

—The Ohio Evangelist.

### Through This Year with God

Beneath the moonlight and the snow  
Lies dead my latest year;  
The winter winds are wailing low  
Its dirges in my ear.  
I grieve not with the moaning wind,  
As though a loss befell;  
Before me, even as behind,  
God is, and all is well.

—Whittier.

### Praise Him in Song

One of the problems connected with church music has been adequate provision for the blind members of any congregation. If any large church hymnal is published in Braille it is not very practical because of its bulk. Braille printing requires lots of thick paper and an entire hymnal makes many huge volumes. A blind person cannot very well carry the whole lot to church each Sunday and even if stored in the pew they take up so much room that their usefulness is limited.

The John Milton Society, which serves all denominations in publishing religious literature for the blind, has been struggling with this problem for years and recently has made a valuable contribution to its solution. It has published a volume of one hundred "Hymns for Worship." These are the hymns most commonly used in Sunday morning services. They fill a volume that is fairly large but not too bulky to be carried to and from church. To be sure, this collection will not include all the hymns used on any Sunday but the chances are pretty good that one or two of the hymns used on any Sunday can be found in this book which contains the text and the melody in Braille.

The old favorites are all there such as "Abide with Me," "All Hail the Power of Jesus' Name," "Crown Him with Many Crowns," "Faith of Our Fathers," "He Leadeth Me," "Holy, Holy, Holy," "Stand Up, Stand Up for Jesus," and "When I Survey the Wondrous Cross." Also a good selection of newer hymns like "God of Grace," "God of Glory," and "America the Beautiful."

This hymnal is sent free to any blind person who requests it. Many churches like to present their blind members with a hymnal and they usually send a donation of two dollars toward the cost of the book, which is less than actual printing costs. Requests should go to the John Milton Society, 160 Fifth Avenue, New York 10, New York.

### The Husband's Responsibility

Any man who leaves it to his wife to return thanks at the table, leaves it to his wife to read the Bible to the children, leaves it to his wife to teach them to pray, to take the children to Sunday school and church, to set a good example before the children and try to win them for Christ is a slacker, a shirker, a parasite.—Crown Hill Bulletin.



# FOR OUR SHUT-INS

## Midnight Light

By Mary Ann Horst

In the black pitchy darkness I called for a light  
To show me the trail ahead;  
And my unseeing eyes strained in vain to see  
What lay in the ghoulis glade;  
And my heart felt a blanching, icy fear  
Of peril lurking ahead.

And I pled that the God of light might send  
But one lambent ray for my path;  
But despite my tears and prayers and fears  
Heaven sent not one gleaming flash;  
And I feared to take one more step in the dark,  
Yet neither dared I turn back.

And then in the fearsome, darksome night  
My hand felt the touch divine  
Of the hand that had once been nailed to a cross  
To atone for the sins of mine;  
And I heard His kind voice in the darksome night  
"Trembling child, place your hand in mine."

And on that fearsome, darksome night  
My heart learned this truth sublime,  
'Tis sweeter to walk in the darkest night  
With your hand in the hand divine,  
Than to walk without guiding hand  
In gladdest day's sunshine.  
Kitchener, Ont.

## Why Suffering

By MARY M. GOOD

There is a fundamental principle which, I believe, God Himself cannot change. And that is that the best in life comes through suffering, through conflict.

If it were not for this fact, God would not have permitted His Son to die on the cross. John 12:24: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

The great oak tree becomes strong through year by year accepting the beating of the storm against its branches. The jackaranda tree in South Asia, gnarled and twisted by many storms, is not beautiful until it is finally made strong and ready, and then it comes forth covered with flowers, a symbol of beauty.

When you read a story you want to see conflict and what the conflict does to the hero. Editors say, "No conflict, no story," and if you submit a story without conflict the paper goes back to you.

Suffering in order to bring forth fruit

must be accepted and not just endured. A devoted Christian mother, a missionary in India, was passing through a severe trial. Her two little girls had contracted ringworm on their heads. The doctors tried to no avail to cure the infection. The children's heads had to be shaved. Twice a day the mother went through the nerve-racking ordeal of applying a painful treatment and the little girls began to scream even before she began the treatment. Her missionary colleagues did not want the children with theirs lest they also contract the disease. This increased the burden for the mother because the children did not understand.

Finally a friend, one with whom the mother had an intimate spiritual relation, wrote to her, "Have you thought of Hebrews 12 with regard to the suffering through which you are passing?" In a short time a letter came in reply from the mother, radiant with thanksgiving. She read the chapter and it had a new and rich meaning for her. Verses 5b and 6a, "Despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth." In verse 10b she saw that the chastening is given that we

might be "partakers of his holiness," and in verse 11, "No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." It was precious to her to think that through this trial she could more fully become a partaker of *His holiness* and that it could yield in her life the *peaceable fruit of righteousness*. It did just that for her when she accepted it as a chastening for her benefit.

The Apostle Paul prayed that his "thorn in the flesh," whatever that was, be removed, but the Lord showed him how to make it a blessing—how to use it. He told him, "My strength is made perfect in weakness." Probably Paul could not have contributed to our lives as he does today in his epistles if he had not accepted this suffering.

E. Stanley Jones tells of a writer who had suffered much physically. When he was heard by a friend to pray for release from the suffering, the friend laid his hand on his shoulder and asked him not to pray for this, as it would spoil his English style. Amy Carmichael could not have written the gems she did except from a bed of suffering.

How disappointing it is when a child of God must pass through a trial and, instead of making the most of it for the glory of God, he resorts to self-pity.

Suffering comes to the child of God when the Father in His goodness and love sees that, in order to bring out the gold in his life, the dross must be burned out in the furnace of affliction. The suffering may not be physical pain. It may be a mental conflict. Whatever it is, to accept it and permit God through it to work in one's life the fruits of holiness and righteousness is the way to blessing, to the strengthening of faith.

Suffering may come through toil, as Mary found in walking over the rough fields and Judean hills gathering spike-nard to press out ointment to anoint the Master. I feel sure she must have prepared it because Judas said, "It might have been sold." The same is true of persons who walk over the hard streets of the slums of a city, or in the dusty roads of an oriental village, or over rough trails in home mission work, or of the mother who labors in her home to do her best for her family. These, too, could be "sold." The time could be spent in remunerative service. But here it is suffering, self-imposed, for the love of the Master.

Whichever it is, suffering that comes through God's chastening or that which comes through toil for Him, the truth is the same, that the best in life comes through suffering, through conflict. That is the why of suffering.

Elkhart, Ind.





# TO BE NEAR TO GOD

Sunday, January 11

Stephen

Stephen was one of the seven deacons in the early church. It was stated of him that he was "full of faith and of the Holy Ghost." He was also full of wisdom, power, light, vision, and love. (See Acts 6:8.) What a record for a young man! He was so far ahead in holiness of most men of his time that they never caught up with him. It is unusual that such a young man should be a teacher with such a record. Chosen as a deacon, he forged ahead of all his fellows, and became a powerful preacher of righteousness. As often happens in such cases, envy and jealousy filled their hearts, and "they gnashed on him with their teeth." "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." And they stoned him to death. Why? Jealousy. What a crime!

Monday, January 12

Enoch

In the early history of the world there were two men by the name of Enoch. The first was the son of Cain, and the second the son of Jared. It is this latter Enoch to which we have reference. He was the father of Methuselah, and lived to be 365 years old before he was taken home to be with the Lord. The Bible says, "Enoch walked with God: and he was not; for God took him" (Gen. 5:24). "Enoch was translated that he should not see death" (Heb. 11:5). The Bible says he "walked with God," and "he pleased God." Enoch had a clean record. It is really something to be said of anyone, "He walked with God."

"When we walk with the Lord in the light of His Word, what a glory He sheds on our way! While we do His good will, He abides with us still, and with all who will trust and obey."

If you have trouble sleeping at night, try walking with the Lord. It works.

Tuesday, January 13

Elijah

As great a prophet as this man was, we have no record of his parentage. He was one of the most dramatic figures in the Bible. Practically every event of his life was packed with dramatic scenes of the most thrilling nature. He breaks suddenly on the scene in I Kings 17, when God sent him to idolatrous king Ahab, announcing the prolonged drouth, and finally, after three years of famine, Elijah challenges Ahab and all the 450 prophets of Baal to a test on Mt. Carmel. Naturally, the test was a complete failure for Ahab and his host, and a great success for Elijah, the servant of the living God. How intelligent people can worship idols is difficult to understand, and yet literally millions do, with plenty of them in America. We need a few Elijahs to clear up

the worship of Baal in America. Unless America gets back to God, and soon, we may need a few missionaries to help us.

Wednesday, January 14

Solomon

Solomon, the son of David and Bathsheba, has the distinction of being the wisest man in the world. But with all his wisdom, he had one bad streak in him, and that was folly. In all his wisdom he excelled in seven things: judicial insight, wise sayings, surpassing knowledge, uttering proverbs, erecting the temple, prayer of dedication, and in business and judgment. In his folly he failed in excessive luxurious living, in marrying heathen women, in excessive sensuality, in undue oppression, and in sanctioning idolatry. What a pity! Known as the wisest man, yet his wisdom didn't teach him self-control. His teaching exceeded all others, and yet he failed to practice his own precepts. He describes a fool in his precepts, and in so do-

ing, he draws a sad picture of himself. His moral downfall was idolatry and wild women. "You can't do wrong and get by, no matter how hard you may try." Fear God, and keep his commandments: for this is the whole duty of man."

Thursday, January 15

Caleb

The Bible does not have much to say about Caleb. He was the son of Jephunneh, and of the tribe of Judah, and was chosen as one of the twelve men sent to spy out the land. He was a ruler in his tribe and very courageous. When ten of the spies brought back a bad report, Caleb and Joshua insisted on going in. God sent a plague on the ten, and they all perished. Num. 14:36, 37. Because he was consecrated to God, he was given a choice section of Palestine for his possession. The Lord said, "Them that honour me, I will honour." Caleb honored God, and God honored Caleb. It pays to serve God faithfully. God is long-suffering and patient, but He rightfully expects obedience. The Bible is full of punishment for sin, and abounds in acts of kindness and love. Caleb was a friend of God, and God blessed him abundantly.

(Continued on page 21)

## Jesus Emphasizes the Cost of Greatness

Sunday School Lesson for January 18

(Mark 10:32-45)

A procession is moving toward Jerusalem. Jesus and His disciples are going and perhaps crowds of others.

Who leads the procession? Why did He travel ahead? And what did the people see in Him that amazed them and made them afraid?

Jesus took the twelve aside and tried to tell them what He was seeing at Jerusalem. Notice the details He foretold. Had they seen something special in His stride? In His face? Recall that before this Jesus had told the disciples of His decease (Mark 9:30, 31) and they couldn't understand, but were afraid to question Him about it. A second telling more in detail was certainly easier to understand.

Jesus had prepared Himself for the cross. He had set His face to go to Jerusalem, knowing what He would meet there. He was, as Maclaren says, "the heroic Christ" and "the lonely Christ." He knew He was in the Via Dolorosa. His purpose was very clear and His love was strong.

Now see the followers. No doubt the twelve could not forget the promise Jesus once gave them: "When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). They surely sensed that the kingdom was about to be ushered in. Therefore it was that their thoughts were about thrones.

Two of the twelve became very ambitious for honor and authority. They with their mother approached Jesus to ask for favors. One must wonder what position they

wanted to leave for Peter! These three had been on the mountain and had seen Jesus in His glory. How gently Jesus dealt with them! He knew they didn't know what they were asking. The request sounds very selfish: not what He willed but "whatsoever we shall desire."

Truly Jesus was going alone to the cross. These men couldn't be sympathetic, these His best earthly friends.

When the ten discovered what the two had asked, they were angry and jealous. Had Jesus promised them the best? In His rebuke to the ten Jesus speaks of His passion in two metaphors, the cup and baptism. Again they couldn't understand.

But this incident did give Jesus the opportunity to teach the twelve and us what true greatness is. Greatness is one thing to the man of the world and quite another thing to the man or woman in the kingdom. The expression "he is a great man (or woman)" may be interpreted in two ways. Is he great in the eyes of the world or in the eyes of Jesus and God?

What is Jesus' idea of greatness? What does it cost?

A funeral director laid away the body of a certain servant of God. He said, "She certainly must have been a great woman according to the many people who came to view her body and the remarks they made." This man may have received a new meaning for the term greatness as applied to people.

Give us, Lord, Thy mind—not to be ministered unto, but to minister."

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1955 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.



## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. Ross Bender, principal of Rockway Mennonite School, was installed as associate pastor of the Waterloo, Ont., congregation on Dec. 7, with the service in charge of Bro. J. B. Martin, pastor and bishop. Bro. Bender will serve the Waterloo congregation part time.

Sister Mabel Brunk, Goshen, Ind., has been appointed by the Mennonite Central Committee to serve as a nurse in the Pusan, Korea, Charity Hospital. She will also do some teaching in the University of Pusan School of Nursing. She will leave on Feb. 1 to begin a three-year term.

Bro. Richard Moyer, Crenshaw, Pa., was the speaker in a youth meeting at Worcester, Pa., on Dec. 27.

"Duke" H. M. Hoeffinger, prison worker well known to many of our people, talked recently with Charles Starkweather at the Lincoln, Nebr., penitentiary. Starkweather is condemned to die on March 27 because of a series of murders last year. Hoeffinger led him to accept Christ and he said to the Duke, "Oh, that we might have met two years ago before it was too late!"

Bro. Kenneth Good, Morton, Ill., has been elected vice-president of the Peoria Evangelical Ministers' Fellowship.

Bro. Phares I. Lantz, Cochranville, Pa., was ordained on Dec. 14 to the office of minister in the Ohio and Eastern Conference to serve at Media Chapel, Oxford, Pa. Bro. Aaron F. Stoltzfus officiated, assisted by E. B. Frey and Ira A. Kurtz.

Men's groups from Illinois and Missouri are assisting in the remodeling of the three-story building which the Elkhart Board has purchased for the work in St. Louis.

The Tressler congregation, Greenwood, Del., accepted with regret the resignation of Bro. Walter Campbell as pastor. The congregation appointed the brethren Dwight Warnick and Thomas Tennessee as a committee to work with the bishop, Paul M. Lederach, in securing pastoral oversight. Bro. Campbell will continue to supply the pulpit until his successor is secured, or until he leaves the community for service elsewhere.

Old Order Amish who reside in Ohio outnumber those in Pennsylvania by more than fifty per cent, according to Bro. Nelson P. Springer, curator of Mennonite Historical Library at Goshen, Ind., as reported by Religious News Service. Baptized members now number 6,586 in 71 congregations in Ohio, compared with only 4,148 in 51 congregations in Pennsylvania. Fewer than one sixth of the Amish now live in what is considered the "Pennsylvania Dutch country" near Lancaster, Pa. New colonies are being started by the Old Order Amish at the rate of about one a year, the latest ones being in North and South Carolina.

Bro. Oscar Roth, Flanagan, Ill., served as guest director in a vesper choral service at Sterling, Ill., on Dec. 21.

The Music Committee of Mennonite General Conference met at Scottsdale Dec. 22, 23. Most of the time was spent on deciding which numbers in the Church Hymnal had proved to be too difficult for congregational singing or for any other reason unsuitable.

Bro. Willard Krabill, Goshen, Ind., recently returned from Viet-Nam, showed slides of their work there at Beech, Louisville, Ohio, on Jan. 3.

New members: five by letter, nine adults and one 12-year-old girl by baptism at Oxford, N.J., Dec. 14; one by baptism at Sunnyslope, Phoenix, Ariz., Dec. 21.

The Mennonite Choral Society of the West Liberty, Ohio, community gave the annual rendition of Handel's "The Messiah" at the South Union Church, West Liberty, on Dec. 21.

Bro. Hubert Pellman, Harrisonburg, Va., brought the morning message at Lititz, Pa., on Dec. 28.

Speakers at the New Year's Day meeting at Ephrata, Pa., were Landis E. Myer, Lancaster, J. Mervin Baer, Carlisle, and J. Irvin Lehman, Chambersburg.

The congregation at Lower Deer Creek, Kalona, Iowa, voted on Dec. 14 to release Bro. Eli M. Yutzky and family to engage in rural mission work in Northern Minnesota.

The Monterey Mixed Chorus gave a program of Christmas music at Congregational Mennonite, Marietta, Pa., on the evening of Jan. 4.

Kamal Dandekar, Bombay, India, a student in the Northern Baptist Seminary in Chicago, brought the morning message at Congregational Mennonite, Marietta, Pa., on Dec. 28.

Bro. Tobie Schmucker, South Bend, Ind., and Samuel Shatzberger, Lancaster, Pa., were speakers in the watch-night service at Blooming Glen, Pa., Dec. 31.

Bro. John E. Leatherman, Doylestown, Pa., was guest speaker at Plains, Lansdale, Pa., on Dec. 28.

Eric Ram, India, now studying at Charlotte, N.C., spoke at Prairie Street, Elkhart, Ind., on Christmas Day. Eric's father is assistant pastor at the Shantipur Church.

Bro. Earl Buckwalter and wife, returning from the Pribilof Islands where they were visiting their daughter and family, the Ronald Crabers, spoke at Lebanon, Oreg., on Dec. 21, and planned to be in Upland, Calif., over Christmas.

Bro. John C. Wenger, Goshen, Ind., brought the morning message at Lambertville, N.J., on Dec. 21.

Bro. Sanford Shetler, Hollsopple, Pa., preached at Gulfhaven, Miss., on Dec. 28.

Bro. Roy S. Koch, West Liberty, Ohio, was guest speaker on Christmas Day at St. Jacobs, Ont.

Bro. John L. Stauffer, Harrisonburg, Va., was conference speaker at a year-end Bible Conference, Mattawana, Pa., Dec. 27-31.

### Announcements

Attention! Former Seagoing Cowboys: A quick check of the approximately 7,000

names of seagoing cowboys on file with the Brethren Service Commission taken from the New Windsor, Md., office indicates that approximately 960 were from the Mennonite Central Committee constituency. We are attempting to make an accurate directory of these almost 1,000 Mennonite men, and we will appreciate your help in the project. Will you please drop a card or letter to the Mennonite Research Foundation, 400 College Ave., Goshen, Ind., giving the names and present addresses of all the Mennonite cowboys you know? ("Cowboys" are men who helped take cattle and horses to needy areas in Europe.) Later we shall gather information on the experiences of these men, which will then be summarized for a major article, evaluating this project from the point of view of its contribution to foreign countries, to the cowboys themselves, and to the communities from which they came. Your co-operation will be greatly appreciated.—Melvin Gingerich.

Annual music conference with Hiram Hershey and Chester K. Lehman as speakers at Scottsdale, Pa., Feb. 21, 22.

Correction: Chester Martin's new address is R.D. 1, Sumner, Ill., not Fairmont as given in the Dec. 23 issue. On Dec. 28 a combination ordination and farewell service was held for them at the Congregational Mennonite Church, Marietta, Pa. They planned to move to Sumner on Jan. 1.

Atglen Bible School to be held at the Maple Grove Church, three quarters of a mile north of Atglen, Pa., Jan. 19-30. Instructors, Herman Glick, Atglen, Pa., principal; Roy Koch, West Liberty, Ohio; Elias Kulp, Ball, Pa.; Christian Charles, Salunga, Pa.; John Shenk, Denbigh, Va. Tuition, \$1.00 per week. For further information write or call Benjamin K. Kaufman, Cochranville, R.D. 1, Pa. Telephone, Atglen, Lyric 3-5961.

Glenn Holt, Mt. Joy, Pa., will speak on "Restitution" at YPM, Landsville, Pa., 7:30 p.m., Jan. 11.

(Continued on page 20)

## Calendar

Millwood Winter Bible School, Gap, Pa., Dec. 29 to Jan. 9.  
Michigan Mennonite Bible School, Fairview, Mich., Jan. 5 to Feb. 13.  
Shenkin Bible School, Sarasota, Fla., Jan. 5-30.  
Annual Winter Bible School, Fairview, Mich., Jan. 5 to Feb. 13. Ministers' Course, Feb. 2-13.  
Special Bible term, Eastern Mennonite College, Harrisonburg, Va., Jan. 8 to Feb. 18.  
Annual meeting Christian Laymen's Tent Evangelism, High School Auditorium, Croyville, Jan. 9-11.  
Maple Grove Winter Bible School, Atglen, Pa., Jan. 19-30, 1959.  
Winter Bible School, Towfield, Alta., Jan. 20 to Feb. 27.  
Ministers' Week, E.M.C., Harrisonburg, Va., Jan. 28-30.  
School for Ministers, Goshen Biblical Seminary, Feb. 3-20.  
Ministers' Week, Hesston College, Hesston, Kans., Feb. 3-6.  
Annual Mennonite Disaster Service Conference, Hamilton Hotel, Chicago, Ill., Feb. 12-15.  
World Day of Prayer, February 13.  
Mennonite Publication Board meeting, Nappanee, Ind., March 13-15.  
Spring meeting, Commission for Christian Education, Scottsdale, Pa., April 10, 11.  
Annual Mission Board meeting, South Central Conference, Cheyenne, Colo., April 17-19.  
Annual meeting, Ohio Mission Board, Elida, Ohio, April 17-19.  
Annual meeting Mennonite Board of Missions and Charities, Hesston, Kans., June 8-14.  
Biennial meeting of Mennonite General Conference, Goshen, Ind., Aug. 25-27.  
Annual meeting, Mennonite Board of Education, Hesston, Kans., Oct. 21-24.

# Missions



THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE • 1711 PRAIRIE STREET, ELKHART, INDIANA • TELEPHONE, ELKHART 2-2786

## News Notes

Bro. Ivan Magal, Charlottesville, Va., publishes a little paper, *The New Way*, in Russian with the assistance of Bro. Gordon W. Shantz, R. 3, Box 303A, Harrisonburg, Va. The paper is now circulated in over 30 countries. Bibles and Testaments in Russian and related Slavic languages are offered and sent to those who write for them. Bro. Magal is also working with Mennonite Broadcasts, Inc., Harrisonburg, Va., in the preparation of a Russian language radio program. Persons interested in helping with the literature program may send their contributions to John Hostetter, 2020 Second Ave., Richmond 22, Va., and those who want to support the Russian broadcast should send contributions to Mennonite Broadcasts, Inc.

Bro. Lloyd Clymer, Colquitt, Ga., died very unexpectedly of a hemorrhage on Saturday, Dec. 13. Bro. Clymer and his family had been serving as self-supporting workers in the mission program at Colquitt for the past several years. A funeral service was held at Colquitt on Monday, Dec. 15, and also at Mellinger's Mennonite Church, Lancaster, Pa., on Wednesday, Dec. 17.

The Englewood Mennonite Church, Chicago, Ill., distributed 670 invitations to their annual Christmas program in an eight-block area surrounding the church. They enclosed invitations to listen to *The Mennonite Hour* and to enroll in Home Bible Studies courses.

Carl Wesselhoef and Helen Landis have returned to Mahaddei Uen, Somalia, from Tanganyika where they had been for about six weeks. Paul, four-year-old son of Carl and Leota Wesselhoef, had a successful eye operation performed by a Christian doctor at a Nairobi hospital.

Spiritual Emphasis Week was held at the Mennonite Bible Institute, La Plata, Puerto Rico, Dec. 16-19. Bro. Addona Nissley, pastor of the local congregation, gave daily chapel messages on "Consecration."

The missionaries in Somalia have been contacting a group of folks in the Mofa area formerly occupied by the Swedish Mission over 20 years ago. These folks are responding to the Gospel and have recently begun to build a small church on their own volition. This building is patterned after their houses. The indigenous spirit evident here speaks much for their sincerity and earnestness.

Shari Jean was born to Bro. and Sister Melvin Leidig, East Side Mennonite Church, Saginaw, Mich., on Dec. 12.

Frank Laubach, noted literary expert, recently visited Somalia in the interest of setting up a literacy program for that country.

He spent two mornings with the missionaries in Mogadiscio to outline his method for teaching the Somali language to illiterates.

Twelve students are enrolled in the Mennonite Bible Institute, La Plata, Puerto Rico, for the second term of the present school year which began on Dec. 2.

Bro. H. Raymond Charles, Eastern Mission Board chairman, and his family left Pennsylvania on Dec. 20 for a two-week visit in the South. His itinerary includes one week of meetings at Immokalee, Fla.; he will visit other Eastern Mission Board points en route.

The Betania Youth Fellowship, Pulguilas, Puerto Rico, reorganized for the new year on Dec. 10. New officers include Janice Jo Hershey, president; Hector Vargas, vice-president; Wilfredo Roig, secretary-treasurer. Carlos and Mabel Lugo serve as adult sponsors. Installation services were scheduled for New Year's Eve as part of the regular watch-night service of the Betania congregation.

The American Bible Society now has Bible records for its Finger-Fono, a hand-operated phonograph, available in the following languages: Gjo and Kpelle, Liberia; Marathi, India; Mazahua, Mexico; Kechi, Guatemala; Navaho and Spanish.

Bro. Nelson E. Kauffman, secretary for Home Missions and Evangelism of the General Mission Board, Elkhart, Ind., recently received the following message from the chaplain of the Kentucky State Penitentiary, Eddyville: "We appreciate very much the seven books you sent to us for our library at Kentucky State Penitentiary. We have 1,200 men here. We can use many books, both light and heavy. The so-called heavy books are in demand by some of the better-educated men."

The local radio station at Sertaozinho, Brazil, offered Glenn Musselman 30 minutes of free time each week beginning in December for a Gospel broadcast. Bro. Musselman had begun a 15-minute paid broadcast on Nov. 2, using a program produced by an audio-visual organization in Brazil. He was loaning his own tape recorder to the station for the release of this program since they do not have a recorder.

The ladies of the Lee Heights congregation, Cleveland, Ohio, have divided into eight teams with four to five members on a team. Each team is responsible to raise \$125 for the church building fund. One team has already reached its goal, with several others close behind.

Address changes: Robert Withmers should now be addressed at 249, avenue de la Division, Leclerc, Chateau-Malabry (Seine), France. Robert Stettner has moved into the house at 10, rue Jeanne-Hachette, Clamart (Seine), France. The Withmers have moved into the apartment on the second floor of the Foyer Fraternel, the building re-

## Your Treasurer Reports

During the Christmas season a fine gift was received for the mission program. I quote from the letter received with this contribution:

"After several inspiring messages, our family decided to give our money to the Mission Board instead of exchanging gifts within the family. A few decided to contribute even beyond what we actually spend for gifts for each other. The folks also decided they would rather give their gift than receive one from the family."

I am sure that the Mission Board has received many contributions representing this kind of sacrifice and concern. However, this letter puts into words the kind of deep interest which is needed to make possible an enlarging evangelistic program by the church. May we thank all who have contributed and encourage your continued finances and prayer support.

If each of us will share our blessings as God has prospered, we can be certain that our church can carry out its task of preaching and teaching the Gospel in the uttermost part of the world.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

cently constructed for worship and missionary residence, Chateau-Malabry is one of the 180 suburban cities within a seven-mile radius of Paris and Butte Rouge is a housing area in Chateau-Malabry.

Warren B. Metzler, from Broadway, Va., to Box 75, Kingston 8, Jamaica, B.W.I.

Bro. J. Ross Goodall, director of the Ontario Hebrew Mission, is scheduled to keep the following appointments in January: Jan. 11, a.m., Kingview, East Scottsdale, Pa.; evening, Market St., Scottsdale, Pa.; Jan. 12, Masontown, Pa.; Jan. 13, Springs, Pa.; Jan. 14, Accident, Md.; Jan. 15, Pinto, Md.; Jan. 17, 18, Westover and Snow Hill, Md.

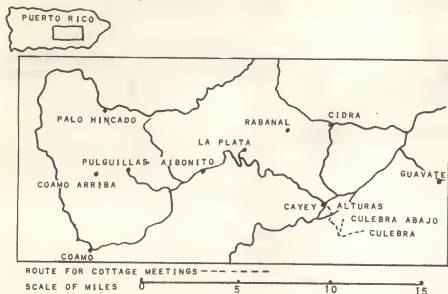
Bro. and Sister Paul Lauver, who are at home for an indefinite stay from the mission field in Puerto Rico, are serving with the Marion congregation, Howe, Ind., where Bro. Lauver is associate pastor.

Bro. Simon Gincerich, president of the Indiana-Michigan Mission Board, reports that the annual cost of that Board's program is \$67,000, which is about \$8.00 per member for the district.

Bro. Robert Keener, Ethiopia, spoke at the North End Mission, Lancaster, Pa., on Jan. 4.

(Continued on page 20)





Map showing the locations of the Mennonite churches in Puerto Rico. The dotted line shows the route taken by the group holding cottage meetings.

## Cottage Meetings

By MRS. MARY SNYDER

In the Cayey-Alturas-Culebra area of Puerto Rico, cottage meetings are still in progress. Friday night comes around pretty quickly for the missionary, for there are 16 miles to go after eating supper. And he must not forget to put on a heavier coat, nor pick up that pocket-size New Testament for use in the meeting in the hills.

The missionary hurriedly backs out the Ford station wagon. At the Cayey mission home he must pick up the handbag with the hymnbooks and Bibles. After crossing the military highway that goes to the capital of San Juan, he proceeds up the pavement leading south. This highway goes up rather abruptly, traversing the high Cayey mountain range. There is no other way to get to these places except by climbing these mountains. To his right drops a deep precipice.

Up, up southward climbs the Ford, picking up interested believers who live in the homes along the way. Before darkness overtakes them, they come to a mountain pass through which they spy the deep blue sea, the Caribbean. Here and there they get glimpses of the cane fields which dot the coastal plain in contrast with the blue sea.

But the group has now arrived at the crossroad. Here they turn left, leaving the Guayama highway for a short stretch. The Ford is parked alongside the road. Picking up the hymnbooks and Bibles, they turn east off the pavement and walk to the jeep road leading down into the Culebra valley.

They soon find out why a jeep cannot travel this dirt road, for the group now follows a trail for nearly two miles.

Alice had come up to visit these homes earlier in the afternoon. Some 60 homes are located in this valley. Several families had heard the Gospel when visiting relatives or friends in the city. They were interested and had invited Alice to have a cottage meeting in their homes.

Seventh-Day Adventists had been visiting these homes also. And a few others had been contacted by the Holiness people. When Alice conversed with some of the fathers in the homes, they expressed the idea that there was confusion within the teaching of the evangelicals. However, they were interested that our group come in to explain some Bible teachings more clearly.

At last the missionary, with the group, found the home of Don Pepe. After greeting the people in the home and the neighbors who had gathered for the service, they were finally seated. Folks kept dropping in. Soon over 40 were listening to the hymn sing led by Alice. Then followed an explanation of a Scripture portion by the missionary, ending with a prayer. Back up the trail they went, following the lighted path made by their Aladdin lantern. Arriving at the place where the Ford was parked, everyone piled into the car, ready for the return trip down over the same mountain.

Another invitation took this same group up the steep mountain back of Don Claudio's home. This time they did not go so far south, but in the Alturas (heights). Way back there, hidden from sight of the main highway, they followed a beaten path used by Claudio's relatives and friends for years. In here everyone was related. Fidel had gone to lead the group this time, for the

missionary had a meeting elsewhere. To Fidel's great surprise, the house was filled with people. He found faces looking toward him from every window and door. Fidel took his place at the corner of the front room and opened the service with Scripture reading and prayer. Alice led the hymn sing, with a group of young people helping her. Over 60 persons gathered that evening to hear the Gospel message. How happy everyone was to see his neighbor or relative on such an occasion. Evidently the Word of God entered receptive hearts that evening. Fidel returned home with a strange, surprised feeling. He realized that some had heard the Gospel for the first time! Perhaps there were many others up in the Alturas who needed such an opportunity to hear of Christ and salvation.

On still another occasion, the missionary was accompanied by two VS-ers. They had spent their two years' service in the Mennonite hospital. The walk up the "hill" at Culebra to Gloria's home was a real climb. Fortunately it had not rained recently. There were places where one had to climb using his hands, too.

At this place over 30 gathered as they were singing the hymns. While passing by, they looked in at the doors and windows, then stopped, seeing something was going on. Their curiosity kept them listening attentively to the Gospel message for over an hour. Some even came into the house and sat or stood in the kitchen, attentive to the teaching. Before leaving the home, the missionary shook hands with the people in the house and those outside who remained for such attention.

One old man had seated himself comfortably in an armchair. When greeted, he introduced himself as Don Jose, and explained that he was the uncle of all these people. Everyone present was of their family tree. These homes are high up on this tableland which covers a stretch where goats, cattle, riding horses, oxen, and pigs roam at will. "Tio" Jose said they had always lived up here. They knew no other community. Their mountain homes overlook the city of Guayama, the valley, the river, the Hydro plant, and the new housing sections below. Farther out toward the sea lie the green squares of cane fields where many a father and son earns his dollars for food and clothing.

We who have the Gospel must include the people of just such hidden areas as these in our evangelism program. How can they hear, except someone preach to them—in their homes first.

Lately the Cayey-Alturas church group has decided to hold these cottage services on Sunday afternoons. When they go into the valley or high up on the mountains, they want to see where they are going, and to whom they are speaking. Progress is being made in roadmaking into these more isolated areas. Pray that God may bless these efforts and souls may be won into His kingdom.

Goshen, Ind.



## Christmas Activities in Puerto Rico

By ALICE KEHL

"The Word became flesh and dwelt among us." It is this everliving Christmas message that we have to proclaim, the eternal Christ. In all our planning in this busy Yuletide season, we need ever to keep Christ the center of all. We should like to share with you some of the Christmas activities that were planned and carried out here.

The Christmas drama, "The Vacant Room," depicts the desire for material gain to the extent that the innkeeper refuses lodging to Mary and Joseph, not because there is no room, but because they cannot give the high amount which he has placed for the vacant room. Through the testimony of the others in the play, the innkeeper finally comes to know Christ as the Son of God, but it is a very slow and gradual process because his eyes were blinded by the materialism to which he was a slave. This drama was presented by the Coamo and the Betania Youth Societies. The Betania Youth Fellowship presented it on Dec. 21 at Pulguillas. The Coamo youth, in addition to presenting it in their home church on Dec. 23, also presented it in Coamo Arriba, then at La Plata Christmas night and Rabanal on Dec. 30. Christmas night the Guavate youth chorus was also present in La Plata to provide Christmas music when the program was presented in the Community Center for the community as well as the church people.

"The End of the Journey" is the title of the Christmas drama presented by the Guavate Youth Fellowship. The drama presents people of different walks of life, Mr. and Mrs. Rich, a soldier who represents authority, a poor woman who is representative of those who depend on others to supply their physical needs, and a scientific philosopher who represents the 20th century skeptical attitude. The philosopher observes the Christmas scene—Mary and Joseph and the Christ child, the shepherds who worship Christ—but he refuses to believe it because it is too simple.

"If this were the King of kings, then thousands of people would be swarming around to worship Him and the news commentators would be present to report the tiniest detail of this great event. It cannot be true. There is no scientific proof." He remains skeptical, indifferent, unwilling to accept the evidence that is before him. The journey's end occurs when the shepherds find the Christ child and worship Him as Lord. The end of the journey for us as Christians is symbolized when we shall see Christ face to face in all His glory. This Christmas message was presented on Sunday, Dec. 21, with the youth chorus also participating. This same program was presented in the Baptist Church in Las Vegas, Dec. 27.

On Christmas Eve, the Guavate inter-

mediates presented the drama, "The Little Christmas Tree," directed by Irma Cruz, a senior at the Bible Institute, La Plata, and member of the Guavate congregation. The message of the drama demonstrates the need for sharing what we have with those who are in need. The children and intermediates sang and participated in the service. The intermediates of the Honduras mission presented to the Honduras and Rabanal congregations a drama which portrays the Biblical portions of the Christmas story—the announcement, the birth, and the flight to Egypt. This was directed by Agdelia Ortiz, also a senior student at the Institute and member of the Rabanal church.

The Betania School choruses presented a Christmas program in song and word at Pulguillas on Dec. 23 and in the Coamo church on Jan. 4. This was under the direction of Merle Sommers.

A high light of the Christmas activities was the Christmas caroling by church members in homes of nonbelievers and by all the youth fellowships. The Coamo youth fellowship caroled on Dec. 23 after the presentation of the drama. The Cayey-Alturas congregation invited the Guavate youth to accompany them on Dec. 23 to Christmas carol in the Pelerin, other parts of Cayey, and then in the rural areas of La Alturas-Culebra.

The La Plata Youth Fellowship caroled in the community and distributed food boxes to needy families. A similar program was planned in Guavate. The Women's Society prepared boxes of clothing for needy families and the youth made booklets presenting the Christmas story. These were delivered with the everliving message of the Christmas carols and the Word of life. The Rabanal and Honduras groups united to sing in the various homes in the Honduras area.

The Christmas activities among the youth climaxed in the Third Annual Youth Meeting of JEMP (Juventud Evangélica Menonita Puertorriqueña) held in the La Plata church on Jan. 3. The theme, "Called to Serve," was significantly related to the Christmas message.

La Plata, Puerto Rico.

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Since India originates no Gospel broadcasts, missionaries have been investigating other possibilities of evangelizing that populous nation by air. Radio Ceylon provided a strong outlet until the government banned all Gospel broadcasts a year ago. Now it looks as though arrangements will be completed for such broadcasts over Radio Goa, located in the tiny Portuguese colony on India's southwestern coast. There is also the possibility of beaming a block of programs directly toward India from the powerful new transmitters installed by the Christian station in Manila. In either case, programs will have to be broadcast in several different languages. Pray that God will direct, providing personnel and funds to take advantage of these opportunities. — Missionary Mandate.

## Pax Service in Berlin

By LOREN LIND

Pax man Loren Lind, Salem, Oreg., serves in Heim Dunant, a refugee community center in Berlin. He and three other workers are in charge of the center, which entertains an average of 60 refugees a day.

A year ago, in November, 1957, there were only two Pax men serving in Berlin. They worked in a 2,000-person refugee camp in the heart of the city to help supply the needs of refugees as employees of the Red Cross.

Today there are eight Pax men and a matron living and working in four parts of the city. Their jobs vary: some are in a construction gang, some in office jobs, but all in some type of refugee aid.

Two men and the unit matron work at the MCC refugee home. They maintain an atmosphere of *gemuetlichkeit* (homeyness) for some 50 refugee mothers and children. This is in striking contrast to conditions in the 40 other refugee camps of Berlin.

One hour by bus to the north, still in the 35-mile-wide city, a man is stationed at a refugee community center. There a wood barrack serves as a meeting place for refugees from neighboring camps. They escape the monotony of camp life to enjoy creative programs sponsored by a team of four workers. The center is owned by the Evangelical Lutheran Church of Germany.

A similar center is being built by the Amish Mennonite Aid in another part of the city. Four Pax men are there, plastering the building which shall be completed by Jan. 1. Here the AMA will conduct relief and spiritual aid.

Another Pax man works in the office of a 210-person camp. He helps with the registration of new refugees and the extensive office work involved in processing them.

The Pax men meet every Wednesday night to talk over experiences of the week and study the Bible. Thus Pax-Berlin has developed into a new type of Pax unit: a unit scattered and varied in service, yet bound together by common faith and fellowship. The men know their task; they strengthen each other by working for a common goal.

The situation in Berlin demands such service. Berlin is a world city, split through the middle by policemen on every street. Yet through this city stream 350 refugees every day. In September, 1958, came 15,633 refugees. In three months (July-September) 44,812 refugees came into West Berlin, enough for a good-sized city in itself.

These folk want a share in the glories of the West as they have seen them grandly displayed by western propaganda. Most of them seek financial independence. Some search for political freedom. Some seek release from the atheistic pressures of the

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Eastern government. Many want only a good time; they roam the camps, having their good time, and live like animals. Some come not knowing rightly what they want; they search in this world, and this world cannot give it. And a very few come as humble Christians, forced to flee before communist oppression; these seek fellowship.

Here, these "men of peace" work, concerned for the kingdom of God rather than the prestige of America. They see man as a soul, not a tool. Such a concept is a startling one. It carries life. It is vital at this meeting point of the two worlds.

via MCC, Akron, Pa.

## Japan Missionary Peace Conference

BY RALPH BUCKWALTER

"He Is Our Peace" was the theme of a missionary peace conference held on Aug. 5, 1958, at Karuizawa, Japan, under the sponsorship of Mennonite Missions in Hokkaido, Kyushu and Yamaguchi prefectures, and the Mennonite Central Committee. All missionaries of the Evangelical Missions Association of Japan, approximately 150, were invited to attend this conference. It was scheduled during the one free day between the annual E.M.A.J. conference, attended by about 150 people, and the Deeper Life Conference.

Some twenty missionaries, including Free Methodist, Church of Christ, and North American Baptist, gathered for the morning session to hear Dr. Hideo Aoki, Director of Ochanomizu Christian Student Center in Tokyo, discuss "The Roots and the Significance of the Japanese Peace Movement," and Dr. Paul Peachey of MCC, "Christian Pacifism and Liberal Pacifism in Historical Perspective."

The evening session featured Dr. James Graham, familiar to American Mennonites through his booklet, *Pilgrims and Strangers*, who is now president of Formosa Christian College Association. He spoke on the subject, "The Biblical Approach to Peace and War," and gave a convincing presentation of the Biblical teaching on nonresistance. The backbone of Dr. Graham's message was the distinction between God's "sovereign will," within which is contained the word even though it has fallen, and His "absolute will," within which Christian discipleship is exercised. For a Presbyterian theologian, this represents a novel viewpoint which, however, is reminiscent of the Schleithem articles (1527) which declare that the sword is ordained of God "outside the perfection of Christ." More than fifty missionaries were present for this service. Dr. Graham made vital contact with the group and answered a



MCC worker Mrs. Andre Wenger (former Susan Weaver, Terre Hill, Pa.) gives food packages to needy Vienna families.

Irene Bishop, MCC director in Austria, reports that 100 food packages weighing 14 kilograms each (approximately 30 lbs.) were distributed in Vienna and 25 more sent out by mail during the month of September. A distribution of this nature occurs four times a year. Two days later the monthly clothing distribution was held, with 16 families or 42 individuals receiving clothing, food, and a New Testament if they did not yet possess one. Sister Bishop reports that 75 per cent of those who come for food and clothing have no Bible in their homes.

via MCC, Akron, Pa.

dozen pointed questions following the address.

It is well known that the majority of "evangelical" missionaries coming to Japan in the past decade have brought with them the theological confusion of American Fundamentalism concerning the Christian attitude toward participation in war. It is very significant that at this peace meeting many of them were confronted for the first time with the clear teaching of God's Word on the subject. We firmly believe that God will honor this witness.

It was in answer to fervent prayer and patient, persistent effort, especially on the part of Paul Peachey, that the conference was held at all. Announcements had been made in Japan Harvest, official organ of the E.M.A.J., and by letter to individual missionaries. However, up until the day of the conference only one missionary, other than Mennonite, had indicated his intention of attending the meeting. In spite of this apparent lack of interest, the meeting was held as scheduled, in faith that God would add

His blessing. Although a larger attendance was hoped for, the response has been encouraging, and the door is now open for further discussion.

We urge you to pray with us that the whole missionary family in Japan will grow into maturity in Christ in knowledge, love, and obedience. How can we ever hope to lead the people of this great country to Christ, the Saviour and Prince of Peace, if we, His representatives from "Christian" nations, fail to stand united in Him in mind and deed? God have mercy on us and heal our blindness!

via MCC, Tokyo, Japan.

A strategic publications program in Guatemala has had its small staff reduced further by the need of an emergency furlough for one of its couples. There is an immediate and urgent need for two printers, two typists, a business manager, and a distributor.—Missionary Mandate.

## Broadcasting

### Ressler Sisters Interviewed on Broadcast

Ruth and Rhoda Ressler, missionaries on furlough from Japan, were interviewed concerning their work for the Jan. 11 Mennonite Hour broadcast.

About 10 per cent of the Japanese people, especially among the young people, are open to the Gospel, according to the Ressler sisters. However, less than one per cent have become Christians.

### Portuguese Broadcast Begins

Glenn Musselman, missionary in Brazil, reports that on Nov. 2 they launched an evangelical broadcast Sunday morning from 9:00 to 9:15. Since the station does not own a tape recorder, the Musselmans gave their own personal recorder to make this broadcast possible. The program is produced by another evangelical group in Brazil.

In addition to this 15-minute program for which they pay commercial rates, the station offered without cost a half hour every Thursday evening from 8:30 to 9:00. In addition to the recorded music Musselman delivers a 15-minute message in Portuguese.

### "If You Were God . . ."

Under this title B. Charles Hostetter begins his January messages. For more, tune in each Sunday to The Mennonite Hour.

For a printed copy of this series write The Mennonite Hour, Harrisonburg, Va.

### Spanish Program Influence in Chile and Argentina

A young listener from Chile writes, "I continue to listen to your program and receive joy through it. Your letter has been a blessing for the help which you gave me. We young folks always have problems because of our relation with the world, and we need the help of other Christians. Through your program we are receiving this spiritual aid."

### "Lacks Literature"

"Lacks literature" is the complaint of a listener from Argentina. "Each time that I receive your 'sermon-of-the-month' I distribute them to many friends who receive them gladly." Pray for this person who is so faithful in passing out the printed Word.

### In Case You Forgot . . .

Heart to Heart begins this week the new Study Class of the Air, using Dr. Schindler's book, *Woman's Guide to Better Living*, as the basis for study. The study will continue through March.

For a copy of the book send \$2.48 to Heart to Heart, Harrisonburg, Va.

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

An Italian-born Roman Catholic archbishop who was expelled from China in 1952 says that 180 foreign clergymen have been killed or have died in jails on the China mainland since the communists seized power. He said also that 300 Chinese clergymen have met a similar fate.

## Pilgrims from Mexico

A year ago last September approximately 28 families immigrated to Canada from Mexico. Although their motives for leaving are difficult to determine, the overcrowding of Mennonite settlements in Mexico, general restlessness and the urge to strike out for something new were contributing factors. At Matheson, in northern Ontario, they found land available for purchase or rent; here they decided to settle down.

The winter was long and severe. They had insufficient food and clothing to see them through. Non-Mennonite residents in the immediate neighborhood, seeing their need, gave quick and generous assistance, but this was only a temporary solution. Continued and more extensive help was needed, so the Canadian churches through the channels of MCC Waterloo, organized a relief program, distributed supplies and sent in a full-time worker, Dave Schellenberg, Gndenthal, Manitoba, to supervise the project.

Last spring generous shipments of donated grain, especially oats, enabled the Matheson farmers to seed their fields. A fair-sized crop might have put them on their feet but heavy rains throughout summer and fall ruled out such a possibility. Not more than twenty-five per cent of the crops could be harvested.

As these families face their second winter in Canada, crop failure, overdue payments, and children to feed and clothe make the future look very bleak and unpromising.

On October 29, Harvey Taves, Associate Director of MCC at Waterloo, I. G. Krahn, Kane, Manitoba, and Henry H. Epp, pastor of the United Mennonite Church, Waterloo, drove to Matheson for a three-day visit to size up the situation and determine what should be done to assist these people in the future, particularly this winter.

They found the farmers in low spirits but not completely discouraged. Though they agreed that the winter would be difficult, there was not much talk of individuals leaving. Outside earning opportunities such as road work, sugar beet and tobacco harvests have enabled most of the people, at least, to pay their grocery debts.

However, Harvey Taves reports that they will definitely need assistance during the winter season. Although MCC has not yet decided how this can be given most effectively, consultation between MCC Waterloo and various interested Mennonite groups who have helped these people in the past should throw light on the subject.

More than food and clothing, these people lack adequate educational and spiritual care. At present they are operating a private school in the German language, taught by one of their own men, whom they support privately. There is no resident minister in the group, but the Old Colony Mennonite church in Manitoba is trying to assist them along spiritual lines.

via MCC, Akron, Pa.

## MISSIONS

## EDITORIAL

### Jewish Evangelism

Reinhold Niebuhr's essay in *Pious and Secular America* (Charles Scribner's Sons, New York, 1958) suggests that Christians should stop trying to evangelize the Jew. He suggests that little difference exists between the two covenant faiths. Furthermore, he feels that the Jews desire to remain a peculiar people, both religiously and ethnically.

Too many evangelical Christians take a similar attitude toward the Jew. They assume that Jews are hard to win, so why expend the effort? Why not select a group of people who will respond more easily to the Gospel?

We know that the early church was Jewish. The first missionaries were Jewish. The segregation problem in the early church was one of Jew and non-Jew, not white and colored. The Apostle Paul gave much thought and effort to help Jewish and non-Jewish Christians to discover their equality.

However, with the development of a traditional Christianity during the fourth and fifth centuries culminating in a state church, the issue between Christian and Jew on an ethical and religious basis again came to the fore. Furthermore, the Christian church during the centuries that followed persecuted and hounded the Jew all over Europe, until one wonders that any Jew ever accepted Christianity.

The church had little to offer the Jew during the Middle Ages. Jewish communities maintained their own schools and institutions for the care of the aged, the infirm, the orphans, and the poor. They had public libraries, and most Jews could read and write while the ordinary Christian lived in abject slavery—economically, religiously, and politically. Since the church did not offer the Jew love, it had nothing to offer.

This situation changed in the nineteenth century due to the great religious, social and political changes taking place, particularly in Europe. The Jew who could resist threats of violence, persecution and compulsion to become a Christian, was unable to resist true Christian love. At least 225,000 Jews were received into the Christian church during that century, and most of them highly cultured and intellectual Europeans.

Jews today while re-establishing their political unity are also reviving the Hebrew language, reading the New Testament, and showing new interest in Christ and His teachings. Roy Kreider, missionary to Israel, insists again and again that Israeli youth are seeking for truth. The Jew today will respond to a realistic demonstration of New Testament Christianity. This is no time to make excuses for failing to evangelize the Jews.—L. C. Hartzler.

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## RELIEF AND SERVICE

### Voluntary Service

St. Anne, Ill.—Approximately 35 teenagers saw the film, "The Beginning of the Rainbow," at the weekly MYF meeting held at Camp Rehoboth on Dec. 16. VS-er Don Headrick, La Junta, Colo., is one of the adult sponsors of the youth group. Following the film, Youth Field Worker Eugene Herr, Scottsdale, Pa., gave a short talk on the Christian life. Eugene visited the VS unit here with Assistant VS Director Millard Osborne, Elkhart, Ind., on Dec. 16 and 17.

The kindergarden under the direction of teachers Virginia Weaver, Keota, Iowa, and Erma Reesor, Markham, Ont., held its annual Christmas party on Dec. 19, the last day of school before Christmas vacation.

Springfield, Mass.—Contacts were made here on Dec. 10 and 11 with the Wesson Memorial, Springfield, and North Hampden state hospitals regarding the possible use of VS personnel in these institutions. Additional contacts will be made in the future in preparation for establishing a VS unit in that area. There is much spiritual need in the city and the unit members will assist with establishing a Christian witness in the area. The work will be a co-operative effort of the Mennonite Relief and Service Committee and the Franconia Mission Board.

Hesston, Kans.—VS Director Ray Horst visited the Hesston College campus on Nov. 26 to work with the college administration on plans for a VS unit to assist with the construction of a new men's dorm. Present plans are for a group of four to eight volunteers to begin orientation on Jan. 13. Persons with experience as electricians, carpenters, plumbers, and masons are needed as well as persons to serve as laborers. Young men interested in this opportunity should write immediately to Voluntary Service, 1711 Prairie St., Elkhart, Ind. This project is approved by Selective Service for I-W.

Elmhurst, Ill.—Lela Sutter, R.N., Supervisor of Health Services in York High School, recently took advantage of an opportunity to relate to a group of future nurses some of her experiences as a VS worker at Mathis, Texas. The result was a collection of clothing and toys to be sent to Mathis by the group of future nurses. Approximately 130 pounds of clothing were collected.

Elkhart, Ind. The January issue of the VS publication, AGAPE, contains a brief summary of the significant events of 1958 in the VS program. The issue features the work of the unit serving in Mathis, Texas. Non-subscribers can obtain this issue of the paper by writing to AGAPE, 1711 Prairie Street, Elkhart, Ind.

La Junta, Colo. Unit members with others in the local MYF group went caroling on several occasions during the Christmas season. On the first evening they sang at the homes of the doctors on the Mennonite Hospital staff. Later they sang for members of the local Mennonite church. On Christmas morning the group sang carols in the

halls of the Mennonite Hospital and the Nursing Home.

VS-ers prepared and erected manger scenes in front of the unit home at 902 Bellevue and the hospital.

Denver, Colo. Recent plus service projects of the unit include giving assistance in the painting and cleaning of the Limon, Colo., church. At a meeting following the work project, Esther Good, Nampa, Idaho, described the VS program in Denver, and unit leader Henry Benner, Ronks, Pa., led in a short devotion.

A carload of VS-ers went to Chappell, Nebr., to assist in building the new church in that community. On Sunday evening VS-ers Mary Yoder, Alliance, Ohio, Phyllis Keim, North Judson, Ind., and Fred Alderfer, Scottsdale, Pa., served on a panel discussing our peace witness.

Loren Elam Glick, 19, son of Mr. and Mrs. Elam Glick, Belleville, Pa., was killed on Dec. 24 near his home when the tractor he was driving overturned.

Loren attended VS orientation at Elkhart, Ind., from Nov. 11 to 21, and on Nov. 23 began serving at Adriel School, West Liberty, Ohio.

Funeral services were held on Dec. 27 at the Maple Grove Mennonite Church, Belleville, Pa., where Loren was a member.

### I-W Services

Cleveland, Ohio. Members of the Cleveland Mennonite Fellowship were informed recently by city officials that zoning laws would not permit the use of the building they had rented for housing or worship. Accordingly, the I-W men living there have found other housing in the area. The Cleveland Mennonite Fellowship, in a meeting with I-W men, took action to rent the facilities of a nearby Friends church for their weekly meetings. Nelson Kauffman, Elkhart, Ind., served as guest minister on Sunday morning, Dec. 21.

Beginning Jan. 4, the Cleveland Mennonite Fellowship plans to meet on Sunday evenings, and will attempt to relate itself more closely to the work and witness of other Mennonite churches in the area for Sunday morning services.

Allen Yutzl, Plain City, Ohio, is chairman of the Cleveland Mennonite Fellowship Council and Raymond Martin, Gordonville, Pa., serves as I-W leader of the Cleveland area. Glen Miller, medical student at Western Reserve University, serves the I-W men at Hawthornden State Hospital as sponsor, while sponsorship of those serving at Marymount Hospital is carried by Ellis Detweiler, Garfield Heights, Ohio.

We are learning from foreign missionaries how to do mission work at home. The "high walls" surrounding the mission compounds had to be taken down. Even so the "high walls" around Mennonite communities and our closed societies need to be removed.—John H. Hess.

## MCC Weekly Notes

### Packages to Poland

The first parcels to Poland are being sent from MCC relief supplies in Vienna. As a result of Peter Dyck's visit to Poland, contacts have been made through which these parcels can be mailed directly to individual needy people. The MCC office in Vienna does the actual packing and mailing to Poland.

### Valdieu Children's Home Transfers to French Mennonites

On Jan. 1, 1959, MCC will turn over the management and complete financial responsibility for the Valdieu Children's Home to the Mennonite church of France. MCC will continue to support the work with regular monthly financial contributions as well as gifts of clothing, shoes, bedding, and surplus commodity foods to the extent that these goods are available.

Mary Ellen Shoup, Los Angeles, Calif., who has been in charge of the home a number of years and has given a total of twelve years of MCC service in France, will be returning home early in the new year. This leaves only one MCC worker, Pax man Howard Snyder, La Junta, Colo., at Valdieu.

The French Mennonites are working out a definite plan for repayment of the debt incurred when the home was purchased in 1950.

### Vienna Congregation to Receive a New Pastor

Bro. Ernst Wyss, pastor of the Mennonite congregation in Vienna since 1955 and serving under the auspices of the Swiss Mennonite Mission Board, will be discontinuing his services in March. The European Mennonite Evangelism Committee has been asked to explore the possibilities of securing a successor to Bro. Wyss. MCC will continue to support this mission work financially, on the same level as heretofore.

### Hymn Writer Founder of Hospital for Neglected Children

MCC worker Tina Klassen, R.N., Abbottsford, B.C., reports that she has recently transferred from the Evangelical Hospital in Nabulus to the Spafford Children's Hospital in Jerusalem.

This hospital has an interesting origin. Years ago a certain Mr. and Mrs. Horatio P. Spafford founded a baby home in Jerusalem. Mr. Spafford is the man who composed the words of the well-known hymn, "It Is Well with My Soul." Eventually the home changed into a hospital, which has served hundreds of sick and neglected children in Jordan. For the past number of years Mrs. Vester, a daughter of the Spaffords, has been in charge of the charity hospital which is supported mainly by people in the U.S.A.

The 55-bed hospital is well equipped and clean. But the children who are admitted are generally dirty, wet, undernourished, and suffering from rickets, eye diseases, intestinal disorders, worms, and lice.

Why are they in this condition? Quoting Miss Klassen: "The mothers marry young and know nothing of child care. They have too many children. They are poor. They have no education. Too often they do not



care. . . . Somehow one seeks for a solution to the problem of neglected children. What is it?"

### European Emphasis on Christian Alternative Service Groups

On Nov. 11, 1958, an International Christian Service for Peace meeting was held at Brethren Haus, Kassel, Germany, with fifteen persons in attendance. Representatives included North and South Germany, Holland, Fellowship of Reconciliation, World Council of Churches, Brethren Service Commission, Mennonite Central Committee, and others. Milton Harder and Peter J. Dyck were the two Mennonite representatives.

The purpose of the meeting was to help find direction, through consultation, for the practical peace program, EIRENE. This program seeks to "provide a channel through which young men in various countries can render a voluntary service as Christian pacifists in places of need and particularly in places of tension where Christian love can contribute to reconciliation."

EIRENE's greatest challenge at present lies in Germany, where CO applications are definitely on the increase, but where no government-recognized alternative service program exists. Thus far EIRENE is actually only sponsored by two American organizations (MCC and BSC) but is working toward a broader European sponsorship. It is unlikely that Bonn will allow its CO's to be trained by foreign organizations, but it is hoped that a local project, somewhere in Germany, would lead to the government's recognition of EIRENE as an organization which can sponsor alternative service for German CO's.

Representatives from England, Ireland, and Holland felt that their respective governments should also be approached concerning recognition of EIRENE for alternative service.

Peter Dyck was in charge of a very active 2½-hour discussion period during which, among other matters, the following points were agreed upon:

1. EIRENE should remain specifically Christian in character and accept only volunteers who are Christian pacifists.
2. More publicity for announcing EIRENE's service opportunities to European young men is needed.
3. A project should be set up in Europe, probably in Germany, as soon as possible.

### Russian Immigrants Work on Mennonite Settlement in Brazil

According to a news release from World Council of Churches, fifty young people from a new Russian colony in Brazil have gone to a neighboring Mennonite settlement as farm laborers. They belong to a group of over 500 Believers, members of a Russian Orthodox agriculturist group, who have settled in Brazil since May. The Old Believers left Russia in 1919-20 and settled on farms in northern China. When Soviet authorities came in 1947, many of the men in the group were deported to Russia. In 1951-52 the Chinese seized their small farms. Then the families turned to the World Council for help to leave China and emigrate to South America.

It took six years of arduous negotiations before WCC was able to clear the way for

resettlement of the present group on a 6,000-acre tract of virgin land in the state of Parana, Brazil. Still hoping to come are another 200 members of the Orthodox group remaining in Manchuria.

Most of the settlers have moved into permanent homes which they have built, leaving shacks which housed them temporarily for use as "summer kitchens." Plowing is going on 24 hours a day with the help of four tractors which several of the Old Believer settlers have learned to operate. The young people working for the Mennonites are getting acquainted with local methods of agriculture, learning Portuguese, and earning some much-needed money for their colony.

### Setbacks and New Beginnings

The hog project in Petit Goave is experiencing a major setback due to an outbreak of "athrotic rhinitis," a disease hitherto unknown in Haiti, which causes gradual malformation of the bones but does not affect the meat. The entire herd of 150 hogs will need to be disposed of, which means that the two MCC-VS men and their Haitian farm director, Rev. Marco de Pestre, will be going into the hog-butcher business. Finding a market for all this pork poses somewhat of a problem but boarding schools and private business have already expressed interest. The purchase of some cutting and freezing equipment may be found necessary, in order to handle the meat with greater efficiency.

The money coming in from meat sales will relieve the chronic shortage of funds at the farm and make it possible for some of the many projects to be continued. Heifer Project, Inc., will supply new hogs for the farm as soon as the place is ready for them. The first shipment of 24 animals is scheduled for the latter part of January. A group of Mennonites from the Mountain Lake area is considering donating hogs for this shipment.

### Bienengr Bible School in Full Swing

The Bienengr Bible School, Switzerland, reports that 64 students have registered for classes this year. Six teachers offer a variety of courses in the German and French language. Student representation according to nationality is as follows: Germany—29, France—18, Switzerland—12, Luxembourg—2, Canada—3.

Peter Dyck, MCC director in Europe, serves as one of the instructors at the school. He teaches courses in New Testament, Ethics, Bible, and Christian Education. Several Pax men are taking advantage of the school's offer to accept them as students during their two- to three-week vacation period.

Reports indicate that an excellent spirit pervades the work being done at Bienengr. The school closes at the end of February.

via MCC, Akron, Pa.

## WMSA Weekly Notes

### Another Workshop

Upland, Calif.—The South Pacific District WMSA joined with the district Church Conference, Mission Board, and Christian Workers' Conference for a period of good work and fellowship over the Thanksgiving

season. At this time the district WMSA committee planned and conducted its first workshop. Mrs. George Amstutz and Mrs. J. D. Graber of the general committee participated. Though the district is one of the smaller ones, our sisters are to be commended for their fine interest and effort. Defining the program of women and girls in the church is essential. We need to know our purpose and direction. It is equally important to work on details, ways, and means of carrying out that purpose. Sharing experiences in attempting to solve a problem is one aim of a workshop. South Pacific hopes to have more of this kind.

Mrs. Wilbert Nafziger, Winton, is the newly elected Girls' Activities secretary; Mrs. Henry Esch, Phoenix, was re-elected vice-president. The other members of the committee are Mrs. George Beare, Upland, president; Mrs. Daniel Horst, Winton, secretary-treasurer; and Mrs. David Eberly, Phoenix, secretary of literature.

### WMSA and Community Service

This is how WMSA, Freeport, Ill. (Mrs. William Graybill reporting), served in a local hospital. "We have been sewing and mending at the Deaconess Hospital the second Friday of each month. This is in addition to the regular meeting in the church basement on the first Thursday of the month. We also give a donation each year for the printing of a daily devotion to be placed on the patients' trays each morning. The hospital gave us 36 discarded uniforms which we mended and supplied with buttons. Last year they gave us over 50 uniforms which we repaired and sent to a hospital in Paraguay."

### Heart to Heart

A special offer of WMSA and Heart to Heart to co-ordinate their mutual interest in home enrichment is responsible for an enlarged mailing list which will bring Heart to Heart publicity material into every local WMSA. In case you do not receive this material, drop a line to Heart to Heart Mennonite Broadcasts, Inc., Harrisonburg, Va. They are glad to share it with you.

### World Day of Prayer

Do you mark this World Day of Prayer as a special privilege—this day when women throughout the world meet for prayer? Do you feel the wonder and significance of such a day? It is a day when kindred hearts share the blessings of a devotional hour of praise and prayer; of sharing of our means for the spread of the Word.

The program in full will appear in the Jan. 20 issue of the GOSPEL HERALD, but you may want to be thinking about the theme, "Lord, I Believe." It is suggested that two seven-minute topics be given, based on John 6:68, (1) "Lord, to whom shall we go?" and (2) "Thou hast the words of eternal life."

Are you planning ways to make this day specially meaningful? As you read your church periodicals, jot down specific prayer requests to include with those of a general nature which are suggested. Remember the date—February 13.

### Scrapbooks

The Nampa, Idaho, GMSA found joy in the preparation of scrapbooks for the Old

People's Home. Scripture verses made the pictures more meaningful. The girls personally distributed them after singing Christmas carols.

#### From Overseas

Quoting from a Christmas letter Betty Erb, missionary to India, wrote to her friends: "The women from our church here in India found rich fellowship and encouragement in their annual women's meeting. Their zeal was manifested in a two-day rally, whereas other years they had only a half-day meeting. Their hunger for the Bread of Life was evident in the large place they gave to Bible study in their program."

#### Nurses Visit WMSA Office

Eighteen senior nurses from the Goshen College School of Nursing toured the Mission Board headquarters on Dec. 17. It was nice to see these, our sisters and daughters, who are availing themselves of the opportunity of nursing education, the project in which we are so greatly interested. WMSA has designated \$3,600 as our share toward the nursing education program for this year. Generous support of this fund is suggested.

WMSA Office, 1711 Prairie St.  
Elkhart, Indiana

## Learning from Disasters

At 5:47 Tuesday evening, June 10, a tornado, veering unexpectedly southeast, suddenly hit the Midwest town of Eldorado, Kans. In two minutes it had killed 13 persons, injured 57, destroyed 259 homes, demolished about 200 cars, and caused two million dollars' worth of damage in 40 city blocks. Minutes later a Mennonite Disaster Service bus manned by three men headed for the stricken town, and in the four days that followed, over 650 men and women had donated a total of 5,628 hours of labor under the auspices of MDS.

The help given at Eldorado grew out of similar voluntary services given 11 years earlier at Woodward, Okla., when the Church of God in Christ Mennonite helped to clean up after a tornado. Later on, in 1951, various Mennonite groups in Kansas worked in Wichita and Great Bend, sandbagging riverbanks and dikes; in Salina, helping with evacuation; and in other towns, cleaning up after tornadoes and floods. The service organization begun by the Mennonite (Old) congregation at Hesston became the base for an inter-Mennonite disaster organization (MDS) which first saw action with the Topeka flood.

Then a tornado at Flint, Mich., brought into being a second organization, and MDS in Pennsylvania helped to clean out mud-filled Stroudsburg homes after Hurricane Diane. Other inter-Mennonite units were formed to meet local disasters, and by 1957, 20 service units existed in the United States and Canada, ready to undertake anything from a haylift operation to shoveling mud and constructing new homes.

Then came the great Udall disaster, in which a tornado left only 12 houses stand-

ing in the entire town. Debris was scattered over an area two miles wide and eight or ten miles long. Some 75 people were killed, many more were injured, and nearly all survivors left homeless. In a week more than 1,800 volunteers had given time and equipment to clear debris and help the survivors to a new start. Work like this helped to make MDS better known to other agencies, thus paving the way for faster service.

As disasters have come and gone, organizations have increased the scope and efficiency of their operations. More areas of service are opening, calling for an increasing variety of skills. Workers will be needed in the future who can give spiritual guidance, apply first aid, take care of children, feed large numbers of people, do carpentry, operate a bulldozer, organize work, and co-ordinate activities, as well as help with the manual labor of cleaning up and cleaning out. No two disasters are ever alike, and a unit's best friend is preparedness.

MDS units are also realizing that disasters can leave people with some degree of shock as well as with destruction of material possessions. Victims of "disaster fatigue" need psychological first aid, and one of the most important things any worker can do is simply to give a disaster victim the assurance of his personal love and support, thus helping to strengthen the spirit and give hope in place of despair.

Recently citizens of Udall and Eldorado, Kans., met with the local Mennonite Disaster Service unit to discuss what it means to live through a tornado and to seek lessons that can be learned from the experience. From Eldorado came the city manager, the superintendent of public works, the manager of Kansas State Employment Office, a hospital administrator, and a private citizen whose home had been struck. From Udall came a banker and his wife and a farming couple. They had seen their property completely destroyed. All joined in a panel discussion which touched, among other things, on ways to use volunteer groups more effectively.

Envisioned for the future emergency are such things as a mobile nursery service to take care of victims' children, two-way radio equipment to direct field operations more efficiently, ministerial services for the hospitalized, trained counselors, a planning group to help those left homeless, and the specialized services of engineers, carpenters, masons, plumbers, and bulldozer operators.

Those from Udall emphasized the fact that lending loving sympathy and understanding to the affected is the most valuable help that can be given. The first task of a volunteer, no matter what physical work he is called upon to do, is to establish a personal relationship, by word and action, between himself and the disaster victim.

Why do Mennonites feel that disaster service is so important? According to a Kansas area training school in 1958, aims and motives are to live out Jesus' commands, to alleviate human need, to provide self-growth for the volunteer, to create good will

and understanding, and to bring about revival in Mennonite churches. Already the testimonies of those helped show that this is a witness of love which reaches across many barriers—via General Conference Mennonite Church News Service, Newton, Kans.

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A magazine article appearing a few months ago states that one out of every three Africans is Moslem, making a total of from 65 to 70 million on the entire continent. More than 90 per cent of these live north of the equator, but at many points Islam's advance has pushed southward across the equator. On the other hand, there are not more than 30 million Christians in Africa at the very most—counting all types and groups that profess some relationship with the church. In other words, for every Christian in Africa there are more than two Moslems. The writer of the article is nevertheless hopeful that the church in Africa may be entering a new era of missionary fervor and outreach. Pray that Christ's followers may be bold in His name to spread the news of His salvation without fear or shame—and that the word of their lips may be supported by the unanswerable argument of holy lives. —Missionary Mandate.

## Field Notes

### CONTINUED

Rocky Mountain Area Mennonite Ministers' Fellowship, Jan. 9, 10, and annual East Holbrook-La Junta Sunday School Conference, at La Junta, Colo., Jan. 11, with Paul Erb as guest speaker.

Stewardship Conference at Mechanic Grove, Quarryville, Pa., Saturday evening, Jan. 10, and all day Sunday, Jan. 11; speaker, Milo Kauffman, Hesston, Kans.

### Evangelistic Meetings

J. Otis Yoder, Harrisonburg, Va., at Westover, Md., Feb. 22 to March 1. C. F. Derstine, Kitchener, Ont., at Science Ridge, Sterling, Ill., Jan. 25 to Feb. 1. B. Frank Byler, on furlough from Argentina, at Bethel, West Liberty, Ohio, Jan. 11-18. Myron Augsburg, Goshen, Ind., at Tuttle Ave., Sarasota, Fla., beginning Dec. 26.

## Mission News

### CONTINUED

Five new members were received into the congregation at Obihiro, Japan, on Dec. 14. There was an older married couple, parents of two of the present members, another young father, and two single men. These are mature people and seemingly most dedicated.

An anniversary booklet has been prepared in observance of the twenty-fifth anniversary of the beginning of our mission in Tanganyika.

## OUR SCHOOLS

(Continued from page 8)

some smaller nearby congregations, which become their temporary church homes. Plans are prearranged and this plan is given full support by the school administration and the college church pastor.

On Friday, Dec. 19, President and Mrs. Roth entertained at dinner and evening fellowship the administrative committee members and their wives. Included in the group were Dr. and Mrs. Paul Bender, Mr. and Mrs. Justus Holsinger, Mr. and Mrs. Daniel Kauffman, and Mr. and Mrs. J. P. Duerksen.

## TO BE NEAR TO GOD

(Continued from page 11)

Friday, January 16

Daniel

Daniel and three companions were taken from their homes in Palestine and carried captives into Babylon when they were mere lads, and were trained in the sciences and language of the Chaldeans. Regardless of this unfortunate circumstance, they remained faithful to God. The sovereignty of God remained strong in their lives. Daniel had many severe trials, but God was with him and delivered him out of them all. Though he was promoted to positions of power and great authority, he never lost his integrity. Few indeed are those who could have gone through what he did and come out as pure and clean. When we compare Daniel with the more modern American today, we must conclude that he was a miracle of God's grace. What a bright light in a lost world! No wonder the poet said, "Dare to be a Daniel, dare to stand alone, dare to have a purpose firm! Dare to make it known!"

Saturday, January 17

Pilate

The name of Pilate would probably never have gained the infamy it did had he not shirked his responsibility so badly at the trial of the Lord Jesus Christ. To the end of time, this disgraceful display of weakness and bad judgment will mark him as the world's greatest coward. He knew—he couldn't help but know—that Christ was innocent of every accusation the Jews brought against Him, when they kept screaming for His crucifixion. The crucifixion of Christ was primarily a Jewish responsibility. But the blood stains of the Son of God will never be removed from Pilate's hands throughout all eternity. He released Barabbas and crucified Christ. What a record to leave behind!

—Oliver H. Zook.

The Robert Koch Institute of Berlin has developed an anti-flu vaccine of which it is said that a single injection will protect against infection for a period of at least one year. The new vaccine will have no ill effects on those suffering from heart and circulation diseases. The World Health Organization foretells an extensive epidemic of Asiatic flu for this winter.

## Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bair, Ray and Lillian (Oswald), Louisville, Ohio, fourth child, second son, James Michael, Sept. 11, 1958.

Bender, Paul and Virginia (Rich), Greenwood, Del., twin girls, third and fourth children, second and third daughters, Jean Louise and Joan Lucille, Nov. 30, 1958.

Booth, Roma and Kass, Kidron, Ohio, eighth child, fifth son, Richard Wayne, Dec. 13, 1958.

Bowman, Mervin and Grace (Weber), Waterloo, Ont., first child, John Mark, Dec. 5, 1958.

Diller, John and Frances (Martin), Waynesboro, Pa., first child, Lois Ann, Dec. 3, 1958.

Eshleman, James and Ada (Strite), Chewsville, Md., fourth living child, first son, James Daniel, Dec. 10, 1958.

Frey, Harold R. and Ruth (Snively), Lebanon, Pa., seventh child, fourth daughter, Twila Joy, Dec. 8, 1958.

Good, Jacob and Grace (Sauder), Martindale, Pa., third child, second daughter, Joyce Eileen, Dec. 20, 1958.

Helm, William and Clela (Roth), Wauseon, Ohio, first child, Carolyn Marie, Oct. 24, 1958.

Hershey, Lester D. and Edith (Steffy), Parkersburg, Pa., fifth child, fourth son, Charles Lester, Dec. 10, 1958.

Horst, Ray S. and June Marie (High), Stevens, Pa., first child, Sharon Elaine, Oct. 17, 1958.

Hunt, Clyde E. and Alma (Harnish), Millersville, Pa., second son, Ronald Eugene, Dec. 15, 1958.

Knechtel, Wilson and Adeline (Zehr), Copenhagen, N.Y., second daughter, Janelle Mae, Dec. 6, 1958.

Kreider, Mr. and Mrs. J. Richard, Manheim, Pa., fourth child, third daughter, Debra Renee, Kreider, Lloyd and Joyce (Horst), Cochran, Pa., twins, second and third daughters, Dottie Lou and Debbie Lynn, Nov. 28, 1958.

Landis, Eldon and Alice (Strom), Jackson, Minn., fourth son, Timothy Noah, Sept. 19, 1958.

Landis, Fred and Joyce (Troyer), Jackson, Minn., first child, Gwendolyn Joy, Dec. 1, 1958.

Longmire, Gordon and Marion (Martin), Elora, Ont., second son, Dennis Bruce, Dec. 12, 1958.

Martin, Henry I. and Iva (Eshleman), Hagersstown, Md., fourth living child, second living son, Arlin Wayne, Dec. 10, 1958.

Miller, Allen and Mildred (Schlabach), Cromwell, Ind., first child, Gwendolyn Marie, Dec. 22, 1958.

Miller, Bruce D. and Charlene (Miller), Millersburg, Ohio, second son, Brent Duane, Dec. 2, 1958.

Miller, Elwood Gene and Edna (Hochstetler), Parnell, Iowa, third child, second son, Calvin Glen, Oct. 24, 1958.

Miller, Mahlon and Fannie (Yoder), Partridge, Kans., fourth daughter, Shirley, Dec. 11, 1958.

Miller, Vernon E. and Marjorie (Wagler), Hartsville, Ohio, third child, second daughter, Rebecca Joan, Oct. 17, 1958.

Plank, Henry and Martha (Gingerich), Arthur, Ill., a daughter, Nov. 13, 1958.

Schlabach, Alvin Ray and Joyce (Stutzman), Parnell, Iowa, second child, first daughter, Christine Vergie, Nov. 18, 1958.

Shearer, Charles and Frances (Yoder), Jackson, Minn., third child, first daughter, Ramona Gail, Dec. 15, 1958.

Smith, Roderick and Beverly (Barber), Morgantown, Ind., third child, second son, David Wayne, Dec. 7, 1958.

Stuebe, Gerald and Marilyn (Kreider), Smithville, Ohio, first child, Jerrt Lynn, born Sept. 22, 1958, adopted Dec. 12, 1958.

Swartzendruber, Clayton and Margaret (Risser), Orrville, Ohio, third child, first daughter, Evon Louise, Dec. 8, 1958.

Swigart, Wilmer and Alma (Weaver), Myersstown, Pa., first child, Cynthia Marie, Dec. 10, 1958.

Witmer, Ralph and Doris (Blosser), Salem, Ohio, fifth daughter, Sharon Elaine, Nov. 3, 1958.

Yoder, John and Lizzie (Shrock), Jackson, Minn., fourth child, third daughter, Vivian Elaine, Dec. 11, 1958.

Yutzy, Oliver and Miriam (Swartzendruber), Parnell, Iowa, third child, second son, Mark Edward, Dec. 9, 1958.

Zehr, Gilbert and Janet (Widrick), Copenhagen, N.Y., fourth child, second daughter, Joan Marie, Nov. 14, 1958.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Albrecht—Crilow.—Leonard Jay Albrecht, Middlebury, Ind., Forks cong., and Shirley Crilow, Goshen, Ind., Yellow Creek cong., by Peter B. Wiebe at the Yellow Creek Church, Dec. 21, 1958.

Eash—Grabill.—Galen Eash, Goshen, Ind., Clinton Frame cong., and Marlene Grabill, International Falls, Minn., Rainy River Mission, by Vernon E. Bontreger at the Clinton Frame Church, Dec. 19, 1958.

Eigsti—Knox.—Jerold Eigsti, Rock Falls, Ill., and Bessie Knox, Tampico, Ill., both of the Fairfield A.M. cong., by the bride's grandfather, Ora Hostetler, at the Fairfield A.M. Church, Oct. 16, 1958.

Hostetler—Eigsti.—Ora Hostetler, Prophets-town, Ill., and Carol Eigsti, Rock Falls, Ill., both of the Fairfield A.M. cong., by the groom's father, Ora Hostetler at the Fairfield A.M. Church, Dec. 8, 1958.

Lichty—Roth.—Robert Lichty, Terre Hill, Pa., Weaverland cong., and Ramona Roth, Elverson, Pa., Monterey cong., by Glenn Esh at the Monterey Church, Nov. 21, 1958.

McCullough—Mueller.—Robert W. McCullough, Strasburg, Pa., New Providence cong., and Ruth I. Mueller, New Providence, Pa., Byerland cong., by David N. Thomas at his home, Dec. 20, 1958.

Roth—Birkly.—Norman Duane Roth, Canby, Oreg., Zion cong., and Janice Jane Birkly, Sweet Home cong., by John M. Lederach at the Sweet Home Church, Dec. 12, 1958.

Sears—Kauffman.—Merle Sears, Washington, Ill., Metamora cong., and Loretta Joyce Kauffman, Heston, Kans., Heston cong., by Milo Kauffman, father of the bride, at the Heston Church, Dec. 6, 1958.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bailes, Annette Marie, infant daughter of Lawrence Bailes and the former Ruth Cumley, died in the Uniontown Hospital, Uniontown, Pa., Dec. 14, 1958; at the age of 2 y. 5 m. 17 d. Services were held in the Honaker Funeral Home, Masontown, Pa., in charge of Paul M. Roth. Burial in Sylvan Heights Cemetery.

Barber, Calvin, died in Masontown, Pa., Dec. 6, 1958; aged 90 years. There was no immediate family surviving. Funeral services were conducted in the Michael Lucas Funeral Home, Carmichaels, Pa., with Paul M. Roth officiating. Burial in Girard Fort Cemetery.

Boord, Olive, died in the Lake Nursing Home, Uniontown, Pa., Oct. 7, 1958; aged 75 years. She was survived by 3 sons and 2 daughters. She was a member of the Masontown Mennonite Church.



Services were held in the Ferguson Funeral Home, Uniontown, Pa., with Paul M. Roth officiating. Burial in Church Hill Cemetery.

**Brunk, Timothy F.**, son of David and Elizabeth (Hartman) Brunk, was born near Dale Enterprise, Va., on July 13, 1876; died at the San Antonio Community Hospital, Upland, Calif., on Oct. 26, 1958; aged 82 y. 3 m. 13 d. Married on Sept. 6, 1900, to Elizabeth N. Heatwole, who survives. Also surviving are 5 children—Mrs. Earl Henderson, Sterling, Ill.; Leota—Mrs. Roy Moss, Waterford, Calif.; Roy, Saginaw, Mich.; Mrs. Tracie Barber, Clinton, Iowa, and Boyd, Sterling, Ill., 11 grandchildren, 20 great-grandchildren, and 2 sisters (Mrs. Betty Keener and Mrs. Rosa Weber, Harrisonburg, Va.). A faithful member of the Mennonite Church, where for 50 years he took an active part in the Sunday school. Funeral services on Oct. 29 at the Upland Church were in charge of George H. Beare and Sherman Maust.

**Gehman, Jonathan L.**, son of the late Abraham and Elizabeth (Leinbach) Gehman, was born in Bowmanville, Pa., Aug. 9, 1879; died in the Bair Rest Home, Brownstown, Pa., on Nov. 9, 1958; aged 79 y. 3 m. He had been in failing health for the past 5 months. Married on Dec. 17, 1905, to Ella Martin, who died Feb. 1, 1958. After his wife's death, he stayed for a short time at the home of his son, Paul E., and then he spent four weeks in the hospital, after which he was taken to the Bair Rest Home, where he lived the remainder of his life. Surviving are 4 sons and 2 daughters (Paul and Leida, Paul, Jr., Lester, Mannheim; Adam, New Holland; Margie—Mrs. Milton Noli, and Edna—Mrs. David Burkholder, Ephrata), 27 grandchildren, 2 great-grandchildren, 3 brothers (Jacob, Bowmanville; Henry and Abraham, Mohnton). He was a member of the Groffdale Church, where funeral services were held on Nov. 12 in charge of Eli Sauer, Mahlon Witmer, Barton Gehman, and John S. Martin; interment in the Weaverland Cemetery.

**Gingerich, Nick**, son of Daniel and Fannie (Licht) Gingerich; born Oct. 13, 1896, at Baden, Ont.; died Dec. 11, 1958, at the Lewis Co. General Hospital, Lowville, N.Y., of a coronary thrombosis, aged 62 y. 2 m. 1 d. He was married to Dorothy Moser, Nov. 4, 1926. In addition to his wife, he leaves a son (James, Rochester, N.Y.), a daughter (Marie—Mrs. Floyd M. Snider, Edmonton, Alta.), one granddaughter, 5 brothers and 4 sisters (David, East Aurora, N.Y.; Samuel, Croghan, N.Y.; Mrs. Saviera Lehman, Castorland, N.Y.; Tillie and Henry, New Hamburg, Ont.; Olive—Mrs. Manasseh Cressman, Kitchen, Ont.; Moses, William and Fannie—Mrs. Aaron Mosher of Lowville). He was preceded in death by his parents and one sister (Rachel—Mrs. Joel Widrick, Lowville). An active worker in the Conservative Mennonite Church since his conversion in 1942, he began and for several years led the work at Pine Grove, N.Y. Called to the request of the deceased, his son-in-law, Howard M. Snider of Edmonton, Alta., preached the funeral service. The service also was held at the Croghan Conservative Mennonite Church; burial in the adjoining cemetery.

**Graber, Marie Elizabeth**, daughter of Benedict and Elise (Wenger) Roth, was born Feb. 10, 1884, in Neuchatel, Switzerland; died Dec. 13, 1958, in Peoria, Ill., from infirmities of old age; aged 74 y. 10 m. 3 d. Married on Feb. 24, 1910, in Bourgfelden, France, to Peter Graber, who died Aug. 3, 1938. They came to America in March, 1910. Surviving are 6 children (Jacob R. and Clarence of Secor, Ill.; Elsie—Mrs. Irvin Sutton, Birmingham, Ala.; Chris, Eureka, Ill.; Peter, Delavan, Ill., and Emanuel, Atlanta, Ill.), 23 grandchildren, 2 great-grandchildren, and a brother (Benedict, Bourgfelden, France). A brother and sister preceded her in death. Member of the Roanoke Church, where funeral services were held on Dec. 16 in charge of Wesley E. Jantz and Ivan Kauffman; burial in the Roanoke Mennonite Cemetery.

**Lehman, Harry L.**, son of the late David and Annie (Burkholder) Lehman, was born Nov. 15,

1883, at Chambersburg, Pa.; died Oct. 23, 1958, at the home of his daughter, Mrs. Harry Kramer, aged 74 y. 11 m. 8 d. Married Oct. 15, 1908, to Alma M. Long, who died May 7, 1953. Surviving are 5 children (Alda—Mrs. Harry Kramer, Chambersburg, Pa.; Verda—Mrs. Paul C. Martin, Shippensburg, Pa.; Beulah Goetz, Hagerstown, Md.; Leon, Waynesboro, Va.; Evelyn—Mrs. Charles Lippy, Chambersburg), a foster son (Donald Foulter, Wells Tannery, Pa.), 10 grandchildren, 7 great-grandchildren, one brother (David, Chambersburg), and 3 sisters (Mrs. Harry Witmer, Mrs. Ira Eby, and Mrs. Reuben Lehman, all of Chambersburg). A member of the Chambersburg Mennonite Church, where funeral services were held in charge of Amos E. Martin, Harold Hunsicker, and Omar Martin; interment in the church cemetery.

**Miller, Lydia**, daughter of Yost and Anna Miller, was born June 15, 1866; died Dec. 15, 1958; aged 92 y. 6 m. On Jan. 1, 1885, she married Abraham E. Miller, who died April 12, 1905. Surviving are 3 children (Mrs. Stephen Yoder, Holmesville, Ohio, where she lived; Mrs. Abe Kandel and George W. Miller, both of Millersburg), 11 grandchildren, 33 great-grandchildren, 2 great-great-grandchildren, and one brother (John J. Miller, Millersburg). Four children preceded her in death. A faithful member of the Martins Creek Church, where funeral services were held on Dec. 17 in charge of S. W. Sommer and Paul Hummel. Burial in adjoining cemetery. **Stauffer, Daniel B.**, son of the late David and Elizabeth (Brubaker) Stauffer, born in Snyder Co., Pa., on Jan. 14, 1876; died of a heart attack at the home of his son, Adam, Ephrata, Pa., on Dec. 9, 1958, after an illness of only one hour; aged 82 y. 10 m. 25 d. Married to Barbara Reich on Dec. 23, 1900. Two children preceded him in death. Surviving are his wife, 7 children (Donald—Mrs. A. A. Auker, New Holland, Pa.; Adam R., Ephrata; Magdalea—Mrs. Wm. Mitchell, Martindale; Jared and Carmi, Ephrata; Caleb, Bethel; Rachel, Litzitz), 32 grandchildren, and 18 great-grandchildren. Member of the Martindale Church, where funeral services were held on Dec. 12 in charge of Noah Zimmerman and Joseph Weaver; burial in the Pike Mennonite Cemetery.

**Wright, Ethel**, died in the Uniontown Hospital, Uniontown, Pa., Dec. 2, 1958; aged 52 years. Besides her husband, Donald, she is survived by 2 sons (Vernon of Florida and Robert of Maine). Funeral services were held in the Masontown, Pa., Mennonite Church with Paul M. Roth officiating. Burial in Church Hill Cemetery.

## Anniversaries

**Nice, Abner A. and Esther (Deter) Nice** of Morrison, Ill., celebrated their fiftieth wedding anniversary on Saturday, Dec. 13, 1958, at their home. A family dinner was given by their daughters. They were married by the late Bro. J. W. McCulloh. They are the parents of five children: Aaron D., Cecil D., Betha, and Hazel of Morrison, and Hazel of Urbana, Ill.; also 11 grandchildren.

**Hostetler, Bro. and Sister Oscar S. Hostetler** of Topeka, Ind., observed their sixtieth wedding anniversary on Sunday, Dec. 21, 1958, with a dinner, having as their guests members of the immediate family. They were married Dec. 17, 1893, at the home of the bride's parents, Simon J. Yoder, by Bishop Jonathan Kurtz.

They are the parents of seven children: Rollin, Amos O., Paul, Grace—Mrs. Willis Bontrager, and Ruth—Mrs. Milo S. Miller; all of the immediate area. Beside, the first-born, and Truman, the second, deceased.

Bro. Hostetler was called and ordained to the ministry on Oct. 16, 1902, to serve the Emma Mennonite Church, which had just been organized. In May of 1924 he was ordained to the office of bishop. In these duties he has constant-

ly served the church in a large area until recent years.

His recent contribution to the church was the message delivered at the morning service Dec. 21, 1958.

They are living in retirement in their home at Emma, Ind., and enjoy a fair degree of health.

## Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

**Handbook of Church Management**, by William H. Leach; Prentice-Hall, Inc.; 1958; 504 pp.; \$8.00.

This book is precisely what the title implies—a handbook of church management. It is no doubt the most all-inclusive guide to the operation and administration of the church yet written. Here are 500 pages of practical suggestions for the pastor in the management of his church. There are practical suggestions in the planning, erection, and care of buildings. Help is given on church finance, budgets, public relations. Attention is given to the worship service, the music of the church, the administration of the church school. Advice is sounded on the pastor in his profession, ministerial ethics, pastoral ministry to those in distress and those needing counsel. A chapter is given to "The Basic Purpose of the Christian Church"—evangelism. Here he deals with pastoral evangelism, personal evangelism, the communicant class, lay evangelism, community survey, the evangelistic visit, Sunday-school evangelism, and the revival meeting.

The author, Mr. William Leach, is an outstanding authority on church building, management, and organization. He has written, or assisted in writing, nearly a score of books for pastors or church administrators. For 30 years he has served as editor of Church Management magazine. Today, while devoting much time to editorial duties, he also serves widely in consulting work. Perhaps no other American would be more qualified to write such a practical and helpful book on church management. Pastors, and especially pastors of large churches, will find much helpful material in this handbook.

—Milo Kauffman.

**Marks of Distinction**, by Edward Kuhlmann; Wartburg Press; 1958; 161 pp.; \$2.50.

Dr. Kuhlmann, a retired Lutheran minister, dips into his files and scrapbooks and gives us eleven essays packed with rich teaching and good homespun common sense. The essays are unique in that he bases each one upon a punctuation mark. For example, he uses the question mark to write on "Life's Elusive Answers"; the apostrophe on "Our Possessive Sense"; the hyphen on "Our Petty Divisions"; parentheses on "The Intrusion of Secondary Things"; the period on "It's Time to Stop." Each selection is profusely and vividly illustrated with snatches of poetry and gleanings from classical and contemporary literature; it is here that his scrapbooks stood the author in good stead. This is a book that anyone from youth to grandparent will enjoy.—Earl R. Delp.





# ITEMS AND COMMENTS

## BY THE EDITOR

Ground has been broken for a new Methodist theological school three miles south of Delaware, Ohio, and 12 miles north of Columbus.

There are approximately 4000 Arab students in the United States.

A New York Supreme Court Justice has ruled that a 13-year-old boy whose legally separated parents are of different faiths should decide for himself what religion to follow.

About three per cent of the population of the United States could be described as mentally retarded, a total of 4,800,000. Slow learners or the mildly retarded make up about 75 per cent of this total. Most of these never go beyond 12-year-old ability. Fewer than ten per cent of the total number of retarded children are placed in special training schools. All the public and private institutional facilities in the country could not accommodate more than one out of every 20 of the severely mentally retarded. Every year 120,000 new parents face the problem of mentally retarded children.

The designer of a shopping center in Lancaster, Pennsylvania, the heart of the Amish country, forgot to make provisions for hitchhiking posts.—New York Times Magazine.

The Director General of the Food and Agricultural Organization told a news conference in Rome that food production has been increasing two per cent a year but that world population had been going up 1.6 per year; that is, the increase of food for improving the diets of hundreds of millions of people who are mostly underfed are scarcely available. Whereas in the Western World people eat on an average between 2,300 and 3,000 calories a day, in the Far East, Near East, Africa, and parts of Latin America the average is one fourth or one third lower. The world's population goes up at the rate of about 4,000 an hour. How these people are to be fed is a major problem in international relations.

An interracial center where Africans and whites will be able to meet, eat, and sleep under one roof without discrimination is to be built in Dar es Salaam, capital of Tanganyika, by a council representing eight Lutheran bodies of United States. The center will be built on the grounds of Dar es Salaam Lutheran Church.

Enrollment at the ten Methodist seminaries in the United States is at a record high of 2,844, an increase of 10 per cent over a year ago. The Director of Theological Education for the Methodists reports a "growing awareness for the need for men for the ministry."

No Bibles have been printed in Yugoslavia since the communists took over following World War II. Two years ago the com-

munist government in Yugoslavia banned the regular importation and distribution of large quantities of the Bible. However, the British and Foreign Bible Society is now permitted to send in about 200 copies of the Bible each month by registered mail. Before the ban the Society used to import about 60,000 copies annually. Church sources report that the supply of Bibles is far too insufficient to meet the demands of churches, congregations, and individuals.

Two thirds of the faculty members of Emory University, a Methodist institution in Atlanta, Georgia, signed an appeal protesting the closing of public schools in any section of the United States. An editorial in the Atlanta Constitution said, "All thoughtful citizens can be grateful to Emory professors for speaking out. As educators these men know full well that Georgia will suffer greatly if the schools are closed."

Communist newspapers in East Germany have begun to omit all Christian symbols and references to religion in funeral advertisements and notices. Some newspapers also have deleted the cross from advertisements of undertakers, which used to feature an urn and a cross.

A poll conducted among Polish radio listeners disclosed that the majority of those questioned prefer to bring up their children according to religious principles and not communist or socialist ethics. The parents, according to broadcasts over the Polish networks, gave as their reason for preferring religious training the fact that it rendered their children less likely to become juvenile delinquents, engage in immoral conduct, or become drunkards. One listener provided this comment: "Do not muddle our heads with communist ethics. Before the war we had no communist or socialist ethics. Yet our children and youth were much better behaved than under communist rule."

A prominent Catholic editor says, "We who love the South cannot consent to her self-destruction in a segregated gas chamber of hatred. For the chill of death is on the South unless it can break out of its enclosure into the warm sun of Christian charity."

Rajkumari Amrit Kaur, a Christian who was the first woman member of India's parliament, warned recently that the world cannot be saved from communism by building up armaments. She urged the United States to use moral force to outlaw war. "With truth and love we need not spend millions for arms," she said. The former Minister of Health in Prime Minister Nehru's cabinet gave a warm tribute to Christian missionaries who have built schools, colleges, and hospitals in India.

The Metropolitan area of Washington, D.C., has 1,155 churches and synagogues. Of the total 1,014 are Protestant, 102 Roman Catholic, 7 Eastern Orthodox, and 32

are synagogues. Of the total population 631,000 are reported to be unchurched or unaffiliated.

Concerning the recent school tragedy in Chicago the New York Times comments that each year fires take a toll of 11,000 lives in the United States and cause direct property loss of \$1,000,000,000. The largest single cause, 27 per cent, is the careless use of matches and smoking material, says the Times.

A West Berlin newspaper reports that Soviet Zone authorities have been removing religious magazines from gift parcels. Recipients of the parcels have been notified that "for the protection of youth, the importation of trashy and dirty literature is not permitted."

The Department of Evangelism of the National Council of Churches is extending the Christian ministry in national parks this next year to include Shadow Mountain Recreation Area in Colorado, Shenandoah National Park in Virginia, The Doughton Park Area of the Blue Ridge Parkway in North Carolina, and the Bad Lands National Monument in South Dakota. A year around chaplaincy is being provided in Zion National Park in Utah. The 1959 program will use the services of 142 seminary and college students.

Christianity and Free Masonry, a book recently published in Milwaukee, points out that Masonry constitutes a religious sect opposed to the revealed truths of the Gospel. Whatever the religious doctrines of the Masonic lodge, it is plain, according to this book, that "it does not embrace the central Christian doctrines of the trinity, the fall of man, and the incarnation or the atonement." To the lodge these essential Christian beliefs are completely irrelevant. No one need accept Christian revelation, acknowledge Jesus Christ as God and man, or receive baptism. The book shows also that American Free Masonry discriminates against Negroes, promotes a spirit of religious indifference, and expunges the name of Christ from lodge prayers and ritual.

Says the executive manager of the Western Pennsylvania Safety Council: "No one can tell me we really want safety on our highways when drivers can get drunk, kill innocent people, and get off easier than a hunter who is caught with an out-of-season deer."

The United States Supreme Court, ruling that a wife may not be permitted to testify in court against her husband even if she wants to, declared in a unanimous opinion that such testimony would jeopardize the sanctity of marriage. Said Justice Black: "Adverse testimony given in criminal proceedings would, we think, be likely to destroy almost any marriage."

Three recently elected members of Congress have given expression to strong pacifist convictions. One of them, Byron Johnson, of Colorado is a member of the National Council of the Fellowship of Reconciliation. Concerning him a district judge in Colorado

said, "Is it too much to ask of a civilized Christian community . . . that we elect one person dedicated to the simple proposition that he is opposed to war?"

Youth leaders representing all young people's groups in seven west European nations unanimously decided to reject bids to participate in the Communist-sponsored World Youth Festival to be held in Vienna in 1959.

Betty Elliot and Rachel Saint returned to civilization after 53 days deep in the Ecuadorian jungle making friends with the Auca Indian tribe who slew five male missionaries, including Mrs. Elliot's husband, three years ago. To reach the Auca village they traveled three days by canoe from a missionary outpost. In their party was one Auca woman who left the tribe 13 years ago and six others who had gone to invite the missionaries to settle in their village. The missionary women were fed by their Auca hosts and by regular air drops from a plane of the Missionary Aviation Fellowship. They kept in touch with the missionary base by short-wave radio. After a short rest the women planned to return to the Aucas.

David Finney, United Presbyterian missionary to Egypt, has received the first award for distinguished service from the Committee on World Literacy and Christian Literature. Miss Finney's pioneering work in Egypt started 55 years ago with teaching and development of libraries and churches throughout the country. In the literacy house in Minia, about 150 miles south of Cairo, leaders have been trained to teach adults in the Nile villages to read. A program was also developed for writers preparing special materials which will hold the interest of new adult readers so they will not lapse back into illiteracy. Miss Finney has helped the villagers to organize clinics and public health programs, also to improve the supply of eggs and milk and to grow better vegetables. Schools have been built and communities have installed irrigation equipment. In the church Bible study classes were held for people who have learned to read the Book that was formerly closed to them.

Argentina, a predominantly Roman Catholic country, has inaugurated the official observance of the last Thursday of November as national Thanksgiving Day.

Journal Reforme indicates that conscientious objectors in Brazil will not be imprisoned longer than five years. Previously the only legal possibility was a sequence of prison terms extending until the man was no longer of draft age (50) or until he would receive a medical discharge because of tuberculosis or insanity. This change is an administrative measure, not a law. It does not legally recognize conscientious objection but simply limits the number of times a man will be prosecuted and sentenced for the offense.

Three hundred and nine clergymen representing 17 Protestant and Jewish denominations in Atlanta issued a long statement concerning the school situation in the South. The statement declared "the choice which confronts us now is either the end of en-

forced segregation in public schools or no public schools whatever."

An illustration of the need for new translations of the Bible from time to time is found in the fact that the Arab translation of the Hebrew word "creeping things" has now come to mean "military tanks." Arabs will hardly want to have God blamed for their creation.

Discovery of the City of Sardis, once the capital of wealthy King Croesus and later a seat of a Christian bishop of the Roman era, climaxed two months of excavation by a team of six American archaeologists in Turkey. Sardis was one of the seven cities having churches addressed in the Book of Revelation.

The Yale Center of Alcohol Studies has revealed that there are 5,015,000 alcoholics in the United States. This is a rate of 4,760 per 100,000 adult population. In 1950 the number of alcoholics was estimated to be 3,876,000; in 1940 it was 2,632,000.

A Chicago man was retired recently from a job he had held in the area for 50 years. His company, nationally known, has always served liquor at its social functions. At a series of dinners held in his honor the company departed from its tradition out of respect to the abstainer and served no liquor.

The Thailand Bible House in Bangkok is bringing the Scriptures to thousands on the waterways of Thailand by means of a new motor launch.

Geoffrey Frances Fisher, Archbishop of Canterbury, said he hopes to introduce a "new fashion" of calling all clergymen Brother. Addressing a Diocesan Conference at Canterbury he said, "I have been perplexed for a long time about what to call them." However, he added, "This morning in the cathedral I decided to call them Brother because I will not call these brothers of mine Father. Also you can call a layman Brother."

A Church of England newspaper in London called the election proceedings of Pope John XXIII a "circus" and the new Pope himself "an old man long past the reasonable age of retirement."

A Society for the Dissemination of Biblical Knowledge among Jews throughout the world has been founded by the Israel Society for Biblical Research. The Society will organize regular study groups for young people and adults in Jewish communities throughout the world. It will endeavor to raise the standards of the Bible teaching among Jewish communities, grant scholarships to students and research workers, and assist in publication. According to the Israel

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Digest, Bible study and research have made great strides in Israel in recent years with the settlement in the country of some of the world's great Biblical scholars.

Bibel und Pflug, Brazilian Mennonite periodical, reports from Siberia that a large baptismal Mennonite service was in progress there when the officiating preacher was suddenly called out of the water by the police and put in a black vehicle and driven away. The whole group stayed together in prayer until he was returned four hours later. The close of the meeting was a service of thanksgiving. There are about 40,000 baptized Mennonites in the Soviet Republic.

A visiting English noblewoman, Lady Ann Tennant, daughter of the Countess of Leicester, who was with her husband, Honorable Colin Tennant, on a business trip to Canada, U.S.A. and Trinidad, visited a Mennonite home in northern Waterloo County in Ontario with a local friend and found it "fascinating."

Negro enrollment in the schools of the District of Columbia has increased to 74.1 per cent of the total.

Louisville, Kentucky, for the first time in history, has elected a Negro to the City Board of Education.

The Baptist Laymen of Alabama wired Representative Brooks Hays of Arkansas to resign as President of the Southern Baptist Convention because of his racial stand. The wire urged Hays to vacate his church office immediately "to prevent further damage to the conference."—Southern School News.

Editorial comment in many Virginia newspapers indicates a growing feeling that massive resistance to the desegregation of schools is reaching a dead end and that modification of the plans is required.

Various news reports have indicated recently that communist plans in Red China are abolishing the family. Children are taken care of publicly so that mothers may work on the farms or in the factories.

It was reported at a recent meeting of the Association of Governing Boards of State Universities and Allied Institutions that "the last few years have seen a shift on most campuses from interfaith and interreligious programs" to more sectarian activities. This is taken to mean that college students are becoming more interested in religion as an academic discipline.

Today there are 131,040 more alcoholic beverage outlets in the United States than the combined total of churches, synagogues, and temples.

# Gospel Herald

*Action of the church becomes authoritative action, not because divine prerogative has been delegated to the church, but because the authority of Christ is confirmed and becomes authoritative whenever His body in union with Him discerns and carries out His will.*

## The Authority of the Church

### Its Nature and Location

By Richard Detweiler

TUESDAY, JAN. 13, 1959  
VOLUME LII, NUMBER 2

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This paper does not delineate between the church universal and the church denominational, nor between the church denominational and the church local, except in discussion of the location of church authority. Quotations are not included, except from the Scriptures. It is an attempt to present the subject assigned creatively for the scrutiny of the brotherhood meeting in special study.

A. (1) The authority of the church is derived, not self-vested.

"And I will give unto thee the keys of the kingdom of heaven . . ." (Matt. 16:19a).

"And Jesus came and spake unto them, saying, *All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*" (Matt. 28:18, 19).

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. . . . Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John 20:21-23).

" . . . When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:8, 11).  
". . . I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16).  
"But all these [gifts in the church] worketh that one and the selfsame Spirit, dividing to every man severally as he will" (1 Cor. 12:11).

The authority of the church has been purposively given by Christ. It is not self-created. It is not merely implied or assumed. Jesus ordained, commissioned, sent, commanded to teach and baptize, to bind and loose. The Spirit bestows and activates gifts to enable the church to locate and exercise her authority.

(2) The authority of the church is subjected to Christ, the Word, and the Holy Spirit, not self-absolute.

"For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

"Upon this rock I will build my church . . ." (Matt. 16:18).

"All power is given unto me. . . . Go ye . . . I am with you alway . . ." (Matt. 28:18-20).

"Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (John 14:13, 14).

"And he is the head of the body, the church . . ."

## Jesus, with Thy Church Abide

Jesus, with Thy church abide;  
Be her Saviour, Lord, and Guide,  
While on earth her faith is tried:  
We beseech Thee, hear us.

Keep her life and doctrine pure;  
Grant her patience to endure,  
Trusting in Thy promise sure:  
We beseech Thee, hear us.

May she one in doctrine be,  
One in truth and charity,  
Winning all to faith in Thee:  
We beseech Thee, hear us.

May she guide the poor and blind,  
Seek the lost until she find,  
And the brokenhearted bind:  
We beseech Thee, hear us.

Save her love from growing cold,  
Make her watchmen strong and bold,  
Fence her round, Thy peaceful fold:  
We beseech Thee, hear us.

May her lamp of truth be bright;  
Bid her bear aloft its light  
Through the realms of heathen night:  
We beseech Thee, hear us.

—Thomas B. Pollock.



(Col. 1:18). "And . . . I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man" (Rev. 1:12, 13).

To understand whether the authority of the church is absolute or subjected may well be the crux of this paper. Since it is derived from and is never apart from its source, the authority of the church is always higher than herself, and never absolutely or ultimately residential in herself. The church is not a self-entity. She herself exists only by virtue of a divine relationship; likewise her authority. It is questionable to say that Christ has delegated authority to the church. At least He has not delegated *His* authority to the church.

Action of the church becomes authoritative action, not because divine prerogative has been delegated to the church, but because the authority of Christ is confirmed and becomes operative whenever His body in union with Him discerns and carries out His will.

This shifts the major focus from the questions, "What is the authority of the church?" and, "Where is it located?" to the question, "How does the church discern and confirm the mind of Christ?" Primarily the authority of the church consists in her being the expression of the mind of Christ who through union with His body, by the revelation of His Word, and the activation of the Holy Spirit, exerts His will in the world today. In so far, therefore, as the church expresses the mind of Christ, she becomes the expression of divine authority. He has not delegated *His* authority on earth *per se*. The church is eternal in character because of her union with the eternal Son, but she is not infallible in every given action on earth; she is subject to the overrule of Christ who is in her midst and is her Head in a present, active sense, not as a passive figurehead who has delegated *His* authority.

Further, the authority of the church is subject to the Scriptures, because the church is largely dependent upon the Scriptures to learn the mind of Christ, the knowledge of which determines the validity of her authority. ". . . They are they which testify of me" (John 5:39b). "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). ". . . The word that I have spoken, the same shall judge him in the last day" (John 12:48b). "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord" (1 Cor. 14:37).

The Holy Spirit likewise "shall receive of mine, and shall shew it unto you"

(John 16:14b). If the authority of the church is basically the discernment and confirmation of the mind of Christ, it is not hard to see the subjection of church authority to the authority of the Spirit, who knows and illumines the mind of Christ to the church. The Scriptures are the absolute revelation of the will of Christ. The Spirit, who, it must be remembered, inspired the Scriptures, is the contemporary articulator of the Scriptures as the church seeks to discern the mind of her Head.

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2).

"For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things" (Acts 15:28).

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth . . ." (John 16:13a).

The subjection of the authority of the church to the authority of Christ, the Word, and the Spirit, points up the unique nature of church authority in contrast to delegated authority of constituted civil government. The ultimate consideration of all human government in actuality is the confirmation of the will of the people. This makes the au-

God never wastes ammunition on a small target.—Kore Zook.

thority of human government always relative and subject to the valuations of men, not forgetting, of course, the consideration that God is sovereign in the affairs of nations.

The nature of church authority is seen in the body seeking to discover the will of the Head as her absolute norm. It is a fallacy to parallel the pattern of church authority with any form of human government. The democratic form of delegating authority according to the duly constituted will of the people is just as removed from the nature of church authority as absolute monarchy. In fact, in its time, the divine right of kings could be presented with just as strong a "Christian" case for its existence as democracy now claims. The ideals of human government all depend ultimately upon the relative valuations of the people governed. Church authority ultimately does not. It is worth observing, however, that the expression of church authority in various eras has often had a relation to the contemporary pattern of civil gov-

## Our Readers Say—

Thank you for the timely and practical editorial on "Junk" (Dec. 16). You have hit on one of the points in practical Christian living and testimony that need constant study. As long as American advertising seems possessed to sell, the conscientious Christian will need to be just as determined to evaluate what he should buy.

The earnest Christian must face the conflict every day. The question is, "Will I control my needs or be controlled by my desires?"

Many Christians are not tempted to buy merely because there are advertisements. The last Time had seventeen pages of liquor advertisements. Very few Mennonites probably even noticed! Yet I would imagine the three pages devoted to 1959-model cars underwent careful scrutiny. Why the difference in response?

That is a question for the church to face in its planned program of nurturing. I don't remember ever seeing an article in the Gospel Herald on how to get the right mindset for or against American advertising. How about an editorial on the how as enlightening and helpful as the what of the recent editorial? Why can't we be as consistent in our moral lag as we are in our culture lag?

—J. Marvin Nafziger, Goshen, Ind.

enment. This points to the tendency to equate the nature of church authority with the forms of civil government. They are different in nature; the one seeks primarily the relative good of all; the other seeks to discern divine absolutes and relate itself to them.

(3) The authority of the church is corporate, not individual. Probably at this point the false concept arises that the ideal expression of church authority is the democratic pattern of delegated authority in accordance with the will of the people. The parallel is superficial. The basic difference lies in that democracy is based upon the delegation of authority to the head; the expression of church authority is based on the bestowal of gifts within the body by the Head. Democracy is based on the delegation of power to the head according to the desires of the people and their decision as to who will best bring about the fulfillment of those desires. The expression of the authority of the church is based upon the divine distribution of gifts to the church to enable her to discern and carry out the will of Him who is her Head.

The authority of the church is therefore by the design of Christ and under Him corporate, not individual, in nature. Again, the basic premise of this paper is that the authority of the church

(Continued on page 32)

## GOSPEL HERALD

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## EDITORIAL

### Marriage Counseling

An anonymous woman sent a letter to one of our writers describing most deplorable relations between her and her husband. Because she did not sign her name, her letter cannot be answered. However, a single letter could not help very much. These people have evidently come to such a degree of antipathy that only extended and competent counseling can possibly pull their marriage out of the skid which threatens its destruction. The divorce that this woman wishes the church would permit would only make permanent the failure which now makes her so unhappy. An honest facing of the facts might salvage this marriage.

We must believe that there are many marriages, even among our own church people, that come far short of being a full success and which do not bring the happiness and satisfaction that God has ordained for the marriage relationship. Some of these may result from foolish and hasty choices. But doubtless many of them come from ignorance of what marriage really is, from failure to make the adjustments that every marriage requires, and that good counseling might help to accomplish.

Premarital counseling is important. Many of our college young people are learning much of what they need to know for successful marriage through courses in "The Family." Some excellent books are coming from our presses which young people preparing for matrimony should read. And pastors in increasing numbers are sensing their duty to give instruction to couples they are to marry concerning the meaning of this momentous step. It is wrong to speak the magic words which make two young people legally one without seeing that they have help in understanding the psychological and spiritual implications of their legal bond.

But advice in anticipation is often not enough. Every married pair has some problems of adjustment, and sometimes these problems are too difficult for them to solve alone. Happy the couple who know where to go with such problems.

Pastors can often help. The pastor, by study and reading and experience, should make himself as competent as possible to talk over the marriage problems of his

parishioners. A sympathetic hearing and some understanding questions are often all that is necessary to help people to a solution of their own problems.

Christian physicians have many opportunities in this area. Some people are more ready to discuss intimate matters with a doctor than with anyone else. The trouble with both pastor and doctor is that people won't admit in time that they need help with problems badly enough to go for help. And so the counseling has to start when the relationship has already been badly strained.

Sometimes professional marriage counseling is available. This is a rather new, but a growing profession, and a counselor is usually available in larger population centers. This counseling may not always have the Christian orientation it ought to have, but when it does, those who have sick marriages ought to be as free to go for help as any sick person may be. These counselors are trained in the discovery of causes, and in pointing the way to remedies. It is a pity to live unhappily when happiness is possible.

Our marriages cannot be taken for granted. Success in marriage is the result of living by the rules that God has set deep within the nature of the relationship. Wise choice, persistent loving, self-surrender, correct thinking, full co-operation are some of the requirements. People who were ever enough attracted to one another to get married should be able to find a way to continued happiness in their marriage. But they may need counseling. The church has a responsibility to see that they get it.—E.

### Johnson—By Another Name

Bro. William Yovanovich is a recently ordained deacon in Maryland, in a Lancaster Conference congregation. His name in the list of our ordained men will add some variety to the Yoders, Martins, Gingerichs, Hostetlers, Kauffmans, and Millers. Not that we regret having so many church leaders with the prevailing Swiss-German names. But because we believe that the church should be a gathering of men and women of every language and nation, we are particularly happy to see the Pennsylvania-Dutch

names mixed with a Yovanovich, a Luayza, a Kushal, a Koppenhaver, a Janzen, a Hathaway, a Goodall, a Glanzer, a Garcia, a Castillo, a Brydge, a Bhelwa, a Mabebe, a Voegtlin, a Tregle, a Teague, a Suarez, a Sonwani, a Sawatzky, a Rojas, a McGrath, a McDowell, a McCammon, a Malagar, a Monti, and others whose ancestors did not come down the Rhine.

We are happy to see the general acceptance of these brethren. It shows that our fellowship practice is consistent with our evangelistic invitation. Their being used in our work is proof that we are slowly outgrowing our clannishness. Their being in our church shows that our testimony is having results, and that we are sensing aright the universality of the Gospel. We are translating in leadership personnel our belief that when one has been born again as a son of God, it makes no difference whether he is a son of John or of Yovano (Yovanovich is John-son in Serbian). The church which will praise God in heaven will know no distinctions of color or dialect or customs or social and economic level. In Christ, we are glad to acknowledge, all walls and partitions are broken down.—E.

### Eat at Home

*What? Have ye not houses to eat and to drink in?—I Cor. 11:22.*

Recently, in just one block in one of our large cities, we counted seven restaurants, cafes, and places to eat. This was no exception, for feeding our stomachs has developed into one of the greatest businesses in the nation today.

Everybody likes to eat. It has become our favorite pastime. Indeed, the modern emphasis on eating is said to be one of the signs of the times and of the latter days. See Matt. 24:37-39.

In recent years this practice has even hit the Christian Church. Many Christians who are firm believers in temperance when it comes to tobacco and liquor, nevertheless seem to forget all about moderation when they sit down at a well-laden table. We believe the life of some Christians will be cut short simply because they ate too much.

But, worse still, this trend is being carried right into the church itself. In some quarters it seems almost impossible to have a committee meeting, or for the men's fellowship or the women's missionary society to get together, unless lunch is served.

One official explained it to us this way: "We always have a better turnout when we have eats. It makes for a friendlier spirit, too, and the people seem to like it."

Our forefathers wondered if they were doing right when they decided to serve meals in the church to delegates at conference time. What would they think if they were to see the modern kitchens in our churches today and the many various occasions on which they are used?

There are times, of course, when a church is entertaining a convention, a rally, or some similar gathering, when kitchen facilities are a wonderful asset. But let us be careful that we do not make the same mistake that some denominations have made and turn the house of God into a banqueting house.

The upper room is still more important than the supper room. The spiritual must ever be given first place.—E. R. S., in *Gospel Banner*.

## Let's Face the Facts!

BY GRACE CAIN

*The fact:* You are loved by your family and highly respected in your community. Your friends say that you are an honest, intelligent man. Even the young people refer to you as "real cool." You might even concede that because of your good works you have merited God's approval.

Wait a moment! Let's face the facts! The Bible says, "All have sinned, and come short of the glory of God" (Rom. 3:23). That means you. In spite of your beneficence you have not attained a perfection that will satisfy a holy and a righteous God, and can never do so. When you stop and face the facts, it's a distressingly dark picture, isn't it?

If you are as intelligent as your friends say, then you know that facts must be accepted. You must accept the fact that you are a sinner. The conflict begins.

The picture becomes blacker. You are a sinner. Your soul is black and ugly in the sight of a holy God. The Bible offers no comfort concerning the picture of your sin. Isa. 64:6 declares that "all our righteousnesses are as filthy rags."

The conflict continues to grow as you realize that in your sinful condition you can never hope to meet the demands of a holy God. Jesus said that unless a man is born again he cannot even "see" the kingdom of God. John 3:3.

*The solution:* At this point you might say, "Well, what's the use? Why go on living in this miserable state?" I agree with you. There's no use at all. Let's face another fact—God has a solution for you. He has made a way by which you can receive His righteous approval.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

It's as simple as that! If you face the facts, you can be saved.

"Him that cometh to me I will in no wise cast out" (John 6:37).

Seattle, Wash.

## If the Church Spent the Night in Tears and Prayers

I cannot refrain from telling the moving experience related by Chandu Ray, great leader of the Anglican church in Pakistan. . . .

He told how before he became a Christian, he spent a night with a friend who was in a Christian hospital in India. This friend's eye was to be removed the following morning, to save the sight of the other eye. The evening before the operation, the friend said to Chandu Ray, "Take my Bible, and read me the 14th chapter of John, before I become blind and lose my sight." As Chandu Ray read the great words of Jesus, he suddenly put down the Bible and said, "You are not going to go blind. And what's more, I am even now receiving my spiritual sight."

They spent the rest of the night in prayer, with the result that at dawn Chandu Ray gave his heart to Christ. At 9:00 o'clock in the morning the surgeon came in, looked at the friend's eye through his magnifying glass, and said to his assistant, "Get me the other lens." The assistant brought the new and more powerful lens. Scrutinizing the eye more carefully the surgeon said in surprise, "Something has happened here. Were you conscious of anything happening in the night?"

The patient told him of their prayers through the night, and how Chandu Ray had become a Christian. "Were there any tears shed?" the surgeon asked curiously. "Yes, doctor, there were many tears," was the reply. "That explains it," said the surgeon. "It must have been the tears. Something has dissolved the center of tension. I am going to postpone the operation." The operation never took place. Today the patient can see with both eyes, as clearly as any of us.

The night is dark, and we are far from home. But who knows what might happen in the life of mankind if once more the Christian church spent the night in tears and prayers, as did our Lord before us, for a generation of humanity that is going completely blind? Only as there are tears of penitence and contrition before God can the centers of tension be dissolved, so that we can receive our sight.

—Edwin T. Dahlberg  
in the *Cumberland Presbyterian*.

## 50 Years Ago

(from GOSPEL HERALD, Dec. 26, 1908)

Bro. C. Z. Yoder . . . series of meetings . . . Daytonville, Ia. . . . 29 confessions.

The Postmaster-General . . . announced . . . two-cent postage between the United States and Germany.

(from GOSPEL HERALD, Jan. 9, 1909)

Sister Esther Lehman, who is teaching near Columbiana, is rendering faithful service in our sewing school [Youngstown Mission].

River Corner, Lancaster Co., Pa., . . . forty confessions. . . . I. B. Good conducted the meetings.

## "Don't Bother Me with Talk"

A farmer, a local preacher, was appointed to conduct Sunday services at a town some miles from his home. On Saturday he received a letter from his son, a commercial traveler, saying his business was leading him into the neighborhood of that town, and that on Sunday night he would drive his father home after the service, and spend a few days at home. During the drive home the father began to speak to his son about his soul.

The son said, "Look here, Father, I never come home but you are everlastingly talking to me about religion, and I am sick of it. I can't stick it, and if it's to be like this I won't come home at all."

The father replied, "God forbid, my son, that I should say anything to you to do you harm. I will promise you never to speak about it any more: but let me tell you this—never a day shall pass over my head but I will pray God to save my son who won't pray for himself."

"Pray as much as you like, Dad," replied the son, "but please don't bother me with talk."

A few months afterwards the son was again at home. One morning on leaving his bedroom he heard his father at prayer in an adjoining room. He said within himself, "I wonder if my father has kept his word about me," and he listened.

The old man, after speaking to God on various matters that lay near his heart, paused for a minute, then, with a choking voice, he said, "Now, Lord, about John."

This was enough for John. He did not wait to hear more. His hard heart was broken. He turned away convicted of his sin, and before he left home to resume his journeys he was a decided Christian.—*Emergency Post*.



# Mennonite Information Service

By Esther Eby Glass

Many tourists travel along the Lincoln Highway East these days, looking for the much publicized Amish country. Among the signs advertising Pennsylvania Dutch food and Amish stuff, they also see a colorful sign which reads: "Mennonite Information Center."

This center, a new venture sponsored by our Eastern Mission Board, is located in the basement of the First Mennonite Church for the Deaf. It is open daily except Sundays, from nine to six o'clock on Mondays and Saturdays, and from one to six o'clock other days.

One purpose of this center is to provide a place where tourists can find information about Mennonites and Amish that is factual rather than sensational. A higher purpose is to provide a witness to our faith in Jesus Christ.

When the center opened its doors on Aug. 18, no one knew just what to expect. Careful preparation had been made. In the basement of the church tables were arranged with displays of literature. There were books and booklets on Mennonite history and doctrine. There were tracts dealing with divorce, the devotional covering, war and peace, nonconformity. There was literature about Pax work and our relief witness and mission outreach. There were also piles of the books that proved to be the best sellers—*Mennonite Life* and *Amish Life*. A register was provided for visitors to sign and a record book to be filled out each day by the attendant in charge.

Stanley Kreider was the attendant this first day. In the record book he writes that about thirty-five or forty people stopped that day. Some paused only a few minutes to ask directions to the Amish farm. Others took time to ask questions—questions about Christian belief and practice.

As the days passed, various people took turns serving as attendants. Each individual had different contacts. But after reading the daily records, and listening to a number of attendants give testimonies, certain facts and impressions stand out clearly.

In the first place, the tourist or traveler who stops at the center and stays to talk seriously is usually a thinking person, and in most cases an educated person. Students, teachers, doctors, ministers, and businessmen were in the majority. There were a number of foreign students, and also a number of people who came to this country from Europe. There were some Roman Catholics, many Jews, and people of such varying denominations as Russian Orthodox, Lutheran, Methodist, Episcopal, Baptist, Christian Science, Christian and Missionary Alli-

ance, Quaker, Dutch Reformed, and Mennonites of various branches.

Some of these people were fine Christians, and enjoyed discussing and comparing belief and practice, often finding much common agreement with us. Others had no faith, no Biblical background, and really wanted help.

Most of the people asked many questions. The most commonly asked question was this: "What is the difference between the Mennonites and the Amish?" People also asked questions such as: "How many Mennonites are there in the world?" "When did the Mennonites come to this country?" "If the Amish have no churches, don't they believe in group worship?" "Did European Mennonites serve in World War II?" "What about this eye for an eye and tooth for a tooth?"

One man asked if anyone was able to live a Christian life outside of the Christian community. He felt it would be impossible in a big city.

A professor from the Baptist Seminary in Texas who stopped by had read our theologians' books and the books about our people by other authors. He knew the location of some of our foreign missions, and would have put to shame many Mennonites by his knowledge of our history and doctrine.

People also asked practical tourist questions: "Where can we buy a good, reasonably priced meal?" "Is there a farm around here where we could stay all night?" "Where is the best place to see Amish people at work?" "Isn't there any place that sells things made by local people? We don't care for the commercialized souvenirs."

Attendants could not always answer these questions, but tried to be as helpful as possible.

Because the center was opened almost on the spur of the moment, there was no time for an orientation program for attendants. Each person had to depend on his own resources and knowledge, asking God to use them as He had used the lad's loaves and fishes. Probably no one left the place without wishing he knew more about church history, present-day church facts, and how to deal effectively with people who are seeking peace and do not know how to find it.

All those who have helped in this work agree on one point. Here is a challenge we must not take lightly. The people who come remind one of Nicodemus the teacher, or of the rich young ruler. They have questions to ask, but they are the type of people who might never come to an evangelistic meeting. We must remember that evangelism has many forms.

Here is an opportunity to speak to people we might never contact otherwise. We cannot offer them stock phrases, but must meet them as individuals. Some have a church background that includes such words as salvation, and such phrases as "saved by grace." Some, although educated, are too spiritually illiterate to know what such words mean. But these are the ones who may have a deep hunger of soul.

Stanley Kreider wrote at the end of his first day's record: "If we can only give a testimony that will be more than merely satisfying a tourist's curiosity."

This is the task that the workers in the new information center face. Will you pray that the Lord will bless this work so that they will be able to accomplish it?—*Missionary Messenger*.

## Would It Not Be Radically Different?

By ORRIE D. YODER

While studying our recent Sunday-school lessons (July-September), we have had before us anew the divine obligations of social love and good will enjoined upon Christian believers.

These divine ways of love and good will toward others are God's ways of Christian justice for all time, and have not changed. But, with these sacred standards of justice in mind, and then reflecting upon our present-day Christianity, shall we ask—would not the history of American Christianity be radically different were not such ways of love so sadly forgotten?

Out of a mass of unlovely paganized ways of Christianity, our Mennonite forefathers inaugurated, and bequeathed to us, a renewal of these ways of unquenchable faith and love. Like the house "founded upon a rock" and unshaken by the storm (Matt. 7:24-27), they left to us ways of Christian social life that hatred, fire, and the sword could not destroy, and that united them, and made them, a minority group, mightier than the "majority groups" around them.

However, as we would yet today sing "Faith of Our Fathers," is there not evidence that we no longer put these principles of the "righteousness" of the "kingdom" first (Matt. 6:33) and they too often have become secondary? Too often have selfish goals and prejudiced desires evaporated the power of the "Jesus way" of the Christian life which our fathers have shown. If this is not true, then why are the cherished forms and expressions of the principles of Christian justice being swept away from us, like the house built upon the sand? Matt. 7:27.

Even our late fathers of but a generation or two ago endeavored to live and

teach these principles of social justice. They held that we should do to others just what we would wish them to do to us under similar circumstances, and endeavored to avoid a "partiality" that Scripture condemns as sin. James 2.

But must we not confess that in our late decades our religious ways and programs are colored with words, attitudes, and deeds toward others that could never be considered right in light of the teachings of our Lord?

Can it be denied that too often in the programs of our churches, missions, schools, homes, and daily lives, today, some have said, or have done to others, what they would not have wished others to do to them? Does not too often some religious, cultural, monetary, or social preference give birth to a partiality that is sin?

Lastly, what are we gaining by laying aside, or making secondary, the Christian way of simple life and love? Inasmuch as building is costly, why not build our church, her organizations and institutions, "upon the rock," the sayings of Jesus, by both *hearing* and *doing* them? Matt. 7:21-27. Then we, with a testimony like the early Christians, and like that of our forefathers, shall stand unshakable, and shall give to the world the Gospel that alone it needs.

Someone has said, "We do not change a situation by pondering upon it; it is only God that can make and change it. But if we can occupy ourselves by prayer and by praising Him, He will change it."

Shall we not therefore pray that the Lord will change us, and help us to be more true to Him and to the faith which we profess!

More than this, shall we not live this "Jesus way" in our lost world? Since we have the light, let us think of all who are in darkness, as we would wish them to think of us were we in their places, and they in ours. Matt. 7:12.

Nampa, Idaho.

## From Glory to Glory

By F. Rose Buckwalter

In the holy mount they saw Him,

In His radiant glory crowned;

Eyewitnesses of the majesty,

And His gracious love renowned.

Then a Voice from out the glory,

Spoke—divine authority:

"Heed the Words of Christ who speaketh,

My beloved Son is He."

If, as in a glass, I see Him

With that radiance all around,

And I heed His words of wisdom,

I shall be with glory crowned.

Hesston, Kans.

## My Church

By JAMES D. YODER

*My church* is vital and alive. My church confronted me with the Gospel of life. My church offered to me the Bread of Life that is perpetual and strength giving. My church thus fed me, nurtured me, taught me to sing with devotion and love, "Faith of our fathers! living still."

When I was absent from my church for a period of years, I looked back upon her with tender devotion and love. I asked God to bless her and to keep her pure and strong every day. I spoke kindly of her to others. Every indication of growth and forward movement of my church filled me with happiness and joyful gladness. Every letter that spoke of my church kindly and with encouragement brought hope to my soul, and prayers from my lips. I loved my church. She represented the community of God to me.

God led me back to my church, to serve her in a special way. I came with courage, conviction, prayer, and joy. I found my church was like a garden of roses; there was fragrance everywhere. The tender graces of the youth of my church were a delight to behold. Roses at dawn are jewel-laden. The young in Christ of my church were grace-laden; clean and pure, fresh as the bud at dawn, invigorating as the morning air. The kindly eyes and the praying lips of the aged saints of my church gave me calm confidence and assurance that the beauties of the twilight are not less than the beauties of the dawn.

Like a garden of roses is my church. Her fragrance, beauty, and freshness intoxicate me with joy! Yet roses have thorns, and I discovered my church has thorns too. Thorns pierce the fingers of the rose gardener; but the thorns of my church pierce my heart. With the abundance of the divine favor of God upon my church and with her many Christ-given graces, I must also recognize the thorns of pride and jealousy, the thorns of unconcern, the thorns of neglect and prayerlessness, the thorns of prejudice and self-centeredness. I do not condemn the rose and leave it to wither and die in the sun because it has thorns which pierce my fingers.

My church, neither do I condemn thee, and discard thee for some thornless species! Instead, I shall embrace thee, embrace thee tighter to my heart!

The thorns of my church pierce my heart, and then, when I am pierced by the thorns of my church, I pray for her. The thorns of my church drive me to God! I turn to Him!

My church is vital and alive, I say! And because she is so, she has growing pains. These disturb some. But I am

confident that growing pains are tokens of hope and encouragement. My church is not frozen; she is not static; she is not content with her growth of today. My church will grow. She has a forward face, and an unreluctant soul.

God, bless my church! May her graces abound more and more! May her thorns drive us to prayer and not to despair. May her growing pains bear fruit worthy of the holy church of Christ. May we ever speak of her with kindness and tenderness. God, bless my church!

Harrisonville, Mo.

## Our Achilles' Heel

By TED MORROW

After several years of enjoying the fellowship of the Mennonite Church, I find myself deeply bound in love to it and what it stands for. I have Christian friends "outside," and I value them as highly as ever. But I feel most at home to be a Mennonite.

The unique appeal of our church is not its doctrines. Others, especially those of the Calvinist tradition, can present more watertight systems of theology. The factor that has preserved us in the past, and is now attracting the attention of other Christians, is our practicality. It is our ability to be strongly ethical and yet at the same time thoroughly Biblical. While modernists and fundamentalists wrangle about which is more important—doing or believing—we are striving to make both important in our church life.

But like any group of fallible human beings, we have problems that are unresolved. Some are quite minor, and some do not affect the group as a whole. But there seems to be one burning question that has the brotherhood everywhere upset, and if we continue to let it disturb us, it will sap away every bit of our vitality. I speak of our strife over clothing. It is an "Achan" that I fear we must put away, or we will have many an "Ai" up ahead.

There are good points on both sides of the quarrel. I quite agree with those who maintain that wearing regulation garb will not guarantee us a place in heaven. It is true that we are saved by grace, not by works. We could afford to emphasize the Scripture that says, "The kingdom of God is not meat and drink [or clothing, either]; but righteousness, and peace, and joy in the Holy Ghost."

And I also have a kindred feeling with those who are concerned about our outward testimony to the world. I see worldly organizations spending millions of dollars to induce the world's brand of "cooky-cutter conformity" in dress. And often the worldly program includes immodesty, wastefulness, and gaudy display

—vices that the Bible speaks loudly against. Knowing of the perilous times we live in, I sympathize with those who feel we must present a united front to the vested interests of the world on the question of apparel.

At this point you are probably saying, "Yes, but what can we do about it? Isn't it a hopeless mess?" No, I don't believe we need to throw up our hands in despair, or that we need prepare ourselves for another major schism in our denomination. There are three actions I think we could take.

One thing we could do is to stop giving each other the "silence treatment," and learn to talk this matter over among ourselves, honestly, reverently, in a spirit of Christian love. The Holy Spirit says to us through the Apostle Paul: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life." Just apply the principle of these verses to our present discussion—God says we are capable of talking over "the smallest matters" and reaching an agreement on them. We don't have to let outsiders make our decisions for us. How about it, brethren?

Secondly, I believe that we will arrive at a happy solution, not by heaping up more rabbinical regulations—size of buttons, length of shoestrings, and type of cloth used—but by inspiring our youngsters (and oldsters too) with high ideals of modesty, simplicity, thriftiness, and obedience to Scripture. We can do this by better teaching and example in our homes. We can also do it in our publications. Story writers especially, could do much in this neglected field.

Thirdly, let's keep in mind how well our I-W program has worked. The cause of nonresistance has prospered because we presented a united front to our government, because we presented consistent teaching to our young people, because we were willing to co-operate despite minor disagreements. We have been successful also in setting a high standard of a cappella congregational singing. We have taken firm stands against the use of alcohol and tobacco, and a number of other religious villains.

Shall we let clothing be our Achilles' heel?

Scottdale, Pa.

He who has a hard heart and a stubborn will certainly doesn't know the sweetness and blessedness of the Christian religion.—Walter E. Isenhour.

## A Worthless Penny

By S. C. BRUBACHER

After the dismissal of Sunday school lately the following incident happened. Two men in conversation outside the church noticed a small object land on the black-top drive. Just then a lad in his early teens appeared around the corner of the building.

Said one of the men to the boy: "You dropped something."

"Oh, no, I just tossed a penny on the driveway."

"Can't you find it?"

"I don't want it," came the reply; "a penny won't buy anything."

Said the other man: "There it is; if I pick it up, will you take it?"

"No; I don't want it; you can have it."

The penny remained on the driveway for some later passer-by.

Why point this out? A mere penny tossed away, that's all. Is it? Could it be that in these days when we constantly talk in terms of thousands of dollars in every area of life, one of the basic fundamentals of stewardship is being lost sight of, namely, the care of little things? It has been said: "Take care of the pennies; the dollars will take care of themselves." A German adage conveys this idea: "He who ignores small things is not worthy of larger ones."

Scripture contains some most interesting accounts of small things: a little maid, little foxes, a little child, a little leaven, and others. Could it be if Christians would place a little more emphasis on little things—not only pennies—in our daily experiences, big results would follow after a little while?

Ayr, Ont.

## Heaven's Music

By LORIE C. GOODING

*I hear a music never heard;*

*A Light unseen I see.*

*The Mystery beyond the Word,*

*Oh, it enthralleth me!*

*The world is barren as the sand,*

*And bitter as the sea.*

*I step across its bounds and stand*

*In Immortality.*

*And I am deaf and blind to all*

*That is, or that has been,*

*While I hear heaven's music call*

*And view her Light unseen.*

Millersburg, Ohio.

## A Prayer

FOR THIS WEEK

Dear Father of Patience and Eternal Love, hallowed be Thy name.

We express thanks for this day in the life of Thy church, made possible through temptations, sufferings, and death: first, of Thy Son, our Lord, and then of the martyrs, our fathers. Help us to live worthy of the enlarged opportunities they have purchased for our time.

For the sharpened tools effective toward world evangelism we give Thee honor: radio, literature, adequate church buildings, Christian educational leadership, world missions and relief, and dedicated pastors and teachers.

Lord, keep us humble in spirit, ever looking to Thee for guidance, knowing that we cannot walk alone; but in Thy presence we can walk and serve with power and an inner radiance sufficient to make Thy Good News attractive, even to darkened hearts.

We pray only in the name of Jesus, our wonderful Lord. Amen.

—Lawrence M. Horst.

## Prayer Requests

(Requests for this column must be signed)

Pray that a volunteer will be found in the Mennonite Church in India to serve in Nepal, since the church now has funds available to send a worker. Steps are being taken to find a qualified person.

Pray for a number of young Jewish Christians who meet regularly with Martin and Alice Goodall in Toronto to discuss personal and spiritual problems. Some of them are undergoing real persecution.

Pray for twelve members of the Rehoboth Mennonite Church, St. Anne, Ill., who have been staying away from communion because they do not have peace with God. The local congregation has decided that abstinence from communion for two or more times means forfeiture of membership.

Pray for Bro. B. Charles Hostetter as he serves for the next few months in Oregon, Florida, Jamaica, and Cuba.

If we are moved only by human need, our motivation for missions is superficial. The glory of God among the nations is the basic motive.—J. D. Graber.





## OUR SCHOOLS

### Church, Education, and Mission

#### III. Fellowship

By JOHN R. MUMAW

One of the functions of the church is to provide fellowship for the believers. It is an essential quality of Christian experience giving a genuine sense of spiritual and social security. This feeling of belonging together is based upon a common experience in Christ. It is a part of the sharing that comes from spontaneous desire to bear another's burdens, and to experience the true spirit of Christian brotherhood.

In Paris we found a group of workers gathered from various parts of that area, including Algeria, to participate in a Bible conference. The common understanding of discipleship and the general recognition of its claims upon the believer strengthened purpose in missionary effort. The evening session with the nucleus of "gathered" people present added further meaning to our being together in Christian fellowship.

In Palermo, Sicily, we had another experience of fellowship, this time with members of a young church. It began with Franca Ceraulo applying for baptism in 1949. We attended the morning worship service with about 85 people present. There was a feeling of genuine good will. Meeting the people at the close of the service was a real inspiration. These people have learned from Christ and represent a part of the body of Christ. Not only do they give evidence of feeling they belong together among themselves, but they feel a part of the church in America and other parts of the world.

In Nigeria we found a well-organized group of missionaries serving under the Sudan Interior Mission. We were given the most gracious hospitality and were extended opportunities of fellowship in homes, guesthouses, churches, Day of Prayer, and in conferences. We experienced sharing of spiritual interests with Africans on a mature level. These Christians have grown in Christ and are assuming more and more responsibility in the church. Under the guidance of S.I. M. there has developed an organizational fellowship among Africans known as ECWA (Evangelical Churches of West Africa). Having had the privilege of sitting in conference with its president and a number of its general council was both enlightening and inspiring. It gave us the impression of their being the real church Christ came to establish. They, after six years, have assumed responsibility for school and mission.

In the Calabar Province of Nigeria, about 100 miles north of Port Harcourt, we found another group of African Christians seeking contact with a larger fellowship. In conference with its leader, A. A. Dick, we discovered their requirements for church membership quite adequate: regeneration, monogamy, clean living, application of the principles of love and peace, and a form of organization that fits to our concept of the church. This membership has grown from 1,100 in 1920 to 2,800 in 1958. The group is asking to become affiliated with the Mennonite Church for leadership, learning, and fellowship.

As sons of God we bear the family likeness—to Him and to one another.—Ray Bair.

In Ghana we witnessed extending the fellowship of the church to eleven who were received by water baptism and one upon confession of faith. Three of these were adults and the others were young people 13 years old and older. They had been instructed by an African schoolmaster who is in charge of the primary and middle school of Mayera village. Although the language barrier is an impediment to conversation, it poses no problem to fellowship. To have been with these people on the occasion of their public witness to faith is a memory of gratitude for the work of God in gathering a people in this land into the fellowship of Christ.

Another aspect of this day's experience in the village of Mayera was their Thanksgiving (Harvest) offering. We saw people of all ages carrying on their heads gifts in kind as a contribution to the building fund for the improvement of their primary school building. In addition to fruit, vegetables, and baked foods, there were gifts in money to be placed into this fund. Two other village groups (Pokoase and Amasaman) shared in this festivity. It is an annual event; it is an occasion for the village that attracts most of its citizens. As these people grow in their experience with Christ we may well expect in future years a greater spiritual significance attached to the celebrations. Our prayers will help to this end.

Harrisonburg, Va.

### THE AUTHORITY OF THE CHURCH

(Continued from page 26)

is valid only in so far as it discerns and confirms the mind of Christ in union with Him. The pertinent question then becomes, "How is the mind of Christ most assuredly discerned?" The Roman Catholic answer is that Christ speaks through His vicar, the pope, successor to St. Peter, to whom Christ gave the keys of the kingdom and the power to bind and loose on earth with the divine sanction of heaven. Since it is the pope who is given to know infallibly the mind of Christ so as to preserve His church on earth from error, the authority of the church by natural Roman Catholic definition lies in the papal office and the subsequent hierarchical offices. Individualistic fundamentalism's answer is that every believer is a priest unto God, indwelt by the Holy Spirit, and endowed with adequate spiritual understanding of the Scriptures to discern the mind of Christ, and that in effect every believer is an authority unto himself. To show the actual similarity of this to the Roman Catholic view, one could say that the only real difference in the fundamentalist view is that every man is pope only to himself. There are other answers that attempt to mediate between the two mentioned, and it should be added that some fundamentalist groups do give important place to the church.

Suffice it to say that the New Testament defines church authority as existing primarily in the believing, corporate body as it exercises its mutual gifts bestowed by the Spirit to enable the body to learn the mind of Christ. This will be enlarged upon in the paragraphs dealing with the location of church authority.

"... He led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith. . . ." (Eph. 4:8b, 11-13a).

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit" (1 Cor. 12:8, 9a).

(4) The authority of the church is dynamic, not static.

In the New Testament, church authority is not structured any more specifically than is church government. There is no single rigid pattern defined in word or adhered to in practice. This points to the constant overrule of Christ, the Word, and the Spirit, and the omniscient varying distribution of gifts in the body to enable its proper functioning. This will also be enlarged upon in the section on the location of authority.

(To be continued next week. This paper was read at the study conference on *The Nature of the Church* held at Laurelville, Pa., last September. Get the complete series of papers by subscribing to *Christian Ministry*, Mennonite Publishing House, \$1.50)



## TEACHING THE WORD

### "Christian Training for Christian Service"

By PAUL M. LEDERACH, *Field Secretary*

Developing prepared workers is the major concern of the 1959 Mennonite Commission for Christian Education theme. Training workers for Christian service is not new. Jesus spent much time in this activity. He trained the Twelve for a period of three years. Lesser groups also received specific instructions from Him for their task.

Read Luke 10. Note Jesus' intensive training of the seventy. Luke records only the bare outline of His program. Jesus emphasized methods—He sent "two and two before his face." He emphasized prayer—"Pray ye therefore the Lord of the harvest." He dealt with attitudes—"as lambs among wolves." He discussed finances—"carry neither purse, nor scrip, nor shoes." He taught techniques of personal contact—first say, "Peace be to this house . . . in the same house remain . . . eat such things as are set before you . . . heal the sick." Jesus made the message clear—"Say . . . The kingdom of God is come nigh unto you." Jesus knew the value of training for service. In this we must learn from Him. He Himself spent 30 years in preparation for His own ministry.

Today in every phase of our church program we need those that are equipped and that are prepared. The theme, "Christian Training for Christian Service," could well include emphasis upon training individuals in our schools, colleges, and seminaries for Christian service in our congregations at home and abroad. However, since the main thrust of Commission responsibility is directed toward the task of the local congregation, it is here that we want to make "Christian Training for Christian Service" a reality.

We need trained teachers in every phase of the congregational teaching program. We have the tools to carry on effective training work. Thus, the Commission wants every congregation to sense its responsibility to train its workers for more effective service.

Here are the 1959 goals for the theme, "Christian Training for Christian Service":

1. A Christian Service Training Class in every congregation.
2. Each training class to meet the requirements for credit cards in the Christian Service Training program.
3. Each teacher to hold the basic Christian Service Training certificate.

4. Each Sunday school to be properly graded.

5. The proper use of graded Sunday-school materials in each Sunday-school department.

6. A Missionary Education Class in every congregation.

7. A Bible-reading program in every Sunday school.

8. An outside project in each Sunday-school class.

9. An attempt to make Christ known to all pupils.

10. A regular teachers' meeting.

I'm afraid our hymn singing  
makes liars of many of us.—Ray  
Bar.

To keep this theme before the church, "Christian Training for Christian Service" will be emphasized in the "Teaching the Word" page of the GOSPEL HERALD, which appears the second and fifth Tuesday of each month.

A leaflet concerning the 1959 theme will be mailed to all pastors and superintendents early in the year. In addition, a new leaflet describing the Christian Service Training program will be available this spring. Toward the end of 1959 special articles relative to Christian training are planned to appear in *Herald Teacher*. With the coming of the new Sunday-school curriculum materials and with the enlarged summer Bible schools and other teaching agencies, the demand for trained leaders and teachers is mounting in all of our congregations. Every congregation should inaugurate a Christian Service Training program. A manual outlining the Christian Service Training course is available from the Commission at no charge. Write either A. Don Augsburger, Secretary of Christian Service Training, Eastern Mennonite College, Harrisonburg, Va., or the Commission Field Secretary, Mennonite Publishing House, Scottsdale, Pa., for copies of the manual and for additional information.

It is clear that training can never be a substitute for a vital relationship with Jesus Christ. This vital relationship must be the possession of every leader and teacher in Christian service. On the other hand, we must see increasingly how the effectiveness of consecrated leaders

and teachers is enlarged when they have skills which the Holy Spirit can use in His work. A training program develops those skills which He can use.

Through this year's emphasis we hope that each congregation will see its responsibility to train workers for more effective service. Why not place in the calendar of your congregation a mission study course for October and November, culminating in Missions Week? And a Christian Service Training course for January and February? Plan for training opportunities such as these every year! Follow the example of our Lord. Provide "Christian Training for Christian Service."

## Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

Seven Days of the Week, by Rita F. Snowden; Muhlenberg Press; 1958; 129 pp.; \$1.95.

Here is a delightful little book of devotional essays on Christian living by a British Methodist who believes that Christianity is to be lived seven days of the week—hence the title of the book. The author has the talent of seeing the great in the commonplace, drawing many spiritual lessons from such things as a lamp, a stone, or a sunset, and is able to set down her thoughts in a clear and pleasing manner. She also gives some forceful lessons from short, terse Scripture passages, as for example, the short phrase from Acts 12:4, "intending after Easter." She scores our tendency to procrastinate, always "intending after Easter" to put our good resolutions into operation. As a whole, the book has a conservative tone. Although the author does express an admiration for modernist Harry Emerson Fosdick, yet she herself does not espouse his extreme liberalism. The book is illustrated with several beautiful, significant photographs.—Earl R. Delp.

The Thief, by Archie Joscelyn; Augustana Press; 1958; 322 pp.; \$3.50.

Born in Bethlehem on the same night as Jesus of Nazareth, Amos, the son of Eleasar, also of the line of David, feels all through life that possibly he will have some part in the kingdom of the Messiah. Disillusioned and bitter at his life of poverty inflicted by a renegade Jew, Ben Isaac, and goaded by a desire to help his leprous sister, Rebecca, Amos robs Ben Isaac of a large sum, and is hunted down by the Roman legions. Hanging beside Jesus on a cross on Golgotha, Amos becomes the "penitent thief" and pleads to be remembered in Christ's kingdom. This reviewer does not believe that all the occurrences as pictured by Mr. Joscelyn are quite true to Biblical tradition, yet, as a whole, the book is very well written. The closing scenes centering around the trial and death of Jesus are grippingly told.

—Earl R. Delp.



## FAMILY CIRCLE

### Moment Together

"They grow up so fast," she said. She moistened a finger, tapped the bottom of the iron, and went on ironing the little ruffled dress. "Seems like no time before they're in school and got things to do, and, I don't know, they kind of grow away." She stopped ironing. "It's like they're on loan to you. You take care of them, wash, cook, and sew for them, but they're not yours. . . . Only once in a while, maybe for a minute. . . . And then away they go again, like they had to catch up with somebody, like they had to make up the time they lost with you." —Selected.

### He Goeth Before

By GLADYS ROPP

All around is confusion. Situations are unsettled. We think of the conditions which have been in the East; we try to imagine the feelings of the refugees in foreign countries; we ponder over the power of the hydrogen bomb; we think of the space age we are in and World War III looming in the future. What are our inmost feelings as we face these facts?

President Eisenhower said in his past inaugural address, "Never before have we faced such perilous times."

Billy Graham has said, "The world unites in testifying that we are in an hour of dire crisis. Many are predicting impending calamities."

At moments like these men and women, fathers and mothers, and young people who do not know of Him who goeth before are easy prey for false teachings, something to satisfy their quest for assurance of the future. Thousands of persons are searching for that assurance.

The answer is very simple. If they would only turn the pages of the Bible, the secret of trust, calmness, serenity, and tranquillity which the child of God has in the face of the current conditions could be theirs. The secret: *He goeth before*—we follow after.

But God is a Spirit and invisible. He is infinite and heavenly; we are finite and earthly. How can God make known His will in leading us? How can we be sure we are following the way He has traveled? Let us look at a number of points in learning the will of God, in following after.

In the first place *we must be willing to be led by God*. We must want to be in the center of His will. It is so human for us to meet the problems we face, to make the decision and plan our course, then come to God asking His blessings on our plans. We want Him to bring us happiness. Many people become great warriors in the battlefield of God because they yield their will so completely to Him, not because they are born with such great potentialities and advantages.

*Following God in the unknown future is adventurous*. We cannot see what lies beyond the curtain of time. You as mothers know the feeling you have experienced as you gazed into the face of the little helpless bundle in your arms. In utter helplessness and dependency the little one looked into your eyes as if to say, "You are here, Mother, and no harm can come." As children of God we have the same experience with our heavenly Father. We may not know what lies in the future, but He who goeth before does.

The Bible tells us, "*The steps of a good man are ordered by the Lord.*" Those steps tomorrow, and the next, and the next are taken care of. Our duty is to follow one step at a time, not trying to see where the steps of tomorrow will lead. Much unhappiness comes when we fail to see this point. When things go well for us, it is easy; but in times of crisis, perhaps a trying illness, financial reverses, or death creeps in and takes an untimely toll. In times like these we want to see the morrow and the weeks and the months ahead, when God's rule is to walk one step at a time.

*Stay close to the guide*. A guide was taking some tourists through the Mammoth Cave in Kentucky. Before beginning the tour he said he wanted to preach them a short sermon. "Keep close to your guide." Staying close to our guide, Jesus Christ, is important.

*Following after in paths of service is rewarding*. Our Lord and Master came not to be ministered unto, but to be a servant. Let us be in the spirit of loving, not wanting to be loved; of giving, not wanting to get; of serving, not wanting to be served. We can serve and love and give in our homes, our churches, our communities, as well as reaching farther. As brothers and sisters in Christ let us be

brothers and sisters indeed, admonishing and encouraging those within our fellowship and those without, so much more as we see the day approaching.

A little boy was traveling on a train, going out west. The sun was hot. There were miles and miles of only sagebrush, cactus, and sand. The little boy was content and happy. A lady sat watching the small fellow, and finally going to his side she said, "Don't you mind the heat? And there is nothing pretty to see? Aren't you tired, sonny?"

The small lad smiled and answered, "My father has gone before. He will be waiting at the end for me."

At times there may be sagebrush, cactus, and sand in our experiences. The sun may beat down with penetrating heat, but our Father has gone before. He is waiting at the end of the journey to welcome us home.

Wellman, Iowa.

### EXPRESSIONS OF APPRECIATION

It is wonderful to have friends in the time of need! Our sincere thanks and deep appreciation go to our kind friends and neighbors and relatives for the cards they sent and the visits they made to Levi L. Ressler during his long illness, and for the expressions of sympathy and for the cards we received at his passing away to his heavenly home. This is the only way we can acknowledge all of them.—Mrs. Levi Ressler and family, Nappanee, Ind.

\* \* \*

As a family we wish to express our sincere thanks to all relatives and friends for the kindness shown and for the many cards and comforting messages received since the passing of our dear wife and mother. May the Lord abundantly bless each one. —Henry Parmer and family, Greencastle, Pa.

\* \* \*

My husband joins me in expressing our gratitude to God for His answer to prayers, especially in keeping me from suffering during my past year of sickness, and to the many friends who have remembered us during the time, in their many kindnesses shown in many ways. We surely are thankful that even though we both are weak, yet we have so many kind friends remembering us, and that we have a God who does not forget.

—Mrs. Mollie W. Brunk, Denbigh, Va.

\* \* \*

I wish to express my sincere thanks to all for the prayers offered, the gifts and cards received, for the sympathy shown and help rendered during the sickness and passing of my beloved companion. Only the Lord can reward.

—Mrs. Hettie Gehman, East Earl, Pa.

\* \* \*

We as a family wish to express our sincere thanks to all relatives and friends for the deeds of kindness, and for the flowers, gifts, and the many cards and comforting words received since the sudden passing of our dear daughter and sister Jesse. May the Lord bless each one. —The Jesse Stoltzfus family, Elverson, Pa.

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We sincerely thank each one who has remembered us with expressions of sympathy, gifts, and kind deeds during the loss of our husband and father. Your prayers have meant much to us in this time of sorrow. May the Lord richly reward each one of you.—Mrs. John S. Eby and family, Manheim, Pa.





# TO BE NEAR TO GOD

Sunday, January 18

"Grace be unto you." Meditate on Col. 1:1, 2.

Grace! What is it?

Grace is God treating you with mercy when you deserve none; and it is showering you with goodness when you deserve none at all. This is often called "saving grace."

Paul also speaks of grace that keeps us. II Cor. 12:9. Since this letter was written to the saints and faithful, he is not wishing them saving grace in his salutation. He is desiring for them keeping grace—grace that will keep them on the road to victory.

Meditate on the words, "Grace be unto you." "Victory be unto you," Paul is saying, "because there is sufficient grace to help you to surmount the fiercest trial!"

"Grace be unto you!"

Monday, January 19

"Peace be unto you!" Meditate on Col. 1:1, 2; 3:15; Eph. 6:15.

The result of experiencing this grace of God that keeps a Christian victorious moment by moment is peace.

Am I at peace, or am I tense? Am I at peace or frustrated? Am I at peace or irritable? Am I at peace or worried? Am I at peace or resentful and offended?

Do I wear "shoes of peace," or do my feet scatter discord and dissension?

Tension, irritableness, worry, and resentment are sure signs that I do not know the keeping grace of God. Col. 3:15 says, "Let the peace of God rule in your hearts..."

His peace, like all other virtues, comes to us as we choose to let go of resentments, moodiness, and worry, and choose to let it rule in our hearts!

"Grace be unto you, and peace."

Tuesday, January 20

"Thanks to God . . . [for] your love." Meditate on Col. 1:4, 9; 2:5.

To Paul's prison cell in Rome had come word of these Christians in Colosse.

He had heard of their "love . . . to all the saints." How did he hear this? From their own minister, Epaphras, who also declared their love in the Spirit.

Were it possible for my minister to visit Paul today, what kind of report would he give Paul about me?

Wednesday, January 21

"Walk worthy." Meditate on Col. 1:10, 11.

Verse 10, "Hester" in Francena Arnold's new book, *The Road Winds On*, cried one day, "I crave to pleasure Him."

Verse 11. Isaiah says it this way: "He giveth power to the faint; and to them that have no might he increaseth strength" (40:29).

Thursday, January 22

"Delivered." Meditate on Col. 1:13.

A man's Christianity is mere pretense if he has no sense of real liberation and deliverance from sin in specific areas of his life. Meditate on the following verses as you consider these questions: Do I need deliverance? And, is deliverance possible?

Rom. 6:6, 14; II Cor. 10:4, 5; Luke 11:21, 22; Rom. 8:2; I John 3:8.

Friday, January 23

"Translated." Meditate on Col. 1:13; 2:13.

You can't exhaust the treasures in this verse by two days' meditation. Look at this word "translated."

Would a butterfly choose to return to his worm state again? Yet often we forget our "wings" and crawl along amid the worries and gloom and depressions of earth instead of singing our spirits heavenward because that's where we have been placed—in the heavens. Eph. 2:4-6. We have been hidden with Christ in God. Col. 2:3.

We are in the world but not of it. We are of Adam's race, but have been adopted as sons of God. We have been translated into the very kingdom where Jesus is!

Saturday, January 24

"In him . . . all fulness." Meditate on Col. 1:13; Eph. 3:19; Col. 2:9, 10; I Pet. 2:9.

Reading the Bible will not necessarily make you Christlike; beating a track to a

place of prayer is no proof that you will be like Jesus. Christlike qualities (or Peter calls them "praises" or "virtues," RSV) are found only in Christ. We will be like Jesus only as He inhabits our body and lives His life through us. In Him dwells all the fullness—all the virtues your needy heart craves.

To be sure, the Bible opens to your spiritual eyes your own need of Him, and reveals Him as the answer to your need. And prayer makes this kind of relationship real to you.—Marie A. Yoder.

★

The recent study by the United States Public Health Service indicates that cigarette smoking increases not only lung cancer but other diseases as well. Deaths from coronary heart disease, the nation's biggest single killer, were 63 per cent higher for the regular cigarette smokers than for the nonsmokers. In respiratory diseases smokers showed a death rate from pneumonia 61 per cent higher than nonsmokers. Deaths among smokers from ulcers nearly tripled those scored by the nonsmokers. The total death rate for all causes according to this study was 32 per cent greater for persons who had smoked tobacco at some time during their lives and 58 per cent greater for people who had regularly smoked only cigarettes.

## Jesus Reveals His Authority

Sunday School Lesson for January 25

(Matthew 21)

Ask pupils to name ways in which Jesus had already in His life revealed authority. He had demonstrated power over diseases of all kinds, demons, death, and nature. He had spoken the word of forgiveness of sins. He had showed that He was authority beyond the Sabbath rules. The common people had recognized authority in His teaching, authority such as they had not felt in the teachings of the Pharisees and scribes.

What event had stirred all the city on the morning of the day of our lesson? What authority did Jesus reveal in this demonstration of palms and hosannas?

In Jerusalem Jesus went "into the temple of God." Multitudes were in and about the temple. What an opportunity for Jesus to reveal His authority over man, who was misusing the temple! Why did Jesus call the buyers and sellers and money-changers "thieves"? There must have been exorbitant profits. They had desecrated the Court of the Gentiles with traffic, with noise, with greed, with filth (no doubt), and with dishonesty. The house of God must be kept clean.

This cleansing spoke very definitely against the religious leaders. Had they not sanctioned all this disobedience and sin? They were the authority. Jesus demonstrated that He was on God's side against evil and against the Jewish leaders. He put these men in a bad light before the multitudes of Jewish worshippers who were now in the city.

What took place in the temple after the corruption was out? Why were the chief priests and scribes "sore displeased" at the praises of the children?

The next day the chief priests and elders challenged Jesus' authority. What two questions did they ask? Didn't the priests know on what authority Jesus acted? Yes, but to acknowledge it would have admitted that He was divine. This would have taken away all their much-loved authority. How were these questions a trap set for Jesus? What if Jesus had answered that He got His authority from God?

Jesus answered with a question concerning John's authority. Let the pupils explain why the priests would not answer. Their silence was a loud answer to the question they asked Jesus. Might this not have been one more opportunity Jesus gave these leaders to express belief in Him? They knew Jesus loved them. But they went on with their plans to kill Jesus as soon as the multitude would permit.

Christianity is an authoritative revelation of God's will for man. With Jesus is the truth, the way of life we must walk in if we are to be saved. The believer in Jesus accepts His will for his life.

"And why call ye me, Lord, Lord, and do not the things which I say" (Luke 6:46)?

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1955 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.



## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. Eric Ram, a member of the Shantipur Mennonite Church in India and now a student at John C. Smith University, Charlotte, N.C., spent a few days at the Publishing House to become acquainted with the publishing work. He spoke to the workers at a special chapel period on Jan. 2.

Bro. Harold Kreider, Hannibal, Mo., brought a message to the West Liberty congregation, Inman, Kans., on Dec. 28.

Bro. Norman Hockman, on furlough from Honduras, preached at Blooming Glen, Pa., on Jan. 4.

Speakers in a Christian Life Conference at Norma Mission, Bridgetown, N.J., on Jan. 11 were David Thomas, Lancaster, Pa., and John Hess, Lititz, Pa.

Bro. Stanwyn Shetler, who is doing graduate study in botany at the University of Michigan, has secured a grant from the Arctic Institute of North America, which will permit three months of field work in Alaska next summer.

Bro. John Eby, minister in the Erisman congregation, Lancaster, Pa., was stricken with a heart attack on Dec. 11 while attending Ministers' Week sessions at Rohrerstown, and passed away a short time later in the Lancaster General Hospital. See obituary in this issue.

Bro. Frank E. Shirk, Bareville, Pa., was chosen minister by lot of the New Holland Church on Dec. 31. Ordination services that day were in charge of Bro. Mahlon Witmer, New Holland; Bro. Mahlon Zimmerman, Ephrata, preached the sermon, and Bro. Arthur Ruth, Souderton, Pa., was in charge of the opening. Bro. Shirk was a former MCC Reconstruction-Relief worker in France.

Members of the Pleasant View Church, Mt. Pleasant, Iowa, and about 25 invited guests enjoyed a Christmas Fellowship Banquet on Dec. 18. Each family was to bring another family who had no other church affiliation. A total of 107 plates were served. A short Christmas program after the meal added to the inspiration and enjoyment of the evening.

Recent visiting ministers at Pinecraft, Sarasota, Fla., were the brethren Wm. McGrath, Beltsville, Md., on Dec. 18, 21, 25; Ora Wyse, Naubinway, Mich., the morning of Dec. 28; and Ervin M. Miller, Burton, Ohio, and Walter Shank, Ellicott, Md., the evening of Dec. 28.

Bro. James Elgisti, Tiskilwa, who recently returned from two years of Pax service in Europe, told of his experiences there at Science Ridge, Sterling, Ill., on Dec. 28.

Bro. John Shenk, Denbigh, Va., and pastor of the Rock of Ages broadcast, spoke at the evening services in West Chester, Pa., Dec. 28. Other visiting speakers at West Chester were Bro. Noah Sauder, New Holland, Jan. 4, a.m., Bro. Ralph Malin, Mal-

vern, Pa., Jan. 4, p.m., and Bro. Clarence Stott on Jan. 11.

Bro. Leland Bachman, Goshen, Ind., was the visiting speaker at Hopedale, Ill., Dec. 28.

Bro. Floyd Kauffman, Minot, N. Dak., has been given bishop oversight of the Casselton Church to relieve Bishop Eli Hochstetler of some of his responsibilities.

Bro. Roy Roth, Hesston, Kans., brought the morning message at Orrville, Ohio, Jan. 11.

A Music Conference was held at Pleasant View, North Lawrence, Ohio, on Jan. 4 with Bro. Paul Showalter, Wooster, Ohio, in charge.

A Christian Life Conference was held at Waterford, Goshen, Ind., on Jan. 11 with Bro. Eldon King, I-W Services co-ordinator, as speaker in both morning and evening services.

Bro. Henry Tregle, Mt. Home, Ark., worshipped with the Allemands, La., congregation on Christmas.

Bro. Roy Umbel, professor at Goshen College, was elected Secretary of Speech for the Religious Workers' Interest Group of the Speech Association of America at the annual convention in Chicago on Dec. 29.

A Family Relations Conference at Crystal Springs, Kans., on Jan. 2-4, was conducted by Bro. and Sister Edwin Weaver, Hesston, Kans.

New members: 18 by baptism at Plains, Lansdale, Pa., Jan. 4; one by baptism at Chester, Pa., Dec. 7; one by baptism at Market Street, Scottsdale, Pa., Dec. 25; two by letter at Lindale, Linville, Va., Dec. 28; one by baptism and two from another denomination at Cottage City, Md., recently.

Bro. J. Harold Sherer showed a film on Mennonite Missions in India at the Woodridge Church, Washington, D.C., the evening of Jan. 4.

Beginning with the new year the Park View congregation, Harrisonburg, Va., is studying the mission program of the Mennonite Church, following the outline in *The Living Church in Action*, the report of the 52nd annual Mission Board meeting. Bro. John L. Horst, Sr., is in charge of the series.

Bro. Willard Roth, editor of our church bulletins, has left his pastoral assignment at Des Moines, Iowa, and is now serving as Secretary of Information Services for Mennonite Central Committee at Akron.

Bro. William Kurtz, Loman, Minn., told of the work of the Northern Light Gospel Mission at the Pennsylvania Church, Hesston, Kans., on Jan. 6.

A Ladies' Chorus from Maple Grove, Belleville, Pa., under the direction of Sue King, gave a program at Sandy Hill, Sadsburyville, Pa., on Jan. 4.

Bro. Harold Yoder, Middleburg, Ind., preached at the Moorepark, Mich., Church the evening of Jan. 4.

A group from the Mountain View congregation, Buffalo, Ark., under the direction of Bro. Fred Meyer, gave a Christmas program

at the Bethel Springs School, Culp, Ark., the evening of Jan. 2.

The Stumptown youth group, Bird in Hand, Pa., gave a program at the monthly meeting of the Ambassadors for Christ at Paradise, Pa., the evening of Jan. 7.

A group of young people from the Elizabethtown, Pa., congregation met with the young people of the Cottage City, Md., congregation on Dec. 18 and distributed approximately 10,000 tracts in the shopping centers of Washington, D.C. Christmas caroling followed, and a short period of fellowship was enjoyed before the bus left again for Elizabethtown.

Bro. Elias Schlachab, after working in the Publishing House for thirteen years, retired on Jan. 2. He and his wife left the following week to spend the winter with Sister Schlachab's father in Florida.

The Pigeon, Mich., congregation arranged an eight-day series of meetings on prophetic messages, Jan. 4-11, with Bro. C. F. Derstine, Kitchener, Ont., as speaker.

Bro. Gerald Studer, Smithville, Ohio, was guest speaker at a special staff and Christian workers' meeting at Walnut Creek, Ohio, on Jan. 8.

Sister Ida Hummel returned to her work as receptionist at the Publishing House after several months' leave of absence to help in the care of her mother.

Bro. Robert Fisher, formerly from Iowa City, Iowa, has begun work as shipping clerk at the Publishing House.

Sister Mary Ellen Shoup, recently returned from another term of service at the children's home in France, spoke at the Sunday evening service at Leetonia, Ohio, on Jan. 4.

Bro. E. J. Metzler, Kitchener, Ont., opened a series of meetings at Kitchener on Jan. 11, and Bro. C. F. Derstine was scheduled to speak the rest of the week on the general theme, "The Bible and the World Crisis."

(Continued on page 44)

## Calendar

Shekinah Bible School, Sarasota, Fla., Jan. 5-30.  
Annual Winter Bible School, Fairview, Mich., Jan. 5 to Feb. 13. Ministers' Course, Feb. 2-13.  
Special Bible term, Eastern Mennonite College, Harrisonburg, Va., Jan. 8 to Feb. 13.  
Annual meeting Christian Laymen's Tent Evangelism, High School Auditorium, Orrville, Jan. 9-11.  
Maple Grove Winter Bible School, Ayles, Pa., Jan. 13-30, 1959.  
Winter Bible School, Telford, Alta., Jan. 20 to Feb. 27.  
Ministers' Week, E.M.C., Harrisonburg, Va., Jan. 26-30. School for Ministers, Goshen Biblical Seminary, Feb. 2-20.  
Ministers' Week, Hesston College, Hesston, Kans., Feb. 3-6.  
Annual Mennonite Disaster Service Conference, Hamilton Hotel, Chicago, Ill., Feb. 12-15.  
World Day of Prayer, February 13.  
Mennonite Publication Board meeting, Nappanee, Ind., March 13-15.  
Spring meeting, Commission for Christian Education, Scottsdale, Pa., April 10, 11.  
Annual meeting, Illinois Mission Board, Highway Village, East Peoria, Ill., April 17, 18.  
Annual Mission Board meeting, South Central Conference, Cheraw, Colo., April 17-19.  
Annual meeting, Ohio Mission Board, Elida, Ohio, April 17-19.  
Annual meeting Mennonite Board of Missions and Charities, Hesston, Kans., June 8-14.  
Biennial meeting of Mennonite General Conference, Goshen, Ind., Aug. 25-27.  
Annual class meeting, I-WF meeting, Orrville, Ohio, High School, Aug. 28-30.  
Annual meeting, Mennonite Board of Education, Hesston, Kans., Oct. 21-24.

# Missions



THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE • 1711 PRAIRIE STREET, ELKHART, INDIANA • TELEPHONE, ELKHART 2-2786

## News Notes

Bro. John M. Snyder, Goshen, Ind., attended a meeting of the Chaplain's Advisory Committee of the Southern Michigan State Prison, Jackson, on Dec. 18. A new chapel was dedicated during the afternoon.

Bethel Springs School, Culp, Ark., held its annual Christmas program on Dec. 19 with a capacity crowd present. Community interest and support for the school is the best it has been for a number of years.

A baptism service was scheduled at the Foyer Fraternel, Chateaux-Malabry, France, for Sunday, Dec. 28. The Robert Witmers report that several young people and a middle-aged lady were to be received into church fellowship.

The Weyburn Groffs left Yeotmal, India, for Dharmtari on Dec. 23 to spend the Christmas holidays and attend the annual Jalsa and the Golden Jubilee celebration of the India Mennonite Conference. They planned to spend Christmas Day at Ghatula where they served during their first term in India.

The Fred Brenneman family, en route home to the U.S. from Tanganyika, were scheduled to spend Dec. 12-14 at Katmandu, Nepal, and then go on to Dharmtari, India, for the annual Jalsa and the Jubilee celebration for the 50th anniversary of the founding of the India Mennonite Conference.

The Warren Metzlers left Harrisonburg, Va., on Jan. 1 to return to Jamaica after furlough. They spent Sunday, Jan. 4, at Sarasota, Fla., and then left Miami by plane on Jan. 7.

The Ninth Street Mennonite Church, Saginaw, Mich., is conducting a Bible Training Course with classes for adults, youth, and children, each Sunday evening, Jan. 11 through March 15. Midweek services at Ninth Street during January and February will be held in homes.

Bro. B. Charles Hostetter, The Mennonite Hour pastor, will be conducting evangelistic meetings in the churches in Jamaica, Feb. 4 to March 1. Pray for these meetings.

Bro. Nelson E. Kauffman, Elkhart, Ind., will speak at the monthly Mennonite Fellowship meeting held at the House of Friendship, 3283 Southern Blvd., Bronx 60, N.Y., on the subject, "How to Reach Modern Man," Friday evening, Jan. 16.

The first church conference of the Jamaican churches will be held Feb. 9, 10. Reports will be given on the various phases of the mission program, such as new fields which are developing, activities of the local church council, and women's activities. Inspirational topics will be discussed by local and visiting personnel during the conference.

Bro. Arthur Cash, assistant pastor at the Ninth Street Mennonite Church, Saginaw,

Mich., preached for the Bethesda congregation, St. Louis, Mo., on Sunday morning, Dec. 21. The Cash family was en route to Pittsburg, Texas, to spend Christmas with Bro. Cash's family.

Bro. and Sister John F. Shank, Broadway, Va., returned from Jamaica on Dec. 31 after spending about seven months there substituting for Warren Metzlers while the latter were home on furlough.

Bro. Daniel Kauffman, Leonard, Mo., and several members from the Mt. Pisgah Mennonite Church spent several days at the Bethesda Church, St. Louis, during Christmas week working on the apartments in the mission building. Bro. Kauffman is overseer for the Bethesda congregation.

The Hebrew Evangelism Committee of the General Mission Board is scheduled to meet in Kitchener, Ont., on Monday, Jan. 26.

Bro. B. Frank Byler, missionary on furlough from Argentina, will be conducting evangelistic meetings at the Bethel Mennonite Church, West Liberty, Ohio, his home congregation, Jan. 11-18. The Bylers are now residing at the Dwight Ehret residence, Route 3, Goshen, Ind.

Watch-night services were held in the following Puerto Rican churches: Palo Hincado, Pulguillas, Guavate, and La Plata. These services include the annual business meeting of the local congregation, an inspirational prayer service, and a social hour. A special feature of the La Plata service this year was the baptism of Don Fidel Santiago, father of Fidel Santiago, pastor of the Cayey-Altura congregation. Bro. Fidel Santiago preached the baptism sermon for his father.

Mrs. Owen Martin, Elkhart, Ind., began service as secretary for Nelson E. Kauffman at the General Mission Board headquarters, Elkhart, on Jan. 5. She will be serving on a part-time basis. Marjorie Ressler, Dalton, Ohio, who has been serving in the Home Missions office, will become a secretary in the Relief and Service Office. Mary Yoder, Meadville, Pa., who is now serving in the Relief and Service Office, plans to enter Goshen College the second semester.

The semifinal Bible contest was held at Pulguillas, Puerto Rico, on Dec. 27 between the Coamo and Pulguillas Youth Fellowships, with the latter group winning. Thus Pulguillas was scheduled to meet Rabanal in the final contest held on Jan. 3 during the annual meeting of JEMP, the Puerto Rican youth organization. The Scripture portion for the final contest was John 10:1-30.

The Virginia Mission Board has approved a recommendation from Bro. Lewis Martin that arrangements be made for starting a Bible school in Palermo, Sicily, as the way opens.

A Missionary Conference is being planned for Feb. 19-22 at Kitchener, Ont., Mennon-

## Your Treasurer Reports

On Jan. 2, the Relief and Service Committee of the Mission Board reviewed its program and financial position. So far this year, contributions have been slightly higher than during the past year, averaging about \$15,000 per month. This represents average giving of about 25 to 30¢ per member per month. This is much appreciated, but as more of our congregations meet the goal of 50¢ per member per month, the Relief and Service Committee will be better prepared to carry out its task of foreign relief, Pax service, voluntary service, I-W service, aid to refugees, and related programs.

It should be pointed out that there have been increased applications for Pax and voluntary service. To stay within total income, these programs are now being limited but will need to be enlarged if we are to serve our young people adequately.

May we urge each congregation to contribute on the basis of 50¢ per member per month. Send all contributions through your District Mission Board treasurer designated for the Relief and Service program.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

ite Bible Institute in co-operation with the General Mission Board and the Ontario Mission Board. The conference will assume the nature of a workshop in missions, with overseas and home missionaries participating along with mission board administrators.

Bro. J. D. Graber, executive secretary of the General Mission Board, recently received a contribution of \$10 for the children in India from the children of the new Puerto Rican church in Brooklyn, N.Y. The teacher wrote, "We are helping the children to become interested in other people and their need to know the way of salvation."

Bro. and Sister Ray F. Yoder, Nappanee, Ind., were scheduled to leave St. Louis, Mo., on Jan. 5 after about a month's service there doing repair work on the mission building. They are going to Stanfield, Ariz., to help construct the new VS unit home there.

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Ethiopia: According to a report in the Washington Post, November 23rd, 60,000 children were turned away from Ethiopian schools last year for lack of space and teachers.—EFMA.



# Mennonite Voluntary Service in Europe

By ERWIN C. GOERING

Mennonite Voluntary Service is an outgrowth of CFS (Civilian Public Service) experiences of the World War II era. Out of the compulsion of going the "first mile" under national conscription, came the concern for doing worth-while Christian service, voluntarily, in the name of Christ. From the States the idea was carried to Europe, where voluntary services were rendered in various projects of reconstruction and relief. Out of these concerns and projects developed what is today known as European Mennonite Voluntary Service, which organizes international voluntary work camps.

But what is a work camp, you ask? A work camp is "a group of people living in simple conditions, learning together, and working voluntarily, especially through manual labor, for the benefit of the community." This definition was agreed upon at the Eleventh Conference of Organizers of International Voluntary Work Camps at New Delhi, India, 1958. MVS has accepted as its special assignment the task to add a "plus" to the broad field of work camping. This plus is to organize and administer the camps with a Christian emphasis and motivation, which implies Christian leadership as well as a Christian emphasis in work, study, play, and fellowship.

There are four major emphases stressed in the MVS camps: (1) Through practical work Christian faith is translated into positive action. (2) Complementing the practical work is the group fellowship, developed through the social, educational, and spiritual aspects of group living. (3) Sharing of ideas through Bible studies, evening meditations, and informal discussions helps the camper in his search for new insights into the truth of Christianity. (4) Friendly contacts between the host community and the camp acquaint local residents and volunteers with the background, customs, concerns, and aspirations of other people and other countries, and help to break down the barriers which lead to misunderstanding and tensions between individuals and nations.

The MVS program of developing international understanding among youth is based upon the conviction that Christian faith must express itself in everyday living, and that hate and mistrust, coercion and war must be replaced by a life of active love!

Administratively, MVS is composed of a council of representatives from the Mennonite constituencies of Holland, Germany, France, Switzerland, and the MCC. An executive secretary administers the work in close co-operation with the council.

On the international scene, MVS is co-operating with the Co-ordination Committee of International Voluntary Work Camps,

which operates within the framework of the UNESCO Youth Section. This link provides a valuable source of information about other work camp organizations and programs, makes available the opportunity for exchange of ideas and ideals, provides an avenue for exchange of volunteers, and provides an opportunity for a Christian organization to make its witness among a large group of other organizations and persons on a world-wide scale. Truly, here is a tremendous field for service and witness.



The MVS symbol.

In 1958 MVS camps were organized in France, Austria, West Germany, West Berlin, Holland, and England. A total of 293 volunteers served in 16 different camps. They came from 20 different countries and 19 different denominations as well as from other religious backgrounds.

Who are these volunteers? They are students, including Mennonite Student Tour members, teachers, carpenters, ministers, farmers, day laborers, plumbers, factory workers, secretaries, bank clerks—in short, they come from various vocations in the many walks of life.

Just what do they do on a work project? They have built kindergartens, churches, refugee houses; they have repaired and painted homes for aged; they have helped repair war-damaged schools; they have helped in flood-devastated areas; they helped during the Hungarian refugee influx to Austria. Wherever a real need presented itself, young people volunteered to serve "In the name of Christ." Yes, when you have an Egyptian, a Malayan, four or five Germans, two or three Englishmen, four or five Dutchmen, a Dane, a Swede, a few Americans, and a Greek all living together, working on a project together, cooking, washing and house cleaning, opening and closing the day with worship, and spending

free hours in discussions, socials and outings, you have a voluntary work camp situation.

Yet this does not completely explain such a camp and what it is. Because only after you have lived with such a group and experienced the fellowship that grows in it or when you hear campers say that the periods of prayer and worship were the cementing aspects of camp, do you catch the real significance of the experience. Living together as a big family even though a half-dozen languages may be spoken around the table at the same time, with a central place of Christian faith and worship, results in a never-to-be-forgotten work camp experience. The letters which come to the office after the camping season are evidence of this.

A Danish camper writes: "Before I went to work camp this summer the only thing I knew was that I was to help in a vacation camp for school children. . . . Now I have learned a great deal about what a really good work camp is, and I should like to join you again next summer. I have participated in several other work camps, yet nowhere but in my first MVS camp this summer have I found this feeling of being a member of one great family."

A Swedish camper writes: "The MVS camp was my third work camp, but I dare say the best one. The organizations of the other camps were not Christian ones, and that makes the difference. . . . It is a wonderful experience to sit there (during devotions) with all the other work campers and together pray: 'Our Father,' each in his own language. . . ."

A Greek camper writes: "I want to congratulate MVS for the work which is accomplished through its efforts. You have won my heart forever. I am already preparing for next year's camping season. . . ."

A Mennonite Student Tour member writes: "I want to thank you again for letting me go to Berlin for work camp. When I think back, that camp experience really gave meaning to our summer's tour. . . ."

These expressions are but samples of many which are received. Young people of the different nations long for an opportunity to serve with other youth who have worthy ideals. But there is at least one disturbing element in all this. One is being asked very frequently why it is that not more Mennonite youth from the States participate in this program which provides such a wealth of international experiences. Is it true that American Mennonite young people are too engrossed in their schedules of school, vacations, vocations, and earning to be concerned with putting forth the effort and extra cost in time and money to share in such a service and witness venture abroad?

The people who see America only through the profile of the tourist, the military, films, TV, jazz, boogiewoogie, or rock n' roll have a very definite profile in mind. Such people see America as wealthy, soft, careless, and uncultured, whose people scarcely appreciate real values, much less possess them.

They hardly associate Americans with depth of concern and fine appreciation.

You see, it is people who count. One person is a witness to another as he shares his convictions, his ideas, his experiences, and his faith. He becomes most convincing when he proves himself, maybe as a "disciple in overalls," working on a common project, sharing his own physical, mental, spiritual, and social efforts for the welfare of the other.

The door is open and the need for developing understanding is multiplied a thousandfold. This is a time when Christian youth has unlimited service opportunities.

"In Christ there is no East or West,  
In Him no South or North;  
But one great fellowship of love  
Throughout the whole wide earth."  
via MCC, Akron, Pa.

## Community Survey Results

Workers at the Mennonite House of Friendship, Bronx, N.Y., conducted a survey of the immediate community in November with the help of young people from the Maple Grove, Atglen, and Neffsville, Pa., Mennonite churches. Results of the survey tell some interesting facts about the community.

The five-block area contains 618 apartments and homes with a total estimated population of 1,600. Sufficient information was secured on 363 of the 618 homes to make a report. According to the survey 66 per cent of the people are Catholic, 25 per cent Jewish, 4 per cent Protestant, 4 per cent no affiliation, and one per cent other. The 4 per cent recording no affiliation represent about 20 families.

Of the total estimated population of 1,600, 76 per cent are adults, 11 per cent teen-agers (15-20), and 13 per cent children. The community contains a plurality of older persons with only 2.6 persons per family.

Church and synagogue attendance showed some interesting figures. Sixty-six per cent of the Catholics attend church regularly, 22 per cent occasionally, 10 per cent half of the time, and 2 per cent never. Eleven per cent of the Jewish people attend the synagogue regularly, 34 per cent never, 33 per cent occasionally, 19 per cent on holidays, and 3 per cent half of the time. Thirty-five per cent of the Protestants attend church regularly, 30 per cent never, 24 per cent occasionally, and 11 per cent half of the time. This makes a total community record for church and synagogue attendance as follows: 48 per cent regularly, 31 per cent occasionally or on holidays, 13 per cent never, and 8 per cent half of the time.

About one per cent of the community are Spanish-speaking and one per cent American Negro.

via MBMC, Elkhart, Ind.



The Cayey congregation outside of Patricia and Fidel Santiago's home. At extreme left is Patricia Santiago. In the back row on the left is Fidel Santiago, who serves as pastor. In the back row at the right is Manuel Lopez, senior student at the Bible Institute, who assists week ends in the church program. Mabel Miller, beside Manuel, teaches the intermediate Sunday-school class.

## Fiesta de Primicias

By ALICE KEHL

"La Fiesta de Primicias" was held Thanksgiving Day, Nov. 27, in Pulguillas, Puerto Rico. The morning service was significantly inspirational in every aspect. Samuel Rolon, senior student at the Bible Institute, La Plata, and pastor of the Coamo church, led the worship service. The Betania School chorus under the direction of Merle Sommers sang two hymns of praise and adoration.

Bro. Donald Heiser, pastor of Palo Hincado and La Cuchilla congregations, brought a most challenging thanksgiving sermon. The message centered around the incident of the ten lepers. The danger of ingratitude, especially in a time of prosperity, was noted in the case of the nine lepers who were healed but did not return. He emphasized that when they were in need, they knew

where Jesus was, but when they did not "need a physician," they did not look for Him. Bro. Heiser also pointed out that the one who returned was in the minority. The majority did not demonstrate any gratitude. The positive aspect of the message was the joy of thanksgiving and the different ways in which we can express our gratitude—in seeking Christ and in worshiping Him as Lord of our life, giver of every good and perfect gift.

All gathered for the fellowship meal served by the Women's Society of Betania church. The afternoon activities began early with the auction of baked goods, preserves, sewing goods, embroidery work, wood products, plants, animals, etc., which were donated by the brethren and purchased by others. The total received amounted to \$450. The proceeds minus the expenses were designated for the building fund of the Cayey Church.

La Plata, Puerto Rico.



The Santiago home where services are held at Cayey. The proceeds from the auction went to the building fund for the Cayey Church.

## A New Mennonite Church

By J. D. GRABER

If you were a missionary in Ghana and you would get a letter from a church in neighboring Nigeria requesting membership in the Mennonite family of churches, what would you do? If, furthermore, you took note that this group of 60 congregations numbers nearly 3,000 baptized members, would this interest you or stagger you? And if you would note further that the letter of application was officially drawn up and signed by all the ordained ministers in the churches who not merely asked to join the Mennonite brotherhood but in the heading as well as in the signature were already designating themselves as "the Mennonite Church," would you not feel that here at least is a challenge that has to be squarely faced?

This actually has been the experience of our missionaries in Ghana and we have received two reports resulting from visits to these churches in Calabar Province of eastern Nigeria. These people learned to know about the Mennonites in a roundabout way. They listened to the "Way to Life" radio broadcast from ELWA, Monrovia, the international English broadcast of The Mennonite Hour. Probably through this point of contact they received a tract on peace by Paul Peachey. This tract bore his Tokyo address; so they wrote their concerns and their interest in the Mennonite fellowship to him there. Since Nigeria is next to Ghana, Paul Peachey referred the inquiry to S. Jay Hostetler at Accra.

After a series of correspondence exchanges Bro. and Sister Hostetler visited the churches in Nigeria in mid-November. Quoting from Bro. Hostetler's report we read:

"We were unable to see and learn all that would seem desirable in the short time we had. There are some questions that we hope may be answered in the next visit in the near future. However, we feel that we did get a good glimpse of the work there, and we were thrilled with what we saw. We were in services in three churches, and saw four others.

"What we saw has every mark of a true church of Jesus Christ. In our correspondence we were told that there are 60 churches, with 1,160 members. There they told us that they have baptized many during the year, and 1,160 is last year's figure, and as the list of churches and membership shows, there are 2,832 members! We cannot vouch for the accuracy of the figures, but it may well be. They want to be Mennonite, and as per the accompanying list, they already call themselves Mennonite.

"The church was started about 1937 by Rev. A. A. Dick, after completing middle school work. If it all proves to be anything near what it is purported to be and apparently is, it will be a most challenging situation. It is also apparent that it will contain no dearth of problems to solve. But the challenging thing is that they have all the earmarks of born-again followers of God, and a church that is alive and growing, and a desire to follow God, and to conform to the Mennonite Church in doctrine and practice. This, I might add, appears to require scarcely any change in their beliefs and practices. They require women to be covered in church, they observe feet washing as a part of the communion service, and they concur in nonresistance, and, of course, baptize only believers, by immersion.

"On Sunday morning we went to church, the largest they have, the Ikot Eyo Church. There were 225 present. Bro. Dick was in charge. He is the founder and general superintendent of the church. Bro. Daniel Essiet is assistant, and Bro. Matthew Ekereke is the general secretary-treasurer. These three are the 'pastors' of the three groups of twenty churches each, while the other two 'pastors' are assistants.

"The church service had a distinctly Pentecostal flavor, with informality, clapping during singing, hallelujahs, but withal very orderly. They had a chorus group up in front, but all joined in the singing. They have a deacon and a 'teacher' in each church but this church (the Ikot Eyo Church) has two deacons, and the deacons watch all during the service to keep everyone in order. They settle any restless youngsters, and keep all awake with a baton."

On Dec. 2 the brethren John R. Mumaw, Orie O. Miller, and S. Jay Hostetler made a second trip to visit these churches. In their report they write:

"On Dec. 2 we left Accra by plane to visit the Abak area in the Calabar Province. This is a community 100 miles northeast of Port Harcourt, Nigeria. This is a very densely populated area. It is a region reputed to be inhabited by people who are easy to enlist for membership in the church. It has been evangelized for over 100 years and has many indigenous African churches. Other denominations and mission groups have responded to similar calls to that we have received. They are calls to help strengthen the work begun by Africans. The Churches of Christ representatives came into this same area in 1952 and found 200 congregations ready to be affiliated with them. Today, after six years, they have 400 congregations.

"The group asking for affiliation with the Mennonite Church has five pastors. These men care for 60 churches and a membership of 2,832 people. Their general Council is made up of 15 men elected

by the people at their annual conference. All decisions of conference to be effective must have the unanimous support of the five ministers and at least a two-third majority of the 15-man Council. The group is operating three primary schools and a Bible school. They have 80 pupils ready for secondary school, but by the law of averages in Nigeria (Calabar Province) only one out of every ten could enter with the present provincial and private secondary facilities combined. Bro. Dick indicates they want to start a secondary school for these 80 pupils because they all want to attain a secondary education. They will have to do it with inadequate facilities and unqualified teachers.

"The church has grown since 1937 to a membership of 2,860. This increase was realized through the evangelistic efforts of the pastors who were partially supported by the church. Recently because of provincial requirements the salaries of their teachers had to be increased so that nearly all the church funds have been diverted to their three primary schools. This left the pastors without support; because of earning their own livelihood, the evangelistic efforts in new villages were brought to a halt.

"The group is presently committed to an evangelical faith that requires regeneration, the practice of feet washing, and nonresistance, a disciplined church that rules against polygamy."

The brethren have recommended that this group of churches be received as an affiliate body of the Mennonite Church pending further negotiations and agreement with the Articles of Faith. They suggest the procedure of having Bro. Hostetler from Ghana visit each of the congregations in order to become acquainted with the people and to be able to know for certain whether the brotherhood in general is in agreement with our Mennonite standards of faith and practice and whether they are really desirous of this Mennonite affiliation. They recommend also the assignment of missionaries to this area—some more mature and experienced workers, some new missionaries, as well as those trained in medicine, education, and in other needed technical skills.

Bro. Miller sums up the situation by writing that it appears that "the Mennonite churches' world-wide relief-peace and radio witness penetrates into these parts and to such groups—and which would call for a new response in Mennonite Church mission. Also that in our Anabaptist faith relationships, facility, and structure God has given to us resources to help build the church in such need and situation."

As the report was being written from Accra, Ghana, another letter arrived from another group of sixteen congregations in Nigeria who are also desiring affiliation. Pray that our missionaries on the field and we as a Board will be able to discern clearly the leading of God's Spirit in this new opportunity and challenge. Elkhart, Ind.



# Broadcasting

## Philippine Reading Center Attracts 100 Daily

Rev. Robertson who operates a reading center located in the Philippines requested and was sent a copy of *The Mennonite Hour* songbook. He writes, "It has already been a blessing as we are practicing some of the songs which are very beautiful."

The center, the front room of the Robertson home, faces the public high school. Besides Christian literature, they have a number of educational magazines on display. According to Robertson they have over 100 students coming in daily to read magazines and to play games.

A complete set of Mennonite Hour sermon booklets has also been sent to this center.

## Scandinavian Boy Hears Broadcast

A fifteen-year-old boy from Finland after hearing *The Way to Life* program on WTAN, Tangier (N. Africa), wrote concerning his conviction to become "a missionary of the cross." He expressed hopes that he might be able to come to the United States to prepare himself for this work.

## New Stations in Alabama, Kansas, Indiana

*The Mennonite Hour* began Jan. 4 on WCRL (1570), Oneonta, Ala., at 12:30.

Starting the same day was KGNO (1370), Dodge City, Kans., at 8:00 a.m., sponsored by a number of churches in that area.

Recently WGCS, the Goshen College new FM station, placed *The Mennonite Hour* on its schedule at 9:00 p.m., Tuesday, following two hours of classical music.

## Spanish Broadcast Co-operates with "Hour of Decision"

The Billy Graham Evangelistic Association has engaged the Luz y Verdad offices as representing it in Puerto Rico in the release of the Spanish translation of *The Hour of Decision*. Three stations on the island will broadcast *Decision* once a week. Throughout Latin America seven countries will benefit from 28 different stations releasing this program.

## Heart to Heart Adds Release

Radio station KDKD, Clinton, Mo., began on Jan. 5 to carry *Heart to Heart* at 1:00 p.m., Monday. Two women's classes from the Sycamore Grove Mennonite Church are sponsoring this release.

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

## New VS Center in Atlanta

Plans are under way by Lancaster Mennonite Conference Voluntary Service to begin a new VS Center in Atlanta, Ga. VS workers will work in the Grady Memorial Hospital and attempt to establish a witness in the Atlanta area.

Hershey and Norma Leaman have moved to Atlanta where Hershey will be studying at the University of Georgia. Hershey was a former Pax man to Africa. Norma is working at the Grady Memorial Hospital. Hershey is doing some preliminary work for VS in the Atlanta area.—The Volunteer.

## Third Year Students Begin Year of Practice

Three years have passed since we welcomed our first group of students from Paraguay, Brazil, and Uruguay. According to the plan approved by the Seminary Board, these students will be leaving the campus within a few days (Nov. 1) to begin their year of practice under the direct supervision of experienced missionaries and pastors.

Jakob and Grede L. Isaak will remain in Montevideo, where they will be working with the Mennonite Mission. Lore Fast will also continue in Uruguay. She will be in charge of the work in the town of La Paz, a suburb of Montevideo.

Anna Schroeder and Henry Loewen will return to Brazil for their year of practice. Working with Mennonite missionaries, Anna plans to spend five months in each of three different established centers. Henry will be in his home church in Curitiba with direct responsibility toward the young people and the missionary outreach in Portuguese of the Curitiba Church.

Abram and Maria Klassen expect to open a new work in Paraguay. Hans and Toni Federau and Anneliese Bergen will work with the Mennonite churches in Argentina. Anneliese will be stationed in Cordoba. The Federaus will probably be working in the city of Buenos Aires.

Helen Olfert will be engaged in Christian work in the Neuland, Paraguay, Hospital with special responsibility toward Spanish-speaking patients.

This year of internship is a vital part of the seminary program. We are sure that when these young people return for the 1990 school term, they will be able to arrange their study program in accordance with their own individual needs. As teachers and students we shall remember them constantly before the throne of grace in this important ministry.—Lavern Rutschman in Boletín del Seminario Bíblico Mennonita.

The crowded condition of Hong Kong's populace is almost incredible. Although the entire colony comprises 391 square miles, only 62 of these are usable—a fact which gives Hong Kong an almost unbelievable density of 50,000 people per square mile. Reduced to a half million during World War II, the population has now grown to an estimated three million—the majority of them refugees from China. Living conditions are desperate. A number of mission boards are conducting schools for refugee children on the flat roof tops of the large resettlement housing development in six areas of the colony. Missionaries are conscious of the immense opportunity presented by these children, but deplore the fact that so few of the needy thousands are being reached in this way. Pray that God may bless this ministry, and that missionaries may be allowed the joy of seeing many of these children becoming soundly converted and established in the faith.—Missionary Mandate.

## MISSIONS

# EDITORIAL

## Forward or Backward

God's message to Moses when the children of Israel stood on the shores of the Red Sea with the sea before them and the Egyptian hosts behind them was, "Speak unto the children of Israel, that they go forward." Forward under impossible circumstances? But GOD made a way.

During the past 200 years the Christian churches of Europe and North America have developed what they call foreign missions, particularly in Africa, Asia, and South America. Through these efforts the church of Jesus Christ has been established on these continents, but too often with certain cultural characteristics of the supporting churches.

Today the countries in which these new churches have been established are developing new political and economic freedoms. They aspire to become independent of outside domination in these areas. They want to take their rightful place in the society of nations. This means that they also want to be independent religiously; for that reason many national religions are being revived and missionaries are denied visas.

Christians in these countries are often faced with a dilemma. They want to see their country advance economically and politically, but they cannot accept the fact that such advance must be accompanied by a return to the old religions. They need to prove that Christianity is not a Western religion; it is God's revelation for all men.

But what does the missionary do when faced with the stigma of being a foreigner who is often falsely considered an agent for another country? What does he do when he can no longer follow traditional mission patterns developed over the past 200 years? Must he now feel that the church of Christ is going backward? Can he see the church of Christ going forward while the old mission methods fade away?

Recently several of our church leaders and a missionary visited Nigeria where 60 churches with a membership of 2,832 people desire to affiliate with the Mennonite Church and are requesting workers from North America to help them, particularly with educational and medical services. Very evidently the churches of North America have something to share with these people, but it cannot be shared under the old mission pattern. It will need to be shared on a partnership basis. In fact, the recommendations of the brethren after their visit include such a statement. While the mission program as we have known it may have come to an impasse, the church of Jesus Christ has not.

May we follow our Lord as He shows us how the church needs to grow around the world in our generation. May we never cling to methods which the Holy Spirit cannot approve in our day—L. C. Hartzler.



## RELIEF AND SERVICE

### Voluntary Service

Phoenix, Ariz.—Three members of the unit have been devoting several hours each Sunday afternoon to teaching Mexican men the English language.

Unit members are also concentrating on increasing their own knowledge of the Spanish language.

Washington, D.C.—Paul G. Landis, VS Director, and Elvin Martin, former VS unit leader here, visited the unit in Atlanta, Ga., from Dec. 5 to 9. The Elvin Martin family is planning to move to Atlanta to assist in establishing a witness in this community. They will not be considered part of the VS unit but will be working closely with them.

John and Elizabeth Lehman, Strasburg, Pa., recently became unit leader and matron of the VS unit to replace the Martins. Ada Landis, Bareville, Pa., and Grace Witmer, Ephrata, Pa., joined the unit on Jan. 1. Their work will include cooking, cleaning, and laundering for the unit.

Mark Yoder, Millflint, Pa., began service with the Washington VS unit on Nov. 18. He is employed at the Washington Medical Center.

Homestead, Fla.—John and Myrtle Shenk have moved into a small house on a property adjoining the Redland Labor Camp here. John continues to serve as director of the program. Harold and Martha Kreider, East Petersburg, Pa., are serving as unit leader and matron.

A Gospel team of five fellows from Eastern Mennonite College en route to Cuba and Honduras spent the night of Dec. 13 with the VS unit. On their return they plan to give a program at both Redland and Immokalee, Fla.

H. Raymond Charles, Eastern Mission Board chairman, was the speaker for a week of meetings at Immokalee from Dec. 25 to Jan. 1. He with his family spent two weeks in the South, visiting other mission points en route.

Phoenix, Ariz.—Judith Unruh, Harper, Kans., who has been conducting the kindergarten here in a Navaho migrant camp, has recently been hospitalized with infectious hepatitis. Following hospitalization a period of complete rest for three months has been ordered by the local doctor. Pray for Judy's recovery and also that satisfactory arrangements will be made for the continuing of the kindergarten program.

Elkhart, Ind.—Service Emphasis Weeks at the three Mennonite colleges have been scheduled as follows:

Hesston College	—Jan. 19-23
Goshen College	—Feb. 9-13
Eastern Mennonite College	—Feb. 16-20

Representatives from MRSC will be on campus during this time to interview students interested in both long-term and summer VS.

Philadelphus, Pa.—Esther Westenberg, Elizabethtown, Pa., began service at the Bethany Home here on Dec. 10.

## MCC Weekly Notes

### Mennoniten-Haus Reaches Out to the Community

In the November issue of *Junge Gemeinde*, the official youth publication of the Mennonite churches in Germany, Editor Alexander Prieur featured the work of Mennoniten-Haus, the MCC Community Center in Kaiserslautern. Here is a summary of his report.

### "In the Name of Christ"—Mennoniten-Haus in Kaiserslautern

Director of the center is Milton Harder, Butterfield, Minn., who also serves as executive secretary of EIRENE (International Christian Service for Peace). EIRENE is arousing increased interest in Germany, where 3,500 CO's have registered since conscription began approximately a year ago. One of the center's most successful ventures is the well-organized kindergarten which has a daily attendance of 45 youngsters. A qualified German Mennonite teacher is in charge of the group.

For older children craft classes, film nights, games, and physical recreation as well as Sunday school and summer Bible school are conducted under the supervision of Pax man Albert Hostetler, Massillon, Ohio, and MCC worker Margaret Lapp, Perkaspie, Pa. Margaret is also in charge of a weekly sewing class for women where articles for children's homes and poor families are made.

Mennonite Voluntary Service headquarters are located at Kaiserslautern, with Erwin C. Goering, Newton, Kans., serving as executive secretary. Sixteen international work camps were conducted in Europe under MVS auspices this year, with thirty German Mennonite young people participating.

Housemother of Mennoniten-Haus is a German refugee woman, whose role is to create and maintain a family atmosphere among unit members and play hostess to the many visitors who pass through the center. In doing so she has found new happiness and satisfaction for herself. German Mennonites are encouraged to use the building freely for organized functions of their own, such as youth retreats, ministers' meetings, conferences, and so forth.

### Giving Wisely

Distribution of food and clothing to needy individuals presents a host of problems to concerned relief workers. Take the numerous tribal villages in interior Viet-Nam, for example. Most of the inhabitants are poor by western standards, yet some are obviously poorer than others. All of them want meat, rice, clothing, and blankets, but only the most needy are eligible. Language barriers prevent easy communication; so it is difficult to give help where it is most needed.

Pax man Duane Swartzentruber, Princeton, Ill., reporting on one of numerous ma-

terial aid distributions in Viet-Nam, touches on this problem. The pastor of a tribal village requested that MCC give clothing and blankets to his people. Upon arriving at the village, the team gradually discovered that only Christians were listed as needy individuals, with a coffee plantation owner's name heading the list. Evidently the pastor wanted to impress on non-Christian members of the village that it pays to be a Christian!

Careful explanations were necessary to convince the people that the purpose of MCC is to help those who need help most, regardless of religious affiliation. Then the poor people were called in and the distribution finally got under way.

Duane comments at this point: "It was gratifying to see the helpfulness of the Christians now, as they went for the ones they very well knew to be the poorest in the village. It was a very large village, and those who came were mostly orphans, widows, and fatherless."

### MCC Annual Meeting

The two-day annual meeting of the Mennonite Central Committee will be held on Jan. 16 and 17 at the Union Ave. Mennonite Church, 1907 South Union Ave., Chicago. Representatives from each of the constituent groups in the United States and Canada will attend. At this meeting the work during the past year will be reviewed and plans will be made for 1959.

via MCC, Akron, Pa.

## WMSA Weekly Notes

### Missionary Bedding Fund

When missionaries come home on furlough, they often travel by air. This places a limit on the contents of their baggage. Bedding and linens need to be left on the field or sent by ship which involves added expense. The WMSA office in Elkhart continues to build up a reserve of blankets, sheets, and towels to loan to missionaries for use during their furlough. When returning to the field, missionaries return the bedding to the WMSA office, making it available for another family.

Communities have found many good ways of welcoming returning missionaries. Where this is done, the missionaries' needs are well taken care of locally.

### World Day of Prayer

Frank Laubach in his book, *Channels of Spiritual Power*, says that "Prayer for others is the first, simplest, mightiest channel on earth today. It is the most unused power on earth today." This is a challenging statement and should place in our hearts a deep resolve to become a mighty channel—a mighty channel through which flow love and concern for our fellow men.

Church women will meet Feb. 13 for united prayer. The program for the women is written by Mrs. Rhoda Ramer. Mrs. Ida Yoder has written one especially for the girls, with several suggestions which will add interest for them.

The offering this year will be given to the American Bible Society and for the translation of our own summer Bible school mate-

rials and graded Sunday-school lessons for our mission fields.

The rate of world literacy is increasing. The Scriptures are being translated into more languages each year. Many are asking for the Word that they might read for themselves. Often, however, these requests cannot be filled because there are not enough copies. It is encouraging to know that we can do our part in distribution of the Bible and other Christian reading materials. Alice Gingerich, literature secretary of WMSA, attended the November Bible Society meeting in New York. She writes: "It was interesting to learn that Mennonites are second highest on the list of denominations for per capita giving to the Bible Society. We give approximately 14¢ per member annually. Their plea is that if each member gave three cents, they could meet the expanding needs of the work. I feel that we are doing about what we should in our WMSA support."

Whether we meet in large or small groups, by night or day, old or young groups, with the brethren or without, let us meet bent on petition to a mighty Father able to help a needy people. May it also become more clear to us how we can help Him to help others, for He would work through us.

WMSA Office, 1711 Prairie St.  
Elkhart, Indiana

## Did You Know

From the Diary of Nelson Litwiler,  
Field Secretary for South America

- 1) That since the mission came to Araguaema, Brazil, in 1956 the population of the town has trebled?
- 2) That since Bro. Richard Kissell, in the building of the mission home, demonstrated and taught men better methods of construction, 75 new and better homes have been built in the town and home building continues?
- 3) That there are no ceilings in the houses of Araguaema including the mission home, and that the rafters and rustic tile are exposed to full view, thus allowing for plenty of air and ventilation?
- 4) That in the older part of the town the houses are built one against the other including the church hall and the rented quarters where our nurses live and conduct the clinic? That these old houses made of adobe and old rafters provide a happy hunting ground for rats, insects, and other disease-carrying bugs?
- 5) That one is awakened every night by rat races and feuds between the different rodent tribes on our roofs?
- 6) That our two nurses, Yoder and Reesor, treated in the clinic in the month of November, 612 cases, and that people still walk 50 or more miles to be treated, and that there is now one doctor who lives 150 miles from Araguaema?
- 7) That a passable road now joins Araguaema with Sao Paulo from the South and that trucks bring produce to the town weekly?
- 8) That the local church council is assuming more responsibility, and because of some spiritual house-cleaning and pruning of unworthy members the church is growing in influence and power and unusual interest is manifest in the services?
- 9) That in the evening services the first week in December there were from 100 to 150 people present in the Sunday night and midweek services?
- 10) That the missionaries, in accordance with sound indigenous principles in church-building, do not believe nor practice giving "handouts" and thus foster a dependent congregation?
- 11) That the local lay preacher, José Fernandes Britto, supports his wife, eight children, his mother-in-law, and a niece, and that this family does not have sufficient clothes for all the children to come to church at once?
- 12) That at the time of this writing (Dec. 6, 1958) there is not sufficient food in this town to feed the populace, and that two of our church members are walking 60 miles with their donkey pack-train to bring rice and flour to town?
- 13) That there are some men, loyal church members with a genuine conversion experience, who own only one shirt and one pair of trousers and if these are washed and do not dry from Saturday to Sunday during the rainy season, these believers cannot come to church?
- 14) That Bro. Richard Kissell and his wife did not come to Araguaema as pastor and leader in the spiritual program, but in the absence of qualified workers, the Kissells with the help of the nurses, whose program is also full, and with the help of the lay people, must shepherd the flock and minister to an ever growing number of people who are interested in the Gospel?
- 15) That Bro. Kissell as maintenance man must build a house immediately for one of the missionary families who have no place to stay after they return from Anápolis from language study?
- 16) That the lumber for the woodwork for this house must be sawed from logs? These logs are fifteen miles inland in the jungles on the other side of the Araguaia river which is three quarters of a mile wide.
- 17) That unless we get the jeep with a winch, which has been in customs for three years, released soon, the logs will have to be hauled with the oxen and floated across the river and then dragged up to the mission property?
- 18) That it will take at least six or seven months before the Minnichs and Rohrs can master the language sufficiently to begin their ministry and witness?
- 19) That the church papers and literature arrive at Araguaema from four to six months after date of publication?
- 20) That individuals bring broken sewing machines, jeep and truck parts, light

plant repairs to our shop from as far as 400 miles for Bro. Kissell to repair? That this provides unusual opportunities for witnessing!

- 21) That parents offer to support their children and put them under our care for a period of years to receive training in carpentry and some trade as well as spiritual training, but that we do not have the personnel nor facilities to provide such training?

Montevideo, Uruguay.

## Mother of Five in Prison for the Gospel

The inquisitorial persecution against evangelical Christians in Spain not only continues, but increases. While new Pope John XXIII is protesting against the communist persecution of the Roman Catholics behind the Iron Curtain, he silences information about the Roman Catholic persecution against defenseless evangelical Christians in Spain.

Not communists, but Romanists, are closing evangelical churches in Spain, putting fines upon Christians, prohibiting the publication and distribution of evangelical literature, denying marriage to evangelical couples and imprisoning believers in Christ.

An incident has just taken place in Spain which overshadows the other persecutions, showing the extreme to which religious intolerance is practiced in Spain. Evangelicals in Spain face the dilemma of obeying Caesar or Christ. They pray for the Spanish authorities, but must obey God rather than men. In spite of the fact that the evangelical church in M. is closed by order of the authorities and Christians are denied even the right of privately gathering together in the name of the Lord, evangelicals continue testifying valiantly for Christ. Fruit of these testimonies has been the conversion to Christ of a lady, mother of five children, abandoned by her husband.

Immediately after her conversion, the new believer in Christ removed some pictures of saints and virgins from the walls of her home and in their places, she hung some texts from the Bible. The neighbors, members of "Catholic Action" and "Daughters of Mary," were infuriated. They denounced the faithful evangelical of being a . . . Protestant and of having profaned Roman Catholic images. The authorities, without verifying the facts at all, decreed the imprisonment of this suffering evangelical woman, who, being a victim of the Roman Catholic intolerance, had to spend one month and a half in jail. In the meantime, her children, the oldest being nine years old, were crying with their hearts broken, begging for the presence of their mother, who behind iron bars was thanking God for considering her worthy of suffering for the love of Him who had shed His most precious blood, even to save this ex-Roman Catholic woman.

This now evangelical mother has finally been released from prison. Yes, she has been in prison for the crime of having believed and obeyed God in Spain.—Mon News in Spangrams.



## Peace Section Developments

On Dec. 13, the Executive Committee of the MCC Peace Section met at Akron headquarters. Some of the items under discussion were the following.

## Seminar on Race Relations

At the suggestion of the General Conference Board of Christian Service, the Peace Section is planning for a Seminar on Race Relations to be held April 17-19, 1959, at the Woodlawn Mennonite Church in Chicago.

A five-member planning committee met early in November to discuss the character of such a seminar. It was felt that the emphasis of the seminar should be directed within the church; that representation should consist of persons working in our interracial church situations; that we come together to review the race question, awaken our consciences, share our convictions, and examine our witness; that we come seeking God's guidance.

If we, the Mennonite Church, truly seek to be "doers of the word," then certainly we need to re-examine our record regarding race relations.

## Church Peace Mission Conference

Plans are well along for the third Church Peace Mission Conference to be held at Evanston, Ill., April 20-23, 1959. The theme of the conference will be "The Word of God in the Nuclear Age."

The Church Peace Mission is the main avenue by which the MCC Peace Section maintains contact with the peace promotion activities and interests of other peace churches and pacifist fellowships. CPM offers a unique opportunity for extending the emphasis on Christian peace and non-resistance to and through the channels of the general church, particularly in the United States, though it also affords valuable contacts with church leaders throughout the world.

The past year has revealed an increasing concern by leading churchmen regarding the present and potential evils of nuclear weapons and weapons testing. Four topics for study and discussion at the conference will be:

1. Theological and Biblical Basis for Christian Peace Action.
2. Christian Dynamic for Social Change.
3. Christian Faith and International Politics.
4. Christian Peace Strategy and Nuclear Weapons.

It is reported that all but about 10 per cent of China's peasant population has been organized into communes on a wide scale, to engage in mining, construction, and factory work. Communal mess halls, nurseries, and "mending brigades" have "freed" the women for heavy work in the fields and mines. Meanwhile, Christians are said to be passing through a most difficult period. In one large center, 200 congregations have been combined and reduced to 20; in another important center there are only four; many large cities now have only one. Pray that God may strengthen His people in that country and give them supernatural courage for these trying days.

—Missionary Mandate.

## PRAY FOR JOSIE

One day on our way home from visiting in the village (Poplar Hill, Ont.), we met Josie, a young Indian girl in her middle twenties. The red eyes, flushed face, and smell of drink on her breath revealed a picture of utter wretchedness as she showed me her swollen and very painful looking hand. Because of her condition, I asked her to come to our house the next day and I'd treat her hand.

Several days later she came and by then had ugly, open, running sores. My heart ached. Surely she couldn't have done it again. Perhaps it hadn't healed correctly the other time. As I was dressing her hand, she confessed. She had stuck three pieces of broken needles into it. My heart cried out as I realized something of the struggles of that poor girl. She is single, which is rather unusual for an Indian girl of her age, and when she sees her sisters happy with their families, it is hard for her. Since she has nothing else to live for, she has gone to that extent of torturing herself repeatedly for the fourth time in order to get attention; in order to satisfy some longings of her heart.

I longed to put my arms around her and tell her of the One who can satisfy every longing of her heart. But I was handicapped in doing so, because of my limited vocabulary as yet. You can have a great part in this work by helping us pray for Josie and the many others who are looking for something that only Jesus can give.—Emma Mae Nisly in Northern Light Gospel Mission Newsletter.

## Field Notes

## CONTINUED

Bro. C. K. Lehman and wife, Harrisonburg, Va., worshiped with the church at Charlottesville, Va., on Dec. 28. That afternoon Bro. Lehman left for Michigan, where he gave lectures on the Holy Spirit at the ministers' meeting.

The Rainy River Chorus, International Falls, Minn., under the direction of Bro. Lawrence Yoder, gave programs at Loman and Forsythe, Minn., on Dec. 22, 23.

The Shepherd's Men's Quartet, composed of four pastors, Raymond Kramer, V. Paul Martin, Amos Martin, and Gordon Bauman, gave an inspirational program at the St. Jacobs, Ont., Church on the evening of Jan. 4.

Sister Margaret Derstine, on furlough from Cuba, was speaker at the YPB meeting at Salford, Harleysville, Pa., on Jan. 4. Bro. Harold Fly, Schwenksville, Pa., was guest speaker in the morning service.

Bro. Earl Buckwalter, Hesston, Kans., was guest speaker at Upland, Calif., both morning and evening of Dec. 28, and on Dec. 30 he showed pictures and told about his recent trip to the Pribilof Islands.

The Bloomington Mennonite School of Nursing gave a program at Roanoke, Ill., the afternoon of Dec. 14.

## Announcements

David Thomas, Lancaster, Pa., at Cottage City, Md., with messages on the Holy Spirit, Jan. 17, 18.

Deaf Youth for Christ of the First Mennonite Church for the Deaf, Lancaster, Pa., at Rockhill, Telford, Pa., Feb. 8.

Lectures on Christian Stewardship by Milo Kauffman, Hesston, Kans., at First Mennonite, Indianapolis, Ind., Jan. 18, 19.

Eugene Herr, Church-wide MYF Field Worker, in Youth Rally at First Mennonite, Indianapolis, Ind., Jan. 25, 26.

Robert Martin, Myerstown, Pa., in Miners Village YPM on Jan. 18.

Elias Groff, Lancaster, Pa., in YPM at Mt. Joy, Pa., Jan. 18, 7:30 p.m.

A. Orley Swartzentruber, on furlough from France, at Perkasia, Pa., Sunday morning, Jan. 18.

Franklin County Winter Bible School held weekly at the Chambersburg and Marion churches, beginning Thursday evening, Jan. 1, to March 19, 7:30 p.m. Classes for all ages. Principal at Chambersburg, Amos E. Martin; at Marion, Norman Martin.

The Allegheny MYF is sponsoring a seminar for MYF presidents, vice-presidents, and advisers at the Market Street Church, Scottsdale, on Saturday, Jan. 17. The seminar begins at 10:00 a.m. with a talk by Bro. John A. Hostetler on "The Adolescent Personality" and a discussion on MYF problems in the afternoon led by Urie A. Bender.

Instructors in Winter Bible School at Sunnyslope, Phoenix, Ariz., Jan. 18-30, are Raymond R. Peachey, Belleville, Pa., and Eli Hochstetler, Wolford, N. Dak.

The I-W's of Norristown, Pa., are giving a program at the Trevoze Heights, Pa., Church the evening of Feb. 1. Theme is Christian Service.

A. J. Metzler, Secretary of Literature Evangelism, will leave New York about Jan. 20 for a six weeks' trip in the interests of literature work. He will visit London and other cities in Europe, particularly at Agape Verlag in Basel, Switzerland. He will be promoting the interests of the Eastern Board in establishing bookstores in Ethiopia and possibly other countries. In India he will participate in a conference at Poona of the Committee on World Literacy and Christian Literature. He will also meet with the Mennonite Literature Committee.

Paul Erb will give messages on Alpha and Omega at Greenwood, Del., Jan. 17, 18, and give Bible studies at Hesston College Jan. 25 to Feb. 1.

Christian Life Meeting, Norris Square Church, Philadelphia, Pa., Jan. 17, 18. Saturday evening at 8:00, Bro. John E. Leatherman, on furlough from Tanganyika, will give an illustrated message. Speakers on Sunday are Bro. Leatherman and Bro. Clyde L. Metzler, Mannheim, Pa.

## Evangelistic Meetings

C. F. Derstine, Kitchener, Ont., at Science Ridge, Sterling, Ill., Jan. 25 to Feb. 1. William McGrath, Beltsville, Md., at Pinecraft, Sarasota, Fla., Feb. 1-8. Louis Landis, Filer, Idaho, at East Fairview, Lebanon, Oreg., Dec. 28 to Jan. 4. D. A. Yoder, Elkhart, Ind., at North Clinton, Wauseon, Ohio, Jan. 16-18. Kenneth Good, Morton, Ill., at Maple Grove, Topeka, Ind., Jan. 8-15.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

**Beachy-Yoder.**—Freeman Beachy and Ruth Ann Yoder, both of Plain City, Ohio, United Bethel cong., by Mark Peachey at the church, Nov. 27, 1958.

**Beachy-Yutzy.**—Joseph O. Beachy and Ada Yutzy, both of Plain City, Ohio, United Bethel cong., by Mark Peachey at the church, Oct. 4, 1958.

**Blank-Stoltzfus.**—Alvin Lee Blank, Parkersburg, Pa., Maple Grove cong., and Edna S. Stoltzfus, Worton, Md., Conestoga cong., by Ira A. Kurtz, Still Pond, Md., Dec. 27, 1958.

**Blauch-Ullery.**—Bruce Fay Blauch, Jr., Short Gap, W. Va., Cumberland, Md., cong., and Wanda Mae Ullery, Cresaptown, Md., Methodist cong., by Robert Bavender at the Cresaptown Methodist Church, Nov. 21, 1958.

**Cressman-Steinmann.**—Leonard Allen Cressman, New Hamburg, Ont., Biehn cong., and Rita Steinmann, Wellesley, Ont., Mapleview A.M. cong., by Irvin Cressman at the Crosshill A.M. Church, Dec. 24, 1958.

**Chupp-Blucker.**—Jake A. Chupp and Maranana Blucker, both of the Arthur, Ill. cong., by Theodore Wentland at the church, Dec. 27, 1958.

**Deshong-Snyder.**—Andrew Deshong, Coshocton, Ohio, and Anna Mae Snyder, Baltic, Ohio, both of the Pleasant Valley cong., by Monroe C. Slabach at the church, Dec. 4, 1958.

**Huber-Smucker.**—R. Dale Huber, Atglen, Pa., Maple Grove cong., and LeVina Jean Smucker, Bird in Hand, Pa., Sandy Hill cong., by John I. Smucker, brother of the bride, at Maple Grove, Dec. 24, 1958.

**Miller-Manner.**—Merle W. Miller, Kalona, Iowa, and Loris Manner, Parnell, Iowa, both of the Lower Deer Creek cong., by J. Y. Swartzendruber at the church, Dec. 27, 1958.

**Yoder-Schmucker.**—Eli Paul Yoder, Goshen, Ind., Amish cong., and Marie Schmucker, Midlebury, Ind., Amish cong., by Sam Troyer, Jan. 1, 1959.

## Births

"Lo, children are on heritage of the Lord" (Ps. 127:3).

**Basinger, Orris and Lois (Ours),** Lanham, Md., second child, first son, Michael Jay, Dec. 28, 1958.

**Bohn, Merlin and Shirley (Miller),** Manson, Iowa, third child, second daughter, Beverly Jean, Dec. 21, 1958.

**Brandenberger, E. J. and Betty (Clemens),** Fort Wayne, Ind., fifth child, fourth daughter, Denise K., Dec. 20, 1958.

**Brillhart, Earle and Marnetta (Yake),** Scottsdale, Pa., third child, second son, Daniel Lee, Dec. 27, 1958.

**Campbell, David and Mabel (Miller),** Hartsville, Ohio, second child, first daughter, Wanda Kay, Dec. 19, 1958.

**Destine, Stanley and Dorothy (Yoder),** Harleysville, Pa., fourth child, second son, Blaine Y., Dec. 21, 1958.

**Dombach, C. LeRoy and Darlene (Fenninger),** Smoketown, Pa., second daughter, Constance Ann, Nov. 30, 1958.

**Gable, Ivan and Lottie (Smith),** Orrville, Ohio, second child, first son (adopted), Kenneth Mark, born Jan. 4, 1959.

**Gerlach, Willis H. and Catherine I. (Mellin-**

**ger),** Lancaster, Pa., fourth child, second daughter, Judith Mardel, Dec. 18, 1958.

**Groff, Charles and Janet (Denlinger),** Kinzers, Pa., first child, Daryl Charles, Dec. 5, 1958.

**Heacock, Lester and Sara (Hallman),** Doylestown, Pa., fourth child, third son, Philip Alan, Dec. 20, 1958.

**Hooley, Elmo and Malinda (Jost),** Orrville, Ohio, second daughter, Rosemary Kay, Dec. 21, 1958.

**Horst, Melvin and Eleanor (Burkhardt),** Rittman, Ohio, second son, Mark Richard, Dec. 23, 1958.

**Hostetler, Dewey and Bernice (Lehman),** Harper, Kans., third child, second son, Scott Regan, Dec. 22, 1958.

**Houser, Jacob R., Jr., and Verna (Kauffman),** Lampeter, Pa., second daughter, Jolene Marie, Dec. 13, 1958.

**Janty, Marvin and Violet (Zehr),** Medina, N.Y., fifth child, third son, Beryl Marvin, Dec. 13, 1958.

**Kreider, Landis and Arlene (Nissley),** Elizabethtown, Pa., third child, second daughter, Brenda Jane, Dec. 5, 1958.

**Kreider, Mervin H. and Elma (Myer),** Lancaster, Pa., seventh child, fourth son, Carl Myer, Dec. 6, 1958.

**Mack, Norman D. and Miriam (Allebach),** Collegeville, Pa., second child, first son, Richard Lee, Dec. 22, 1958.

**Martin, John R. and Marian (Landis),** Hyattsville, Md., second son, Lee Allen, Dec. 30, 1958.

**Martin, Lowell and Mary Alice (Shaum),** Napanee, Ind., third son, Elverne Ray, Nov. 25, 1958.

**Miller, Albert J. and Rebecca (Nisly),** Hutchinson, Kans., second child, first daughter, Susan, Dec. 3, 1958.

**Nisley, J. Luke and Verna (Zeager),** Middletown, Pa., first child, Carolyn Louise, Dec. 27, 1958.

**Ruth, Walton and Ruth (Bower),** Souderton, Pa., third child, second son, Ronald, Dec. 23, 1958.

**Schlabach, Eugene and Esther (Mas),** Centerville, Pa., first child, Steven Eugene, Nov. 14, 1958.

**Seiders, Ralph H. and Doris J. (Kuhn),** Middletown, Pa., first child, Joyce Marie, Dec. 20, 1958.

**Showalter, David and Rhoda (Swartzendruber),** Rowdy, Ky., seventh child, fifth son, Jonathan Earl, Dec. 3, 1958.

**Stichter, Leonard and Esther (Weldy),** Bremen, Ind., first child, Steven Dale, Dec. 1, 1958.

**Troyer, Samuel J. and Elizabeth (Yoder),** Sturgis, Mich., third child, second son, Mark Eugene, Sept. 20, 1958.

## Anniversaries

**Bender.** David E. Bender and Elizabeth Rediger were married Dec. 8, 1908, at the home of the bride near Aurora, Neb., by her father, Chris Rediger. They observed their golden wedding anniversary on Sunday afternoon, Dec. 7, 1958, when about 200 relatives and friends called on them at their home in Milford, Neb.

Mr. and Mrs. Bender lived on a farm near Milford until fifteen years ago when they moved to Milford, where he was owner of the Bender Bros. Rediger. They observed their golden wedding anniversary on Sunday afternoon, Dec. 7, 1958, when about 200 relatives and friends called on them at their home in Milford, Neb. Mr. and Mrs. Bender lived on a farm near Milford until fifteen years ago when they moved to Milford, where he was owner of the Bender Bros. Rediger. They observed their golden wedding anniversary on Sunday afternoon, Dec. 7, 1958, when about 200 relatives and friends called on them at their home in Milford, Neb. Mr. and Mrs. Bender lived on a farm near Milford until fifteen years ago when they moved to Milford, where he was owner of the Bender Bros. Rediger. They observed their golden wedding anniversary on Sunday afternoon, Dec. 7, 1958, when about 200 relatives and friends called on them at their home in Milford, Neb.

**Resler.** Samuel B. Resler and Laura Hoover were married Nov. 30, 1898, by Bishop Isaac Eby at his home, and celebrated their sixtieth wedding anniversary with open house at their home in Soudersburg, Pa., Nov. 30, 1958. Bro. Resler is 81 and Sister Resler is 82 years of age. They have been members of the Mennonite Church for 63 years, and attended the Paradise, Pa., Church for the last 50 years. Bro. Resler taught a Sunday-school class for more than 25 years at the same place.

They have six children: Esther—Mrs. Louis Benner, Rohrerstown, Pa.; Samuel, Lancaster; Emma—Mrs. John Zimmerman, Elizabethtown; Ruth—Mr. Elmer A. Lapp, Marietta; Anna Barbara, Willow Street; and Raymond, Soudersburg, Pa. Two children are not living. They have 28 grandchildren and 28 great-grandchildren.

**Shenk.** Mr. and Mrs. Menno S. Shenk were married at the bride's home, Deacon Samuel Brunk, near Elda, Ohio, Dec. 19, 1908, by Bishop John Blosser. They have two daughters: Laurel, Lima, Ohio; and Zela, Scottsdale, Pa. The Shens have lived at their present location near Elda, Ohio, since their marriage. They observed their golden wedding anniversary on Dec. 13 by having open house for their friends. Both Mr. and Mrs. Shenk are enjoying good health and are able to work most of the time.

**Miller.** Isaac A. and Anna (Wilkins) Miller celebrated their golden wedding anniversary at their home in Elda, Ohio, on Sunday, Dec. 21. They were married Dec. 20, 1908, at the home of Mrs. Miller's parents near Ash Grove, and have lived around Elda most of their lives. Mr. and Mrs. Miller had eight children (six living), and they have eleven grandchildren. The children are: Burlon C., Elda; Pauline—Mrs. Jesse Miller, Holland; Orlo S., Pettisville; Freda—Mrs. Ray Gourley, Grand Rapids, Mich.; Geneva—Mrs. Roger Smith, Lima; and Willis A., Mainland, Pa., who is now a senior at E.M.C., Harrisonburg, Va. The immediate family had a covered dish dinner on Sunday, and then open house was observed from 7 till 9 in the afternoon and from 7 till 9 in the evening. The Millers are members of the Pike Mennonite Church and both are active in their work. Mr. Miller, a retired blacksmith, has been engaged in farming and is now employed at the Lima Cement Block Plant.

**Yoder.** Eli J. and Annie (Bissey) Yoder, Mt. Pleasant, Ia., observed their fiftieth wedding anniversary on Nov. 25, 1958, with a family dinner in the evening at their country home to which they moved recently, after retiring from the grocery business. On Sunday afternoon, Nov. 30, they had open house at their home when 170 friends and relatives called to congratulate them and wish them well.

They were married Nov. 25, 1908, at the home of the bride's parents, Abraham Bissey, at Cherry Box, Mo., by the late Lafayette Johnston. They are the parents of four children: Arnold, Keota, Iowa; Orpha—Mrs. Louis Gugel, Wayland, Iowa; Catherine—Mrs. Oscar Richard, Wayland; and Delmar, Washington, Iowa. They also have 12 grandchildren and 2 great-grandsons.

An Anglican archbishop of Capetown, South Africa, points out that the racial problem in that country is made doubly serious because of the growing Moslem influence. "We are faced," he said, "with an active and resurgent Islam throughout Africa and our own mission to Moslems has all too often to report losses of Christians to the Moslem faith. . . . Islam not only preaches brotherhood but lives it. It knows no color barrier and therefore at times it can justly accuse a church professing brotherhood but at the same time denying it in practice. Nothing is more inimical to the spread of the Christian faith than this inconsistency."

# Obituaries

May the sustaining grace and comfort of our Lord  
bless these who are bereaved.

**Bauman, Irvin G.**, son of Silas and Lydia (Groff) Bauman; born March 10, 1895, in Escada, Ohio; died at his home in Greenfield, Ohio, Dec. 23, 1958; aged 63 y. 9 m. 13 d. He had been in failing health and had defective eyesight for a number of years. On Aug. 20, 1956, he was married to Naomi Shoup Bowman. Surviving are his wife, 2 sons (Raymond and David, at home), 2 stepsons (Paul Bowman, Canfield; and Lauren Bowman, Salem), 5 stepgrandchildren, 2 sisters (Loudia and Salome Bauman, Kitchener, Ont.), and 5 brothers (Oliver and Edmund Kitchener; Norman; Leetonia; Silas, North Lima; and James, Denbigh, Va.). Member of the Midway Church, where funeral services were held Dec. 27, in charge of Paul Yoder, assisted by Ernest Martin, David Weaver, and Harold Bauman; burial in adjoining cemetery.

**Diener, Amanda**, daughter of Henry and Ann (Bittkofer) Selzer; born near Canton, Kans., Sept. 3, 1889; died at the Grace Hospital, Hutchinson, Kans., Nov. 24, 1958; aged 69 y. 2 m. 21 d. Although for many years she was not strong, yet her death was rather sudden.

Married to Harry A. Diener, Dec. 3, 1914. They had eight children, one having preceded her in death. Surviving are her husband, 7 sons (Daniel H., Elkhart, Ind.; D. Edward, Clarence, N.Y.; Clayton H., Haven, Kans.; Truman L., Hillsboro, Kans.; Paul S., Heaton, Kans.; Willard A., Hutchinson; and Herman J., South Hutchinson), 20 grandchildren, 3 brothers, and 2 sisters. One grandchild also preceded her in death. Soon after their marriage, Bro. and Sister Diener were called to serve in the ministry in the rural mission field of central Missouri. After six years of service, in 1921 they took up residence near Yoder, Kans., where she served faithfully with her husband in the ministry of the Word. Memorial services, funeral services at the Yoder Church, Nov. 26, in charge of J. G. Hartzler, Edward Yutzy, Andrew Bontrager, and Sanford King; interment in Yoder Memorial Cemetery.

**Eby, John S.**, son of the late Levi F. and Catherine (Stauffer) Eby; born July 18, 1902, in Rapho Twp., Pa.; died at the Lancaster, Pa., General Hospital, Dec. 11, 1958; aged 56 y. 4 m. 23 d. He was attending sessions of Ministers' Week at Roherstown, where he was stricken with a heart attack and died a short time after being admitted to the hospital. On Dec. 13, 1945, he was ordained to the ministry in the Erismian Church, Lancaster, Pa., where he gave his last message the Sunday prior to his passing away. This message was spoken loudly and clearly in the congregation since his passing. He was married on Oct. 23, 1929, to Mary Elizabeth Herr. Surviving are his wife of Manheim, Pa.; 2 sons (John Melvin, Manheim, Pa.; and Jay Herbert, Mt. Joy, Pa.), and 2 daughters (Anna Lois and Marjann Ruth, at home). Funeral services were held at the home of Amos Sauder in charge, and at Erismian's Church, where services of Homer Bomberger and Martin Metzler; interment in Erismian's Cemetery.

**Gehman, Jacob B.**, son of the late Jonathan and Mary (Bare) Gehman; born Aug. 5, 1880, in Elkhart Co., Ind.; passed away at the Lancaster, Pa., General Hospital, Dec. 19, 1958; aged 78 y. 4 m. 14 d. Married to Hettie Leimbach, who survives. Also surviving are a foster daughter and 3 foster grandchildren, one brother (John, De Land, Fla.), and 2 sisters of Brutus, Mich. Member of the Bowmanville, Pa., Church, where funeral services were held Dec. 23, in charge of J. Paul Graybill and Paul Z. Martin; interment in adjoining cemetery.

**Glick, Loren Elam**, son of Elam and Thelma (Stoltzfus) Glick, Belleville, Pa.; born Nov. 21, 1939; died Dec. 24, 1958, when a tractor he was

riding rolled down an embankment and crushed him; aged 19 y. 1 m. 3 d. Surviving are his parents, one brother (Delmar), 2 sisters (Esther and Darlis), his fiancée (Zelda Kreppe), and a grandfather (John Stoltzfus). On Nov. 10 of this year he had begun his two-year term of service at the Adriel School in Ohio. He was a member of the Maple Grove Church, Belleville, where funeral services were held Dec. 27, in charge of A. J. Metzler and Waldo Miller, assisted by Raymond Peachey, Paul Roth, and Aaron Mast; interment in Locust Grove Cemetery.

**Hostetler, Nancy Pearl**, daughter of John and Charity (King) Kropf; born Jan. 13, 1890, in Hubbard, Ohio; died of a heart attack Dec. 19, 1958; aged 68 y. 11 m. 6 d. She was married on Oct. 9, 1910, to Simon Hostetler, who survives. Also surviving are a son (Leslie C.), 2 stepdaughters (E. Ferne Kauffman and Nettie Hostetler), 9 grandchildren, 2 great-grandsons, 4 brothers and 2 sisters (Lydia M. Sharp, Harvey, and Chauncy, Hubbard; Clarence, Woodbury, Roy, Corvallis; and Rachel Esch). She was a member of the Zion Church, where funeral services were held Dec. 21, in charge of Dan F. Shenk and John Lederach; interment in Zion Cemetery.

**Hostetler, Cheryl Yvonne**, daughter of John and Mildred (Heacock) Hostetler, Jr.; born Nov. 20, 1951, at Harrisonburg, Va.; died Nov. 6, 1958; aged 6 y. 11 m. 17 d. Death came as a result of a congenital heart condition. Survivors are her parents, one sister (Beverly), 2 brothers (Vaughn and Alden), her paternal grandfather (John J. Hostetler), and maternal grandparents (Mr. and Mrs. W. L. Heacock). Funeral services were held in the Lindsale Church, Edom, Va., with John R. Mumaw and Norman Destine officiating; interment in adjoining cemetery.

**Jantzi, Eli**, son of Michael and Barbara (Zehr) Jantzi; born Sept. 3, 1892, in Wellesville, Ont.; died Dec. 21, 1958, at Pigeon, Mich., after an illness of several months; aged 66 y. 3 m. 18 d. Surviving are his aged mother, one sister (Mrs. Fannie Kachko), and one brother (Aaron), Men. Park of the Pigeon River C.M. Church, where funeral services were held Dec. 24, in charge of Emanuel Swartzendruber, Earl Maust, and Willard Mayer; interment in adjoining cemetery.

**Parmer, Fannie Catherine**, daughter of David H. and Mary (Smith) Gsell; born Dec. 29, 1874, near Clear Spring, Md.; died Dec. 2, 1958, after an illness of 4 years, at the home of her son Edgar, Greencastle, Pa.; aged 83 y. 11 m. 27 d. Married on Dec. 12, 1899, to Henry Parmer, who survives. Also surviving are 3 children (H. Edgar and Samuel G., both of Greencastle; and Mary C.—Mrs. Clarence Martin, Maugansville, Md.), 5 grandchildren, and 7 great-grandchildren. She was a member of the Cedar Grove Church, where funeral services were held Dec. 4, in charge of John F. Grov and Nelson Martin; burial in church cemetery.

**Perego, Harriett Belle**, daughter of Samuel B. and Margaret (Redmond) Jones; born Sept. 24, 1873, in Richmond, Ill.; died June 1, 1958, at the Levering Hospital, Hannibal, Mo., after a lingering illness; aged 84 y. 8 m. 8 d. Married in 1891 to Arthur E. Renner, who died April 13, 1922. To this union were born 11 children. In 1932 she was married to William J. Perego, who died in September, 1938. Five children also preceded her in death. Surviving are 3 daughters (Lucy—Mrs. Ralph Freeman, Hannibal, with whom she made her home; Margaret—Mrs. Cecil Star, Center; and Laura—Mrs. W. Burdett, St. Louis), 3 sons (Ernest, Smith Center, Kans.; Ellis, Hannibal; and Earl, Sacramento, Calif.), 18 grandchildren, 30 great-grandchildren, and one sister (Mrs. Ella Curry, Hannibal). She was a member of the Lyon Street Church, Hannibal, where funeral services were held June 3, in charge of Harold Kreider and Nelson E. Kauffman; interment in Mt. Olivet Cemetery.

**Shantz, Selina**, daughter of Amos and Esther (Cressman) Shantz; born March 22, 1877, in Wilmet Twp., Ont.; died at Kitchener, Ont., Dec. 11, 1958, after a lengthy illness; aged 81 y. 8 m.

19 d. On Dec. 12, 1900, she was married to Herbert Shantz, who died Feb. 28, 1955. Surviving are 4 daughters (Orpah—Mrs. Vernon Woolner, Lona—Mrs. Joseph Martin, Erma—Mrs. Stanley Snider, and Wilma—Mrs. Martin Horst), 12 grandchildren, 5 great-grandchildren, and 3 sisters (Maggie, Barara, and Elminda Shantz). Preceding her in death were 5 brothers and 2 sisters. She was a member of the Erb Street Church, Waterloo, Ont., where services were held, in charge of Wilfred Ulrich and J. B. Martin.

**Shelley, Olive M.**, daughter of Simon P. and Elizabeth (Shirk) Auker; born in Monroe Twp., Juniata Co., Pa., March 25, 1880; died at the home of her daughter, Mrs. Donald Lauver, near Oakland Mills, Pa., Dec. 18, 1958; aged 78 y. 9 m. 25 d. Married to Samuel M. Shelley, who preceded her in death 16 years ago. To this union were born 8 children, all of whom survive (Joyce—Mrs. William Shellenberger, Manheim, Pa.; Vera—Mrs. Everett Graybill, Mt. Alto, Pa.; Hazel—Mrs. William Graybill, Carl, and Orville, Millintown, Pa.; Mrs. Orpha Graybill, Richfield, Pa.; Esther—Mrs. Donald Lauver, Oakland Mills; and Etta—Mrs. Thomas Bittinger, Uniontown, Ohio). Also surviving are 4 sisters, one brother, 24 grandchildren, and 33 great-grandchildren. She was a member of the Dutch Reformed Church, where funeral services were held at the Lost Creek Church, Dec. 21, in charge of Raymond Lauver and Jacob G. Brubaker; burial in adjoining cemetery.

**Stahly, Daniel J.**, was born in Lagrange Co., Ind., Oct. 14, 1869; died Nov. 23, 1958, at the Goshen, Ind., General Hospital, where he had been for 9 days; aged 89 y. 1 m. 9 d. He was bedfast 2 weeks. He was a lifelong resident of the Middlebury, Ind., community. Married on Oct. 9, 1892, to Libbie Sunthimer, who died March 25, 1915. To this union 10 children were born, four of whom preceded him in death. On Jan. 16, 1916, he married Minerva Thompson, who survives. Also surviving are 4 sons (John, near Clear Spring, Md.; Peter, Fla.; A. Albert, Constantine, Mich.; and Daniel J., Jr., Wakarusa), 2 daughters (Beulah—Mrs. Clarence Yoder, Corpus Christi, Texas; and Mrs. Ruth Miller, Santa Ana, Calif.), 25 grandchildren, 44 great-grandchildren, one sister (Mrs. Samuel D. Miller, Goshen), and one brother (Christian J., Curryville, Mo.). Member of the Forks Church, where funeral services were held Nov. 26, in charge of Amos Kauffman, Malvin Miller, and Earley Bontrager; interment in Bontrager Cemetery near the Stahly home.

**Stoltzfus, Joyce Elaine**, daughter of Jesse and Sadie M. (Fisher) Stoltzfus; born Sept. 22, 1952, at Coatesville, Pa.; died Dec. 4, 1958, at the Ephrata, Pa., General Hospital, convulsing collapse; aged 6 y. 2 m. 12 d. She was taken to the hospital on Dec. 4 to have her tonsils and adenoids removed, and her heart failed to function after the operation. Surviving are her parents, 6 brothers and sisters (Reba—Mrs. Jefferson Yoder, Elverson, Pa.; Chester, Morgantown; Clyde, Narvon; Anna Mac—Mrs. Leroy Eby, Ephrata; Leroy and Erma, at home), and a grandmother (Mrs. Rachel Fisher, Morgantown, Pa.). She attended the Conestoga Church, where services were held Dec. 7, in charge of Ira Kurtz, Omar Kurtz, and C. J. Kurtz; interment in Conestoga Cemetery.

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Christian stewardship programs using dinners, car washes, and other commercial schemes were opposed by the executive committee of the Luther League, Lutheran young people's organization. A statement on youth stewardship adopted unanimously declared that commercialism has no place in any Christian program to raise funds for churches. The statement was issued, the committee said, "to foster the practice of Scriptural principles of stewardship as a response to the love of God."





## ITEMS AND COMMENTS

### BY THE EDITOR

For the 17th consecutive year the Dayton, Ohio, Power and Light Company posted billboards with a Biblical message to remind Ohioans of the deeper meanings of the Christmas season. This year's billboard in gray, green, white, and red showed Christ knocking at a large door decorated with Christmas ribbons and greens. In large letters were the words, "I stand at the door and knock."

Alcohol-caused and alcohol-involved insanity has increased at three times the rate of other types of insanity during the past quarter century.

An average of 13,493,462 Scriptures in more than 270 languages were distributed annually during the last five years in this country and overseas by the American Bible Society. The Society keeps in stock about ten million volumes of 1,453 different Scripture portions in 210 languages. Of this total the whole Bible is available in 81 languages; New Testaments in 103 and Scripture portions in 154. The Society is now encouraging translations into 30 Indian languages spoken in Mexico and in other parts of Latin America.

The government of Chile says that they are willing to accept all 1,000 white Russian refugees in Shanghai whose plight is considered to be the worst of the 10,000 European refugees in China.

Members of the Old Order Amish communities in Ohio whose buggy horses were seized recently by agents of the U.S. Internal Revenue Service for nonpayment of Social Security taxes have worked out an informal compromise to repurchase their horses without directly paying any money to the government. They are buying them from horse dealers who are attending the government auctions. The compromise, reports Religious News Service, satisfies the Amish, who get their horses back while maintaining the uncompromising tax refusal, and it satisfies the government, which found that it was costing \$2.50 a day apiece to board the horses at a private riding academy. It also satisfies the horse dealers, who say the Amish have no objection to paying them a fair profit for their services as middlemen. Meanwhile, says RNS, Internal Revenue officials are brooding over their next move in what promises to be an expensive and exasperating method to collect the Social Security taxes. The Amish to whom principle means more than money are standing their ground, confident that their passive nonviolent resistance will eventually force the government to give up and excuse them from any participation in Social Security.

J. A. Loewen of Tabor College is conducting extensive research into the language dialects of the Choco Indians living along the Pacific Coast of Colombia and in Southern Panama. He has discovered that there are ten distinct dialects. Working under the

sponsorship of the Mennonite Brethren Board of Foreign Missions, the purpose of his research has been to make the Scriptures available to the Indians in their native tongue. He has already translated 25 representative stories from the Bible into three dialects. Linguistics is one of the sciences which beckons young people today to useful service for humanity and for God.

Of linguistic groups in the world counting a million or more people, over 40 do not yet possess the whole Bible in their language, and half of them have not even a New Testament. None of these languages, however, is without a complete Gospel. Only two groups which number between 500,000 and one million have no part of the Scripture in their own language. There are a dozen which have less than a New Testament and another dozen have a New Testament but no complete Bible. Of linguistic groups numbering between a quarter and a half million and between 100,000 and 250,000 over 30 and 50 respectively are without whole New Testaments. The various Bible societies at present have plans for the completion of over 50 new Bibles and 40 new New Testaments and the revision of 30 complete Bibles and nearly 50 New Testaments.

Enrollment in Jewish day school systems in the United States increased from 2,000 to 40,000 pupils in the last decade. The number of institutions rose from 20 to 260 schools. Budgets during this ten-year period expanded 500 per cent.

Work has been started on a 300,000 line concordance in Portuguese. The American Bible Society is covering the cost of this Brazilian project.

Over 22 million women hold jobs in business and industry in United States, filling one out of every three jobs. About one third of all adult women in our population are employed, according to Between the Lines.

Pastor Martin Niemoeller, president of the Evangelical Church in Hesse and Nassau in Germany, in protest against "virtual interrogations" by British immigration officers, has canceled scheduled preaching visits to Britain for the next two years. He says that on recent visits to England the immigration officers questioned him about where, when, and at whose invitation he was scheduled to preach and about what he would say in his sermons. Last October he took the next plane back to Germany.

Reinhold Niebuhr, noted Protestant theologian of Union Theological Seminary, was one of four men elected to the American Academy of Arts and Letters, an honorary society of artists, writers, and composers.

A Belgian-born Dominican priest who has devoted years to helping refugees from eastern countries was awarded the 1958 Nobel Peace Prize. He is the first Roman Catholic

priest to win this prize since it was established in 1901. When informed of his honor he said, "I see in this prize not only a reward but a call to a life still more devoted to peace." He said he will use the prize check of \$41,420 to found his sixth European village for displaced persons unable because of health, age, or other disabilities to find new homes in other countries.

Although the Bible has been translated in whole or in part into 1,127 languages (to the end of 1957), during the past 20 years the Bible has appeared in about 600 languages: Bibles 170; New Testaments 190; portions 300. Some dialects have become obsolete and the political situation in some parts of the world has slowed down progress in translation.

Italy's constitutional court has ruled that non-Catholic religious groups may open churches, oratories, and other places of worship from now on without prior government permission. The court also rejected the principle that appointment of non-Catholic ministers must be approved by the government because they perform marriage and other ceremonies which have the force of official acts.

The Japan Bible Society distributed 1,800,000 copies of the Scriptures in 1957. The total number handled by the Society since the war is over 22 million. It must be remembered that there are only 600,000 Christians among Japan's population of 90 million.

Pope John XXIII is the first Pope to smoke cigarettes. The last Pope who smoked was Pius XI, who took an occasional cigar. —Gospel Banner.

More than 320,000 Scriptures have been distributed by the German Bible Mission during the past four years to escapees from communist-ruled countries and other displaced persons living in West Germany. The Mission also dispenses Bibles to German Protestants living in East Block countries. The Bibles are distributed primarily in connection with missionary and evangelization programs as well as after worship services in refugee camps and during individual talks with refugees.

According to the Methodist Board of Temperance, nineteen Protestant bodies in the United States representing 26,167,100 members require total abstinence from alcoholic beverages as a test of membership or strongly recommend it.

A tribute in the form of a testimonial dinner was planned by a bipartisan group in Washington for Brooks Hays, president of the Southern Baptist Convention, who was recently defeated for re-election to Congress.

Evangelist Billy Graham expressed concern over the possibility that the question of racial segregation may divide Southern Baptists. Addressing delegates to the Alabama State Baptist Convention, Graham said, "I pray to God that Southern Baptists are not divided on the race issue. May we stay

united—at the cross." The North Carolina-born evangelist warned that because of the shrinking world ascribed to scientific achievements "what happens in Alabama or North Carolina is known around the world and has impact on the world."

The fight against tuberculosis is not finished. In the United States there is a new case of this disease every six minutes. One person dies of this disease every forty minutes. If the present rate of infection continues, says one authority, 2,700,000 of us will develop t.b. within our lifetime.

Elfan Rees of the Commission of Churches on International Affairs, noted authority on refugee problems, has said, "The difference in the Bethlehem of today and the Bethlehem of the Nativity is that today there is no room in the stable."

The Moslem Premier of Northern Nigeria has given assurance that the work of Christian missionaries will not be curtailed when the country becomes independent in October, 1960.

The General Council of the World Presbyterian Alliance will meet in Sao Paulo, Brazil, July 26 to August 6, 1959. Delegates from 74 Presbyterian and Reformed churches in all parts of the world plan to attend the sessions.

Church construction in the United States set a new record for the month of November, totaling \$81 million. Construction put in place during November totaled the same as October, despite the fact that construction usually declines seasonally as inclement weather spreads over the northern states. The total for the month was \$3 million more than for the same month in 1957 and brought construction for the first eleven months of 1958 to \$785 million, only one per cent less than last year's record.

The production of military toys is on the increase. Practically all toy manufacturers produce one or more lines of guns, rockets, and satellites. Even Lionel for the first time in history has built two military trains and a rocket launcher to cash in on this bonanza.

A new day school for higher Jewish instruction was opened in Amsterdam, Holland, in September. Every Jew, regardless of age or sex, will be able to study here for an unlimited time to enrich his knowledge of Jewish traditions and Bible literature. Classes 25 hours a week are taught in Dutch, not in Yiddish.

The Roman Catholic Church is preparing to send 25,000 American priests to Brazil. Although they consider Brazil a Catholic country, they realize that the next seven years will be crucial in the struggle between Catholicism and Protestantism.

The Morro Indians in Paraguay did not show themselves for several weeks after they killed Kornelius Isaak, a Mennonite missionary. On October 7 a large group was observed from a plane and at dusk of that day an oil company employee was wounded by a spear. The Paraguayan government as

MRS BEN SPRINGER  
MINIER  
ILL

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well as the oil company have taken strict measures and have ordered that any Morro should be shot on sight. This hinders any possible missionary contact by the Mennonites.

The aggregate real income of the more than 160,000,000 Americans today probably exceeds the combined income of the 600,

000,000 people living in Europe and Russia and far surpasses the total income of the more than one billion inhabitants of Asia. —Twentieth Century Fund Report.

Americans are drinking 380,000,000 cups of coffee a day. This is 90,000,000 cups more than the daily consumption in 1950. —Christ Life Magazine.

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# Gospel Herald

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Follow after love. Flee from all that does not strengthen you in love as you would flee from the worst danger.

## The New Commandment of Love

By John M. Drescher

*"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another"* (John 13:34, 35). There is no message so much needed today as the message of love. It is the most compelling message. There is no message so heart-searching as the message of love. It speaks of a divine kind of life. These words of our Lord of love are invested with deep meaning. They were spoken by Jesus just the day before His own crucifixion. As He spoke quietly and earnestly to the eleven disciples, He was speaking closing and immensely important words. He knew that His hour was come. He spoke what He wished them most to remember. These were great basic and eternal truths. As He revealed eternal truths of His kingdom, He knew that only as His disciples received these truths and walked in them could they reflect His life and do His work in the world.

Our Lord points us first to His *commandment of Christian love*. He gives it with divine authority. Here is a commandment as divine as any of the commandments. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." They tell us there are 30,000 promises in the Bible, and nearly as many commands. As one looks at all the commands of the Word of God he cries out, "How is it possible for me to keep them all? Give me a simple rule of the Christian life that will fulfill all." In love we find the answer, for "love is the fulfilling of the law." A man will not steal if he loves. He will not murder or covet or bear false witness if he loves. It is said that the disciples of the Apostle John, wearied at his often repeating, "Little children, love one another," one day asked him why he repeated this phrase so often. He replied, "Because it is the Lord's commandment, and, if it only is fulfilled, it is enough." Paul in

Romans writes, "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law." If legislature passed 1,000 laws commanding the love husbands and fathers should have in caring for their wives and children, the father who loves his family would not need to worry or wonder how he could possibly keep the laws. He would already be keeping them all out of love.

A woman was married to a man whom she did not love. He made her get up every morning at five o'clock, cook his breakfast, and serve it at six o'clock sharp. He made her wait on him, and was exacting in his demands on her time. Her life was made miserable seeking to satisfy the requests of her husband. Finally he died. After a few years she married again. This time she married a man whom she really loved. One day while clearing out some old papers, she came across the strict set of rules her former husband had written out for her to obey. Carefully she read them over. "Get up at five. Serve breakfast at six sharp." On and on she read. Then she stopped and thought, and realized that she was

## Arm and Unarm

By NORA OSWALD

Unarm your heart  
Of stinging darts  
That shoot venom to  
Make victims smart;  
Despicable art.

Arm your heart  
With love instead,  
And kindest deeds  
To all impart:  
Acceptable art.

Topeka, Ind.



fulfilling every single one of his demands, but she had not realized it because this time she was doing it for love's sake.

Jesus said obedience to the command of love means the obedience to both law and prophets.

Not only does Jesus give this command with divine authority, but He gives it as a new commandment. The Old Testament has its commandment of love. However, this command of Christ is new as Christ is new. He alone embodied and exemplified the perfect love of God. It is new because it is possible only for believers. It is a fruit of the Spirit. The Gospel of Jesus not only brings comfort to hearts but produces some immediate fruit in lives. So brotherly love is a sign of sonship. For the Word of God says in I John 4:20, 21: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." The Christ-life is revealed in the love-life. Let that life that lacks love realize that it is not Christian. "He that hateth his brother is in darkness." A man one morning saw his neighbor trying to scrape the frost from the outside of his windows. Calling to his neighbor he asked him what he was doing. He replied, "I'm getting rid of the frost. I can't see out." Seeing that it was a lost cause in the cold, his neighbor suggested that if he would light a fire inside, the frost would disappear by itself. So it is that if others cause you continual trouble, you need to let the Lord light the fire of love in the inside.

### *The Pattern of Love*

Christ also clearly directs us to the pattern of Christian love. It is found in these words: "As I have loved you, that ye also love one another." Here is love's limit. Gess, in paraphrasing the thought of Jesus, writes: "And when you would know what it is to love, look at me. . . . And as we look at Jesus, we get our pattern. We look and see that His life was a life of love. In love He left glory. In love He lived for others. In love He gave and forgave. Did you ever wonder where Paul received his love picture in I Cor. 13? Might it have been that he received it from looking at the life of our Lord? Here is a perfect portrait of the Christ of Cana and of Calvary. "Charity [love] suffereth long, and is kind; charity [love] envieth not; charity [love] vaunteth not

itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." Jesus is the measure and standard of love. Did Jesus forgive 70 times 7? In love we forgive. Did Jesus seek in love the sinner? So do we. Did Jesus long to restore the erring? This is our longing. Christian love knows no limit but that imposed by "As I have loved you."

When God lays responsibility  
upon us, we must accept it.—Ray  
Bair.

We further see the pattern of Christian love in that Christ's death was a death of love. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." For Christ, love was no fine saying only; it cost Him his life to say these words with meaning: "As I have loved you." When God wanted to give the greatest demonstration of love, He climbed the cruel cross on Calvary in the person of His Son and opened His heart and arms to all men's meanness and sin. He took upon Himself your sin and mine. It was blind Dr. Walter Kallenbach, who standing with a friend one day below that 1538 painting of "The Mocking of Christ," asked his friend to describe it to him. Following his friend's description he asked his friend, "But how does Christ look?" His friend answered that He looked indifferent, as if He were paying no attention. Dr. Kallenbach, although blind, knew his friend had missed something. Next day he asked another friend to take him back and stand him directly in front of Christ. Now he asked, "Where is Christ looking?" And his friend quickly replied, "Walt, He is looking right at you." "I knew it, I knew it," he cried. "That's why He did it." Christ's death was a death of love. If Christ's death will not make people pause, nothing will.

In a certain home was a mother who, although beautiful and beloved, had misshapen and marred hands. One day her little daughter, looking into her face, as only little daughters can, said, "Mother, I love your face; I love your eyes; I love your hair. They are so beautiful. But I

## Our Readers Say—

"I cannot express what the article on 'The Cross of Christ' by Oliver Zook in the Dec. 2, 1958, GOSPEL HERALD means to me. I've read it again and again. I've read it to groups, to even one at a time, when I see how people become silent, stop, and think. . . . I feel this should go, to help the Spirit to who and win lost men and women to Christ. . . . Even many Christians do not realize . . . what it cost our precious Lord Jesus to die for us, how precious, how priceless this salvation is. Truly it should challenge us, spur us on to do all we can to win the lost for Him who did so much for us, and we so little for Him. . . . The impact of the world is so gradual, we Christians are hardly conscious of sin. America surely is facing judgment, the church is drifting, the demarcation of the world and church almost lost. . . . We are fast losing our testimony.

—Mrs. Anthony M. Grasse, Chalfont, Pa.

"I am writing . . . to express to you my real appreciation of the article by Roy Kreider under the caption 'Wise Giving' which appeared in the issue of GOSPEL HERALD dated Dec. 23, 1958. As one who has spent 17 years in missionary service in Israel, Lebanon, and the Middle East, I know that these things which Bro. Kreider has exposed are true. It is refreshing to see a brother who has the courage to bring these things to light and to take a stand against this commercialism in missionary work. One wishes that this article could be given much greater publicity, for as Kreider says, there are many simple Christians who are being deceived into unwise giving and who need to be enlightened.

—Stanley J. Duce, Brooksville, Fla.

"The editorial 'Junk' in the Dec. 16 issue certainly is a timely one. If we only could grasp the point of it and act accordingly!

I am sure that if we would, there would be no need to ask missionaries on the field to tighten up due to lack of funds. Instead, we would have more funds to expend, and to increase in numbers the missionaries sent, at home and abroad. And we could better follow our Saviour's plea to make disciples.

—Amos K. Fisher, Shippewana, Ind.

cannot love your hands; they are so ugly." Then it was the mother told the story. Several years before, the house had caught fire. The nursery upstairs was in a blaze. Yet she, a loving mother, rushed to the cradle, snatched the child, and so burned her hands that from that hour they were deformed. She told how the baby was her own little listening daughter. Turning in tears the grateful girl kissed those shapeless hands and said, "Mother, I love your face and your eyes and your hair, but I love your hands best of all." Today I say—I love the life lived by my Lord. I love His many miracles. I love His acts of love to the poor

(Continued on page 69)

## GOSPEL HERALD

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## EDITORIAL

### "I Can Still Pray"

Little Howard, five years old just that day, had fallen on the icy sidewalk. He had cut his lip, and the bleeding convinced him that he was badly hurt. In spite of his five years he cried bitterly from the pain and the fright.

By dinnertime he had quit crying, but he was still nursing the bleeding lip. At the table a guest said the grace, but Howard, after his custom, added his. Immediately after his "Amen" he said with evident relief, "I can still pray."

Thanks, Howard, for that lesson. It may remind some people who are ten times five that no situation is hopeless if one can still pray. From the tumbles and hurts and disappointments and wreckage of life we can arise to say, "I can still pray." Blessed balm it is to know that the way to God is still open and that the lips of prayer can still frame our aspirations and petitions.

The buffeting of Satan has been sore. I am ashamed of how far I have come short of what I ought to be and do. I blush because of my failures and sins. But God is willing to hear the contrite cry. I can still pray.

I tried to serve my God. My intentions were good, but my performance was very imperfect. My meanings were misunderstood and my well-meant purposes were resented. In the end I actually seem to have done more harm than good. But I can still pray.

An accident laid me low. My battered body is only a shadow of its former strength. There is no assurance of complete recovery. There is so much I wanted to do. But, thank God, I can still pray.

Financial disaster struck us. Epidemics decimated our herds, and drought burned up our crops. Then came the fire, leaving us only gutted ruins. I am too old to expect to get on top of all this. But I can still pray.

The deepest hurt is ours—the hurt of the parents who have failed with their children. Our sons have trampled underfoot our teachings. Our daughters scorn our ideals. Our house of hope has crumbled. But I can still pray.

Yes, Howard, we can always pray. The Son of God could pray in Gethsemane and on Calvary. The martyrs could pray as the flames enveloped them. The ship-

wrecked can pray from the trough of the waves, the lost man from the tangle of the jungle. No disaster is so total as to rule out prayer, no blackness so dark that we cannot raise our hands and eyes and hearts to God above. Bruised lips can always pray.—E.

### Sons of Faith

*I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.*  
—II John 4.

Parents bear a responsibility to teach their sons and daughters the principles of faith, and to lead them, through the entry of the Word and the work of the Spirit, to a faith of their own which is vital and meaningful to them. It is therefore a great joy to fathers and mothers when they see their sons and daughters in a living relationship to Christ, loyal to the truth of the Gospel and active in the work of the church. Similarly it is a joy to the older members of the church when they see the younger members, not only in the church, but actively engaged in its program and deeply concerned in relating their faith to their daily living and to the needs of their day.

This was the satisfaction which came to a few older churchmen who were privileged to participate at Columbus, Ohio, during the holidays in meetings called by our younger people, chiefly university students and graduates. It was a varied group so far as church areas represented were concerned. They were from Virginia, Pennsylvania, Ontario, Ohio, Indiana, Iowa, and Kansas, among others. They represented the faculties of Lancaster Mennonite School, Eastern Mennonite College, Goshen College, Hesston College, and some non-Mennonite schools. They had studied at Basel, Harvard, Cornell, Princeton, Ohio State, University of Pennsylvania, University of Michigan, Purdue, University of Virginia, University of Iowa, Chicago University, and no doubt many other universities and seminaries. Their fields of study were theology, psychology, physics, botany, medicine, political science, agronomy, English, horticulture, education, mathematics, sociology, economics, music, among others.

But they had this in common. They were members of the Mennonite Church

and deeply concerned about her life and testimony. In their studies there had been certain seeming collisions between facts and faith, between the life of their university communities and the church communities from which they had come. They could not deny the facts which their studies required them to face. But neither could they turn their backs on Jesus Christ and the church concepts of the Mennonite tradition. They were eager to stay in the church and to invest their talents and training in the Mennonite context. So great was their concern in these matters that on their own initiative and at their own expense they came to Columbus for acquaintance, for fellowship, for thinking and discussion.

Not always have our graduate students been so concerned. During the past half century or more hundreds have just slipped out of the church, sometimes at the siren call of the secular world going without too much concern, sometimes after sober thought and perhaps not too much guidance deciding that it was impossible to reconcile their learning with the simple faith and practices of the churches from which they came. These processes are still going on. Only a small proportion of our young scholars were at Columbus, or carry the concern of that meeting.

We can ill afford to lose these sons and daughters of ours. This draining off of some of our best must not be taken for granted. The church needs them and they want and need the church. This must be a matter of deep concern. The few of us older men who were at this meeting felt that the conversations held there were most helpful and should be continued. But there is need also for more inclusive conversations. There is need for both fathers and sons to sit down together and talk with the complete freedom and confidence which the Columbus meeting illustrated. We love these sons of ours, and should be willing to listen to them and try to understand them. They want to listen to us too, but must be recognized as persons who have a right to think and to speak. They are our sons, but they are also our brethren in the church. They are not the future church, or some semidetached segment of the church. They are in a very real sense members of the church. We believe there is a mutual concern that they should remain so.

The consequence of this concern must be the true attitude and process of the church: love and concern for each brother, a willingness to learn from and to be

disciplined by one another, continued conversations on matters of faith and life, and co-operative action in the program and work of the church.

Children are a heritage of the Lord. The younger members of the church are among its richest assets. They can enrich our understanding of the faith, strengthen our fellowship, extend our testimony, and continue our existence into another generation. Their full absorption is a matter of first importance. Their walking in the truth can be a constant joy to their fathers.—E.

## They Sat Down to Eat Bread

By MOSES SLABAUGH

There is nothing unusual about eating bread; but upon this occasion this commonplace act is recorded in Scripture. It was the occasion when the brothers of Joseph agreed to kill him. Reuben spoke for his life and suggested, instead, they throw him into a pit. He intended to rescue him later, but Joseph was sold as a slave before he could rescue him. After stripping the boy Joseph of his coat of many colors, they threw their brother into an open pit. Their next act is described in the above title (Gen. 37:25), "They sat down to eat bread." Can you imagine these brothers bowing their heads in reverent prayer and thanks for their food? Can you imagine a hearty appetite and a relish for food as they remembered the anguish of their brother?

We look back and say, "a hardhearted set of brothers!" But wait! Could it be that in our day of abundance and materialism we are eating bread and closing our ears to the cry of need about us? How is it that our chief problem in our economy is overproduction while much of the world is in want? It is estimated that one half of the world's population goes to bed each night hungry. Our government pays millions each day to store our surplus and in addition pays the American farmers to take their land out of production. What responsibility do we bear in this day of plenty?

Spiritually we too have access to abundance. Our privileges are manifold: a free country, an open Bible, Christian friends, weekly prayer meetings, and special programs. Does it ever occur to us that millions have not yet heard the Gospel once? In this age of materialism our Lord would have us remember to "beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

Perhaps our abundance today is our test of stewardship. It was a great day when the king took account of his ser-

vants (Matt. 18:24) and began to reckon. What a time of reflection it must have been, to have the details of the past reviewed and all the evidence put together and look at all of life. It will be just that for all of us someday, as "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10).

One hesitates to paraphrase the Scriptures, but Bro. Daniel Yutz's paraphrase of the Twenty-third Psalm describes the American ideal more accurately than one would like to admit.

The national economy is my shepherd;  
I shall not want.

It maketh me to lie down upon foam rubber mattresses;

It leadeth me beside great factories and towering skyscrapers.

It restoreth my depleted pocketbook.  
It leadeth me through the interchange onto superhighways for my driving comfort's sake.

Yea, though I walk through the valley of the shadow of depression, recession, or inflation,

I will fear no material loss;  
For thou art with me.

Thy labor unions, thy industries, and thy loan companies, they sustain me.

Thou preparest a banquet before me in the presence of my starving neighbors;

Thou crownest my life with yearly vacations with pay.

Yea, my cup runneth over with all that I desire.

Surely, government surplus and social security checks shall follow me all

## 75 Years Ago

(from *Herald of Truth*, Jan. 1, 1884)

Two ministers were ordained at Breneman's Church, Rockingham Co., Va. . . . Lewis Shank and Henry Wenger, both young men. . . .

You are aware how long the church has been laboring to get English preaching into practice, and it is not fully accomplished yet. In like manner a General Conference will require a lifetime to get its full growth [Michael Shank, Dayton, Va.].

(from *Herald of Truth*, Jan. 15, 1884)

The brethren in Allen county, Ohio, have built a new meetinghouse on the spot where the old house at Sherrick's stood. . . .

There are here [Lancaster County, Pa.] within a circle of ten miles, some twenty persons over the age of eighty years, some of them over ninety years.

the days of my life and I shall dwell in the land of plenty forever.

In closing let us hear the testimony of these brothers of Joseph some years after their cruel deed. "And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us" (Gen. 42:21).

As we enjoy the bounties so freely given, may the Spirit direct our hearts lest we too sit down and eat, being unmindful of the needs of others.—Pastoral Letter.

## By Me Also

By LORIE C. GOODING

I was not on the high Judean hills

With shepherds watching at the Saviour's birth.  
But I have heard the song the shepherds heard  
Of praise to God most high, and peace on earth.

I was not with the Wise Men from afar

Across the desert. I was not with them  
Who worshipped Him as King and brought Him gifts.  
But I have seen the Star of Bethlehem.

I was not on the Mount of Olivet

With Him that night. Such things are not for me.  
But I have watched late with Him, I have prayed;  
Yea, I have known Him in Gethsemane.

I was not with them on Golgotha's hill

The while He suffered and His blood was shed.  
But I have lost Him, I have been afraid,  
And torn my heart, because I thought Him dead.

I was not with the women at the tomb,

Nor heard with Mary His consoling word.  
But I have seen the empty sepulcher,  
And I have seen by faith the risen Lord.  
Millersburg, Ohio.



# The Authority of the Church

## Its Nature and Location

By Richard Detweiler

(Continued from last week)

B. (1) The authority of the church applies to establishing doctrine.

The inspired Scriptures are the authoritative primary source of Christian doctrine. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).

To express the unity of the church and to clarify her message, an articulation of doctrine is necessary. Christ and the Spirit have anticipated this need also by the bestowal of charismatic gifts to the church. (See Eph. 4 and I Cor. 12.) It is by the work of the Spirit in and among the believing body that true doctrine is formulated from the authoritative base of the revealed Scriptures. Because doctrine forms the authoritative criterion for Christian belief and life conduct, the church in defining doctrine exercises a powerful authority, which is valid in so far as the formulated doctrine is true interpretation of the revelation of God.

(2) The authority of the church applies to formulating practice.

The body of Christ seeks to bind itself to a common expression of the Gospel in so far as this unified expression is the result of mutual seeking for the will of Christ by the church. An example is the Jerusalem Conference (Acts 15), the record of which states that the Holy Spirit participated in and sanctioned the formulating of acceptable practices which apparently are assumed to be binding.

It is at this point that church authority becomes most difficult to express and locate.

(3) The authority of the church applies to providing administration.

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. So when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed . . ." (Acts 13:2-4b).

The interaction of "they," the Lord, and the Holy Spirit is striking. This was an act of the Holy Spirit through the church according to the will of Christ. The purpose was to provide for authoritative administration of the work of the Lord, in this case the establishing of new churches among the Gentiles.

The functioning of the church on earth requires the choosing of leaders who are given by Christ and the Spirit to the church for designated responsibilities in the administration of the church.

Again, this is not simply a democratic delegating of authority by the group to individuals. Leaders are accounted as gifts to the church by her Head. (See again Eph. 4:11 and I Cor. 12:28.) Just as the charismatic gifts are distributed by the Spirit to enable the body to confirm the will of Christ, so leaders are given to the church, which discovers and separates them to the work for which Christ has given them to the body.

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Be not simply good; be good  
for something.—Thoreau.

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This providing of administration for the church again is valid as authoritative action only as it is accomplished according to the will of Christ. The application of church authority to providing administration also has to do with the administration of discipline, which is developed in another paper presented to this study conference.

C. The location of the authority of the church is relative.

It has been seen that the nature of church authority is not primarily divine prerogative delegated to the church, but rather the discernment and expression of the mind of Christ. It is the will of Christ, and therefore His authority, expressed on earth. The location of church authority then is in heaven. The answer to the question as the question is intended, however, is determined by how the will of Christ can be most assuredly discerned. That is, if church authority is the confirmation of the mind of Christ, then the location of church authority is wherever the mind of Christ is discerned.

The papal answer, as was noted previously, is that the will of Christ is discerned through the pope. The answer of some who would refute the papal answer is that every man is a vicar of Christ. This paper has been contending the New Testament answer to be that the mind of Christ is most assuredly discerned when the body of Christ by the Scriptures, the illumination of the Spirit, and the exercise of mutual charismatic gifts seeks the will of her Head. The Spirit, the Scriptures, and the functioning of gifts bestowed in the church are interacting elements which together constitute the authority of the church in union with the living Christ. This is because they constitute the power to discern His will. They are the keys to the kingdom of heaven. "Flesh and blood hath not re-

vealed it unto thee, but my Father which is in heaven" (Matt. 16:17b).

The question must be pressed more specifically, however. What relation does the location of authority have to the ordained leaders of the church and those who otherwise constitute the body? When the church fulfills her responsibility of discovering and ordaining those whom Christ has chosen, does Christ then deal directly with the ordained ones in making known His will, the church subjecting herself to those whom she has ordained, having fulfilled her responsibility of setting apart those whom Christ has called from her midst? Or are the ordained ones to be viewed as those whose calling of God has been discerned and confirmed by the church, yet who now have not received a direct communication line from Christ, but rather continue to function as called ones among the brotherhood, acting in the same relationship to the brotherhood as therefore, except for the carrying out of designated responsibilities (according to their gifts) to enable the body to discern and express the mind of Christ?

The place of the ordained ones in the process of the body discerning the will of Christ may vary. It is good perspective to see that the location of church authority is not primarily a question of whether it is located in the ministry or in the lay body, but that the purpose of the ministry is to stimulate the expression of the gifts of the body to enable the discovery of the will of Christ to take place. The discernment of the mind of Christ may not always take the same form. This is what is meant by the statement that the location of church authority is relative.

One point, however, is relatively clear. The ministry in matters of church authority is ultimately a part of the church. The church is ultimately not the ministry.

To see the way in which the location of authority may vary, let us consider the following examples:

To begin with, one who is discovered and set apart as the called one in a *local congregation* is chosen by a body that may be different in its composition from the body who calls one to pioneer in a mission venture such as a *group of related congregations* may do. The location of authority is related to the body in which any such action may take place. In one case, the location of authority may be in the local congregation because the matter requiring the locating of authority is primarily related to the congregation. In another case primary authority may lie in a group of congregations acting as the body because of the nature of the case. The difficult question is, who is to decide where the location of authority shall be, or to state it differently, how can the mind of Christ in a given case best be discerned?

This paper sees no other possible ultimate answer than that the local congregation must be accounted the basic location of church authority, because it is primarily in this setting that the gifts bestowed to the church operate, and the mind of Christ is discerned. "When ye come together" is a keynote that indicates the primary means by which the will of Christ is confirmed.

This does not presuppose that all authority is necessarily subject to the local congregation, but it does mean that the extent to which the location of authority is removed from the local congregation must be decided by the local congregation.

In other words, when the location of church authority lies beyond the local congregation it is because the congregation has submitted itself to this pattern. Councils, conferences, and other structures of authority could not originate except by the initiative or agreement of local congregations, unless apostolic succession is accepted as a valid base from which to form church authority.

This still does not answer, however, the question of how and when the authority of the church can be expressed in any other way than by the body that is entirely involved. The Jerusalem Conference may provide an example. If the Jerusalem Conference had been dealing with a problem that involved admitting members into the congregation or congregations at Jerusalem, the location of authority would have been somewhat different. As the situation stood, the location of authority seems to have been in the body of apostles and elders, though it did not exclude the congregation(s) and sought their support in the conclusion of the matter.

Had the problem been in the Jerusalem congregations(s) rather than in the newly evangelized communities to which missionaries had been sent by Jerusalem leaders, the search to discern the will of Christ would have been undertaken from a different base, and authority located accordingly. It would no doubt have been located more directly in the local congregation(s).

It would seem that the location of authority is contingent upon:

- Who the body is that can best discern the mind of Christ in any given situation.
- To what extent the local congregation could or should delegate beyond itself the responsibility of discerning Christ's will.
- The point at which a new body becomes a new base for discerning the Lord's will and expressing His authority through its actions. This new body may mean a new congregation, or a new mutual relationship of congregations related to each other, or a new form of action which locates authority in

any body within the body, such as the vesting of authority in a ministerial body.

At whatever point a body, other than the local congregation, begins to serve as the setting in which the search for the will of Christ is carried on, there a shift takes place in the location of authority, which is neither right nor wrong, but which should be entered into with an awareness of its implications.

D. The authority of the church is after all not in her formal delineations and expressions of authority, but rather is inherent in her revealed message, her love and fellowship, and her relation with Christ and the Spirit.

The message of the church makes her an authoritative prophetic voice, for she speaks a revealed message.

Her love and fellowship constitute redemption action and express an inherent authority, for it is the love and fellowship of the church that speak God appealingly and really to men. "Ye are our epistle . . . known and read of all men" (II Cor. 3:2).

Apart from a relation with Christ and the Spirit, the church does not have the means to discover the will of Christ and therefore cannot express His authority. With Christ and the Spirit in living union with herself, the church speaks and acts with divine expression.

The authority of the church is spiritual in nature, the mind and will of the living Christ sought, discerned, confirmed, and acted upon by the body Christ has redeemed to His glory and who now expresses Him on earth.

## Attention, Mennonite Youth

**T**HIS is a glorious day in which to witness for Jesus Christ. The world needs the kind of witness which only dedicated and victorious Christian youth are able to give. The two years which most of our young men are spending in I-W service are an excellent opportunity to exhibit the power of Christ to save from sin and to build His church. *The world needs this witness now.*

But this kind of witness is no accident. It cannot be carried on in human strength alone. It means that each young man must have personally made an all-out commitment to Christ; he must have turned his life over to his Lord without any reservations. The happy believer reads his Bible regularly and enjoys his prayer life, and is regular in his church and Sunday-school attendance. He seeks to witness by his life and by his lips to the Saviorhood of Jesus Christ. *Christ needs this kind of nonresistant witness now.*

There are two concerns which we

would like to bring to our young people for their earnest consideration: (1) That where finances permit our young men to do so, they volunteer for VS (Voluntary Service in which service is without wages, with only a small subsistence allowance) or Pax. VS is one of the most effective ways to proclaim that one is eager and glad to be a nonresistant witness for Christ. (2) That in the selection of a place of I-W service our young men seek to find a location which is near a church or mission in which their services can be profitably rendered "in the name of Christ." *The church needs such workers, and the young people need the experience which it affords. Make this your experience. Decide on it now.*

For more information, talk to your pastor or write to I-W Services, 1711 Prairie St., Elkhart, Ind.

## God's Blueprint For Evangelism

By JOHN F. SHANK

Modern building techniques demand that the contractor must have a blueprint before he begins his work. This is his guide as he proceeds with his building. Without the blueprint, as everybody knows, the contractor would be working blindly without a plan. In building projects there are many types of plans, and there are few which are exactly alike.

For the expansion of the church God has given us a master plan, and all successful mission work is built over God's blueprint. This plan is very simple, and yet very profound.

Is our mission work and our evangelism being carried on according to God's plan? If not, then there is much wasted effort. Could it be that many of our efforts to evangelize fail because God's plan is not followed? This plan is found in the key verse of the Acts of the Apostles—Acts 1:8: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

The outline for evangelism found in this passage is very simple.

1. Holy Ghost Possession
2. Holy Ghost Direction

### Holy Ghost Possession

The dynamic that motivated the early church was most certainly the gift of the Holy Ghost. When a person accepts Jesus Christ, he receives the Holy Ghost, because He is a member of the Godhead. Then as the renewed individual grows in grace, and yields himself more fully to the Lord, he receives more of the Holy Ghost. To say it another way, the Holy

Ghost receives more of the individual as he yields his life to Him.

The Holy Ghost will not fill any believer's life arbitrarily. He does fill the vacuum that is left when sin goes out of one's life.

Our text says, "But ye shall receive power, after that the Holy Ghost is come upon you." Without the "power" we would go out helpless and aimless, in a futile attempt to win souls.

Such men as Peter, Stephen, and Philip after Pentecost, were examples of men of power. They were men who were fully consecrated to the service of the Lord. They were men whose lives bore evidence of depth in spirituality, sincerity of purpose; and their lives were relatively sinless. Perfect lives they were, in the sense that each was in the will of God, and God was accomplishing His eternal purposes through them. Is it any wonder, then, that souls were being born into the kingdom? But when Jesus said, "ye shall receive power," He most certainly had more people in mind than the little group which was in His immediate presence. He was submitting His blueprint for evangelism, from then until He would appear in the clouds of heaven again, just as He was about to ascend as He spoke these words.

We praise God for the faithful men in the churches who are in some degree meeting the Scriptural qualifications of evangelists, and who are faithfully witnessing in the power of the Holy Spirit, whether at home or away from home.

#### *Holy Ghost Direction*

The sequence of events as they unfold in the remainder of the Book of Acts bears testimony to the direction of the Holy Ghost as outlined in Acts 1:8. Every reader of this book of the Bible knows how the Gospel spread to Samaria, thence to a large part of the then known world.

Without doubt the blood of the faithful martyr Stephen was one of the causes for the spread of the Gospel. "At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles."

Stephen, under the direction of the Holy Spirit, chose not to compromise the truth in the face of persecution and death. He was faithful at home, and because of his faithfulness on the spot where he was, many were to be permitted to witness abroad. The influence of the death of Stephen upon one of the participants in the stoning, the young man Saul, cannot be measured. That it had an impact upon Paul's life there can be no doubt, because Paul himself calls attention to it in Acts 22:20.

The person who is faithfully witnessing in his Jerusalem is then qualified to witness in Samaria. One of the best ways

to evangelize the world, then, is for all of us to build strong, spiritual, powerful, Holy-Ghost-filled Christians into the fabric of the home church. It is out of such material that mission boards find the answers to their prayers.

There is a striking similarity of the problems on the foreign field to those right at home. Human nature is much the same all over the world. There are certain types of personality that make up the pattern of the society regardless of the culture in which it is found. The home environment, then, is a good proving ground.

The current increased interest in church extension by the Mennonite Church should be effective if it is part of God's master plan. There is no substitute for "power." Psychology, sociology, any stipulated amount or type of formal training is helpful, but not mandatory for Christian service. But the possession of the power of the Holy Ghost is indispensable to the effective winning of souls. Broadway, Va.

## The Drive Home Spoiled Everything

Dear John:

I don't think I care to go out with you again. Most of last evening was wonderful, John. But the drive home spoiled everything.

You behaved so nicely and acted so considerably up to the minute you got your hands on the wheel and we headed home. Then suddenly you were transformed into what seemed to be a bad-mannered and irresponsible gorilla.

You yelled at people who had just as much right on the road as you. You disregarded white lines and signs put there for your safety. You scared my wits out by going at an absurd speed.

That might have been considered smart once upon a time, but I assure you it's silly and childish today.

Call me stuffy and prudish if you like. But I don't relish dying quite yet. Nor do I want to get in one of those accidents where I am just hurt. I have enough sense to realize that you and the rest of the boys wouldn't be ringing my phone if my face and body were ineptly rearranged by a smashup in your car.

So I don't think I'll go out with you again, John. At least not until you've grown up enough to behave decently as a driver, and not until you realize that you owe a certain responsibility to the person you ask to share your car with you.

Margaret

—From a pamphlet issued by the Royal Society for the Prevention of Accidents, London, England.

## A Prayer

FOR THIS WEEK

"Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt." Preserve Thine elect.

Give us many faithful, able young ministers who care only for Thy approval and the salvation of men—men with shepherd love-hearts, who would rather die than betray Thy truth.

Put holy fear into our hearts, so that we together will make our homes, schools, and churches pleasant training units for our youth:

"That our sons may grow up as plants in their youth . . . our daughters . . . as cornerstones, polished after the similitude of a palace.

"That their seed shall be known among the Gentiles, and their offspring among the people": so that they "shall acknowledge them . . . the seed which the Lord hath blessed," and join them.

"For thine is the kingdom, and the power, and the glory [through Jesus Christ], for ever. Amen."

—Shem Peachey.

## Prayer Requests

(Requests for this column must be signed)

Pray that a volunteer will be found in the Mennonite Church in India to serve in Nepal, since the church now has funds available to send a worker. Steps are being taken to find a qualified person.

Pray for a number of young Jewish Christians who meet regularly with Martin and Alice Goodall in Toronto to discuss personal and spiritual problems. Some of them are undergoing real persecution.

Pray that the door for witnessing at Flat-ters, Algeria, where the Pax men have built homes for the Arabs, may remain open.

Pray for the Miller Stayrooks in Algeria as they begin study of the Arabic language.

A pastor asks for prayers for revival in the youth group and young married people's fellowship that the Holy Spirit may set them free from sin and self, to serve Christ through His church. Pray that the leadership of this pastor may be Christ-centered and Spirit-guided.





## OUR SCHOOLS

### Church, Education, and Mission

#### IV. Literature

BY JOHN R. MUMAW

More and more of today's world is becoming literate. As people learn to read, there is increased demand for literature. Wherever one goes he is impressed with the need for good Gospel literature. If the church does not supply wholesome reading matter, the public will be misled with godlessness and sensual influence.

In Palermo, Sicily, the workers need tracts and booklets in the Italian language. They find good opportunities to distribute free literature and are able to sell inexpensive items.

In Nigeria the Sudan Interior Mission has bookshops in many cities and towns, dispensing good literature on a self-sustaining basis. In Lagos they have established a good publishing house for the printing of Gospel messages in various languages. They continue to translate into additional languages and seek the co-operation of missionaries to promote distribution. Here also is where *African Challenge* is published. It is a popular magazine printed in English for the African. These are noble efforts to fill the inquiring mind with evangelical truth.

In Ghana there is boundless opportunity to disseminate Gospel literature.

*African Challenge* has two full-time workers there, promoting the sales of their magazine. They report great interest among the Africans in purchasing religious books and pamphlets. The Moody Colportage books are good items for the African public. This suggests that the church should make greater use of this effective tool to make Christ known.

In the Belgian Congo there is a co-operative effort of a number of Protestant missions since 1945 in publishing and distributing Gospel literature. The center is known as LECO (La Librairie Evangélique au Congo). Eighteen mission boards contributed funds to provide the necessary capital to construct and equip the building. It is now entirely self-supporting and serves the interests of all evangelical missions that wish to use their services. (There are at least 50 in the Congo.)

Literature evangelism claims a high priority in today's evangelistic outreach. It is gratifying to know that within the past year both the Eastern and General mission boards have taken official action to enlarge this aspect of their work.

Harrisonburg, Va.

#### GOSHEN COLLEGE

The month of January is significant at Goshen College for a number of reasons.

Completion of the Old-Christmas recess ended Jan. 6 and students once again stepped back into the routine of studying, extracurriculars, and college living. First semester ended with a flourish of term papers, exams, and final assignments completed.

Reading Days—For a period of three days prior to semester exams, classes were dismissed at Goshen College and students were given time to finish semester assignments and begin preparing for exams. During this time, Jan. 14-16, registration of returning students also took place.

Semester Examinations—Jan. 17 marked the beginning of nearly a week of testing and written reviews for students. During this time, new students took entrance tests and registered for second semester.

Beginning of the New—Along with the beginning of the new year, second semester begins Jan. 26. New faces, new books, new classes, all these are significant as the new semester begins.

Vesper Service—In a Sunday afternoon vesper service Bryant George, a Presbyterian minister from Chicago, gave a talk en-

titled "Race Relations in the U.S.A. and Asian Interest."

Mr. George has spent several years abroad in Pakistan, Italy, Germany, and China. One of his largest assignments abroad was that of serving as secretary of the Asian Student Christian Movement for two years in Hong Kong. He also participated in a work camp in Italy.

Lecture-Music Series—On Jan. 8, David Schoenbrun, well-known CBS news correspondent who is located in Paris, presented a lecture, "America as Others See Us." Through his lecture a clearer understanding of the French people and how they feel about America was gained.

Voice Recital—Harold Blosser, Wellman, Iowa, will present a voice recital on Thursday evening, Jan. 22. Harold is a senior this year and is majoring in secondary education and music.

Other events included in the January schedule are the Freshman Women's Speech Contest, Midwinter Social, Nonconformity Week, and a Peace Society meeting.



There is human freedom to accept or reject the Word of God.—Harold E. Bauman.

## Education for Apostleship

Excerpts from inaugural address of  
ERLAND WALTNER, president,  
Mennonite Biblical Seminary

When we speak of apostleship we do not intend to suggest a contrast with discipleship. Apostleship includes discipleship. In the Biblical sequence, some of those who were first disciples of our Lord were later called into apostleship, but they never ceased being disciples. If the essence of Christian discipleship is the obedient dedication of the whole of life under the lordship of Jesus Christ, then apostleship is the acceptance of the further responsibility which Christ places on the shoulders of those whom He calls into special ministry of proclamation and service. While the disciple is in essence the obedient learner, the apostle is in essence the obedient messenger.

To conceive of the Christian ministry in terms of apostleship is to recognize the impelling significance of the Great Commission, the urgency of church evangelism, and the imperative of a Christian witness in society. It is to see discipleship in terms of a responsible relationship to the world, to know that Christ's "Go ye into all the world" is as crucial as His "Come ye after me." It is to acknowledge that while Christians are not of the world even while they are in the world, they are sent forth into the world even as Christ was sent into the world.

Education for apostleship takes place in a context which involves certain bipolarities which need to be recognized. If we let go of either one at the expense of the other, we suffer serious loss. To cling to both is at once most difficult and yet imperative.

#### Freedom and Commitment

Education which is true to the Christian understanding of man as made in the image of God can operate only in a setting which assumes and assures a basic freedom. There must be freedom of inquiry, an honest search for truth, and the right to share convictions even when these may deviate from the accepted norms.

On the other hand, the seminary as an arm of the confessing church of Jesus Christ is also characterized by commitment. In the Christian perspective, true freedom is realized only in the context of a great commitment. "If ye continue in my word," said Jesus, "then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

... If the Son therefore shall make you free, ye shall be free indeed" (John 8:31, 32, 36). In Christian faith the important truth is the acknowledgment of Him who said, "I am the way, the truth, and the

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## PEACE AND WAR

### The Bridge Is Love

By MELVIN GINGERICH

"The Bridge Is Love" is the title of a fascinating travel story recently published in English in the United States. When first published in Germany in 1956, it caused a sensation, and by now it has gone through six editions in that country. Recently it has been translated for Dutch, French, and Scandinavian readers.

The author, Hans de Boer, is a young German writer and businessman, whose firm sent him to South Africa on a business assignment. During his lengthy stay in Africa, he studied the government's racial policy of *Apartheid*. The publishers explain what followed: "What he saw and heard in South Africa shocked him, and he determined to travel at his own expense to as many lands as possible where the race problem has become crucial with the decline of colonialism, the rising of nationalism, and the mounting tension between Christianity and the major religions. This trip was to last four years."

His journey led him through South Africa, into the Mau Mau territory, to India, Burma, Malaya, Singapore, Hong Kong, Communist China, Japan, Korea, Australia, and the United States. As a committed disciple of Christ, in each country he tried to discover how the church is facing her task. De Boer states, "My constant concern in writing this book has been the question what it means to be a Christian today. For as I wrote and thought I let myself be guided not by any particular 'theological system,' but by the message of the New Testament. . . . My report touches on those problems which unfortunately the Press often passes over in silence and which get little notice even in the religious papers. . . . I believe my generation will live to see Asia and Africa presenting us with a bill for the wrongs we have done them. . . . Nor should we place our hopes on the East or the West. Our hope is in Jesus Christ alone."

Martin Niemöller in his Foreword declares, "The book deals most realistically with many problems of this generation, and indeed of the next generation as well. The author puts clearly before the reader the problems which, for God and humanity's sake, must be tackled and a solution found."

Sir Kenneth Grubb names the three major problems to which Niemöller refers in the following quotation summarizing the book. "Mr. de Boer's fascinating travel diary raises three crucial

questions. What is the Christian attitude to race and color discrimination? What is the responsibility of the wealthier nations toward the poorer? What must Christians think of nuclear war and what must they do about it? These questions forced themselves on him not as theories, but as he faced and lived with men in South Africa, India, Japan, Australia, and elsewhere."

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When you stop pedaling you  
had better get off the bicycle.  
—Orvin Hooley.

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The reviewer's experience in the Orient during 1955-57 substantiates de Boer's observations and conclusions. It is my conviction that unless the church has a positive, satisfying answer against war and racial discrimination and in favor of sharing our rich resources with the underdeveloped countries of the world, our future missionary endeavor in the Orient will be largely fruitless and the ideological battle for the allegiance of the minds of men will be lost to anti-Christian forces. Any missionary strategy worthy of the name "Christian" must face realistically these basic concerns of that part of our world where most of humanity lives.

It is also my conviction that the Historic Peace Churches have an unusual opportunity to present Christ as the Prince of Peace among the people of the Orient who fear and hate war and who are anxious to hear anyone who shares these concerns with them. When Mr. de Boer interviewed Nehru, the leader of India, concerning missions in India, Nehru made it clear that although he respected the work of the missions, "we don't value them all equally." De Boer then asked, "Which are the ones you value?" De Boer reports, "Without stopping to think Nehru named the Menonites, the Quakers, and the Church of the Brethren," and the author then tries to explain Nehru's response in this paragraph: "I knew that the missionaries of these three denominations try to put themselves completely on a level with the Indians, that they know no racial prejudice, and that some of them even live in the huts and dwellings of the native inhabitants and eat and sleep with them. I knew that although they build mission stations outside the Indian settlements in the European quarters of the towns, they did not drive around in American luxury cars, and, above all, that they had never been concerned in any way with political activities in a

foreign country. They had only one desire: to preach Christ and live according to His Word. I also remembered that these three churches had been called the 'Historic Peace Churches.'"

The reader is impressed with the sensitive Christian conscience of the author, particularly in the area of the white man's mistreatment of persons of color. Repeatedly the author relates incidents in which white Christians treated dark-skinned people with contempt. He is deeply grieved by what he witnessed and feels, as is this reviewer, that nothing plays into the hands of the communists any more quickly than do segregation and discrimination practices enforced by white men against the colored races. De Boer's philosophy on race relations is well summarized in these words from his pen: "I have learned that one's true homeland is anywhere where two Christians join hands, be these Christians white or black in the color of their skin. The bonds of a common faith seem to me to be stronger than prejudices of race and color. Whenever I have met Christians with an insufficient understanding of their brothers of another race, the explanation has always been for me that they were in the last resort not taking their Christianity seriously. A final solution of all the race problems will never be achieved on the basis of political agreements, but only by carrying out Christ's commands."

One can understand why a book such as this should have aroused much criticism in Europe, for it shows that much which passed for Christianity in Africa or Asia was far removed from New Testament Christianity. It is not surprising that for many Orientals Christianity is the religion of violence. One India missionary explained it to Mr. de Boer in these words: "Things get to the point where the Indian says, 'Christianity is the white man's violent private religion.' And they explain further, 'With violence you seized possession of our country and you exercised violence as long as you were in it. Your missionaries have preached love, but it wasn't applied to your relationship with us. In Europe Christians fight each other, Catholics against Catholics, Protestants against Protestants. World Christianity today relies on violence as it did centuries ago. And therefore the Christians in Europe live, so we think, largely without Christ. What are we to reply?'"

So this book is also a ringing declaration against war. In page after page the author's own pacifist convictions stand out, as they do on page 207:

"As Christians what are we to say when we find, in the articles published actually during the war (in Berlin, 1941) under the title, *War as a Spiritual Activity*, by a distinguished representative of

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## FAMILY CIRCLE

### Just for Today

Where do you go today for spiritual encouragement? Or don't you feel the need? Is your own interpretation of the many Bible promises sufficient and your own prayer fellowship adequate within "thy closet"? It could be. The writer just now had a caller, one whom we have always admired for her aptness, her accomplishments, her efficiency, and, shall we say, her self-sufficiency. How little we know about the hurts and griefs and needs hidden under a pleasant exterior—calm and apparently sure—but how we do need each other! The voicing of her own burden gave to me an encouragement so much needed just now in my own life. May we suggest two places to go in addition to your regular sources of spiritual strength?

#### *The Small Prayer Group.*

One thing she suggests as a solace for her needs is this rather new venture within our fellowship (approved by our pastor)—these small prayer groups or cells, where a few congenial souls with like problems and needs gather to pour out their souls in communion to and with the Most High. Need? Surely not everyone has needs—but they do. May there be more and more of these concentrated prayer groups adding to the spiritual strength of our congregation, where we are inclined to think everything is too large and too general. Prayer has been described as the greatest "force, but the least used force in the world."

#### *Spend a Day with a Good Friend (Older in Experience).*

Go prepared not only to receive but also to give companionship and yet learn lessons the years have taught them. It has been my privilege as a newcomer to this large church community to find an older friend, an octogenarian at that, who gives me at least one day each year and we enjoy together a meandering ride over little-traveled country roads. This year it was a sunny October day in which, in addition to meeting more of her old friends, visiting sick folks, listening to her homespun philosophy, we included an old-fashioned country sale (with a coffee grinder!), attended a dinner there served by the MYF, and then enjoyed for a time a grand display of autumnal beauty. We stopped by the roadside and gathered floor bouquets of gold, russet, bronze, red, and green leaves and oh-ed and ah-ed as our trusty old car chugged over many a hill, revealing a new and harmonious symphony of autumn's glory.

Out of this fellowship we can outline some "musts" for our own edification in looking forward to a well-rounded-out old age.

#### *Have a Hobby.*

This friend has several. She lost count long ago of the quilt and comforter tops she has pieced for the sewing circle. She pieced another one last week. New patterns and new color combinations intrigue her. She buys huge 1200-yard spools of white sewing thread over at Middlebury. Moreover, she is a great reader and gave a book review at her family reunion last year.

#### *Face the Facts.*

There is no frustration. When facing a major operation last summer, she announced it casually and said with a brave smile, "Either way is all right; I am ready to meet whatever comes."

#### *Have a Friend.*

And she has many, but she, too, needs occasionally a friend to confide in and look to for reassurance and agreement.

#### *Have a Philosophy.*

And this is sure—to believe that Right will ultimately triumph—to believe that the Bible means just what it says—and to look beyond the Sunset into the glorious Dawn—this is the surety of the Twilight.

How old is old? Bible promises are often repeated that long years are a reward to righteous living. "One is never old until regrets take the place of dreams."—*The Parish Messenger.*

## Christ and the Cradle

BY EILEEN M. HASSE

"And cookies. Amen." It was the ending of the toddler's prayer. Jumping into his bed he was happy, confident, and knew nothing of the tensions that tug at many adults. He had thanked God thoroughly, asked His blessing on everyone, dumped his little wants into His great lap, and was ready for sleep.

This is an example of Christian attitudes that many try to recapture as they become adults. These Christian attitudes are the aim of parents everywhere. Some will reach their goal. Others will wait too long. Christianity begins in the cradle.

"And what does God do the rest of the week," a small child asked as he drove away from church with his parents.

Like a slap on the face the mother realized that Sunday was his only association with God. That was the beginning

of family devotions and a richer spiritual life for the whole family.

Even in the cradle a small child becomes aware of the spiritual status of his parents. It is here that he will begin to imitate. Before he can utter a sound, the small child can sense attitudes by tone of voice and other physical aspects of the place around him.

It is important to use a pleasing tone of voice, a reverent but happy voice, if parents are going to establish healthy Christian attitudes in the small child.

"My child is so fretful," a young mother said. "I simply cannot bring him to church. He annoys me."

But the mother didn't think for a moment, "What if the child could speak?"

That same child would perhaps say, "I cannot sit in church. My mother annoys me. My clothing is uncomfortable. She is constantly fussing over me. She is cross and unhappy in her preparation for church."

A placid attitude helps the small child to feel, "There is nothing to be disturbed about. My parents are content. I, too, am content."

A child's personality is being formed with the first voice he hears, the first face he sees, and the sensations he feels as he becomes aware of being. A mother and father can make that personality wholesome and a credit to the family, the church, and the country. They can warp the little personality and confuse it so that it becomes insecure, unsure of Christianity.

A mother's and father's mental attitudes toward the new responsibility of another child are important. Healthy mental attitudes will naturally bring pleasant associations with the child. Then when the small child is ready to learn his own little table prayer or bedtime prayer, he will be ready.

Hearing parents pray and read and sing hymns builds beautiful memories for the child. It sets a good example of how a Christian acts. He will carry this pattern for living with him through school and into his own home to nurture the new generation to come.

Religious picture books set the small child off on the right foot. His reading habits later will be affected by his very first books. Christianity begins in the cradle. Once established in childhood those teachings will remain. Early instruction combined with love and parental prayers paves the way to confident living.

Loganville, Wis.

#### EXPRESSIONS OF APPRECIATION

We wish to thank friends and relatives who remembered us in prayer, and with cards, gifts, and visits while in the hospital and at home while recovering from a hand injury. May God richly bless you.—Aaron A. Snader, East Earl, Pa.





# TO BE NEAR TO GOD

Sunday, January 25

"Christ in you. . . So walk ye in him." Meditate on Col. 1:27; 2:6, 7.

A Christian is not obliged to try to prove that Christ lives in him. Indeed, here Paul calls this fact a "mystery."

He merely (?) says, "As ye have . . . received Christ Jesus the Lord, so walk ye in him: rooted . . . built up . . . stablished in the faith . . . with thanksgiving."

Do people question our theology when we say He lives in us, because we live as though He were dead? Is our difficulty due to a failure to walk in Him? Do we steadfastly "give thanks" via personal and public testimony of blessings His presence brings to our lives?

Expression of thanks creates a thankful heart.

Monday, January 26

"Beware. . . Meditate on Col. 2:8; 3:11; II Cor. 11:2.

A Christian is Christ's man. A Christian is a person, indwelt by Christ's Spirit, who moves and speaks at His bid and call.

Satan will bring even good things to the fore in our thinking if he can push the Lord Jesus into second place—somewhere along the line.

He is our Saviour; our peace, our love, our patience. He is our hope of heaven. Nothing dare occupy our thinking so much that a simple and childlike faith in Him and His presence is dulled, or even destroyed.

Tuesday, January 27

"Buried . . . by baptism." Meditate on Col. 1:12, 13, Rom. 6:4, 8.

The Mennonite church which I attended as a child often had, and still has, two groups of applicants for baptism: those who choose to be baptized in a stream, and those who prefer indoor baptism. This same choice of mode is given to applicants at the church where I now have my membership.

One purpose of baptism is that a believer wishes to publicly declare that he died with Christ to sin, and that he has risen with Christ to a new life. These words take on a very real meaning when a believer walks down into the water and is baptized on his knees there.

Perhaps I can't explain to you the reality of the vow as one actually arises and walks immediately after hearing the words, "Like as Christ was raised up from the dead . . . even so we also should walk in newness of life."

However, regardless of this difference in mode, it is good for us to ask ourselves, "Have I consistently reckoned myself dead to sin? Do I walk in newness of life, i.e., do I appropriate the new life of Christ as my life moment by moment? Do I live up to this part of my baptismal vow?"

Wednesday, January 28

"Seek those things which are above. . . Set your affection on things above." Meditate on Col. 3:1, 2, 17, 22.

"I used to fret because we don't have a nice modern house," my Lutheran neighbor told me the other day. "Then I thought,

Why should I want a fine home? I can't take fine furniture to heaven with me. And, furthermore, my money ought to go to help people who have much less than I do."

"Yes, I know," I replied. Our homes are two of the older houses in our neighborhood. Many very lovely and almost extravagant houses have been built in recent years. I recalled some of these as I said, "Sometimes it seems that people are trying to build their heaven on earth. Perhaps it is the only heaven some of them will ever know."

Bro. Arthur Cash was guest speaker at our church recently. In one sermon he said, "I'm not saying that a fine home or a big car is wrong. But be sure the Lord approves that for you before you get it!"

"For where your treasure is, there will your heart be also" (Matt. 6:21).

Thursday, January 29

"Christ, who is our life." Meditate on Col. 3:4; 2:10; John 15:1-8.

Let us begin this meditation by a brief review of Jesus' teaching on the vine and branches.

A branch is completely helpless and useless without a vine. Even if a branch is healthily attached to a vine, it remains totally helpless and dependent, because all its life comes from the vine.

A branch does not receive life and food from the vine in order to nourish and preserve itself. The only purpose of the branch is to bear fruit. The only purpose of the vine is to pour strength and nourishment through the branch to the fruit.

A believer, the branch, will become like a stagnant pool when he seeks food from the Vine, Christ, merely to nourish himself.

We, the branches, are not meant to be pools, but channels to potential fruit around us. "Without me ye can do nothing," says Jesus. Here in Colossians, Paul says, "Christ . . . is our life," and "Ye are complete in him."

One of God's saints said it this way: "Every virtue we possess is His alone."

(Continued on page 66)

## Jesus Questioned About Tribute

Sunday School Lesson for February 1

(Luke 20:19-26)

See with your pupils that in this lesson and the two that follow three questions are presented to Jesus. Since Jesus is all wise and since He is preaching the righteousness of His Kingdom, we shall see our Lord's wisdom and also learn more about the way of righteousness.

We are now in the last week of Christ's life as a man. The Jewish religious leaders are determined to entrap Jesus and get a charge against Him. Why do professors of faith in God hate, yet, even desire to murder, the Son of God?

No doubt the sinlessness of Jesus was the hardest rebuke for the Pharisees to take. They knew their own rottenness. Our own sins do affect our relation to those who are pure. His enemies resented greatly all Jesus' implications that He was the Messiah. Lately Jesus had been exposing the sins of the Pharisees and scribes. He had cleansed the temple where the Jewish rulers held sway. He had spoken parables against them which they couldn't misinterpret. Under this exposure they were smarting indeed.

Why didn't they kill Jesus outright? They feared the people might turn against them. The truths Jesus lived and spoke were attracting too great a following. Their studied aim was to entangle and entrap Him.

Together the Pharisees and Herodians planned a trap which was sure to function, they thought. What was the question they asked? How did they hope to get a charge against Him out of this question? What if Jesus answered "No"? What if He said "Yes"? There was a crowd of people around Jesus. No doubt some Roman soldiers and many Jewish citizens. Whichever answer Jesus gave He would get into trouble.

Why did the sent spies feign such lies as they tried to lay the trap? Didn't they believe Jesus knew their hearts and the truth? Perhaps they spoke this for the benefit of those in the crowd who believed that Jesus was the teacher of God's way.

What wisdom in Jesus' reply! Any love? The spies "marvelled" at Jesus' answer and I suppose at the way He could see through them and laid open their plot. He found an easy way out although the Pharisees and Sadducees had thought it was impossible.

What did the Pharisees and all who heard (and we today) learn from this answer of Jesus? These Jewish leaders carried in their pockets Roman coins which were a symbol of Roman power. With these coins they paid their poll tax. Jesus meant that this tax was among the things of Caesar. The fact that they used the money of Rome meant that their nation belonged to the empire. But the Jews hated this Roman overlord, Caesar.

Also, Jesus said, we have an obligation to God. We are to support and respect civil authority but also recognize the sovereignty of God and give Him allegiance. Were the Pharisees obeying either part of Jesus' command? The things of God might include love, faith, obedience, worship, and submission to His direction and correction. Which allegiance is supreme?

Are Christians good citizens? He who truly believes in Jesus will "do justly," "love mercy," and "walk humbly" with God. Such a man (or woman) will be a good citizen and bless any people with whom he lives. "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Rom. 13:10).

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: An International Bible Lesson for Christian Teaching," copyrighted 1955 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.



## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

About forty-five Mennonites, many of them VS and I-W personnel, are employed at the Colorado General Hospital in Denver, Colo. Bro. Glenn Martin serves as chaplain of the hospital, under MCC sponsorship. He is assisted by Bro. Henry Benner, director of the MRSC service unit at Denver.

Bro. O. O. Miller reports from Africa that in the two Mennonite mission fields of the Belgian Congo—Congo Inland Mission and Mennonite Brethren Mission—there are about 26,000 baptized members, a number which increases about 10 per cent annually.

Only 5 per cent of Mennonite family heads in Colorado are farmers.

The Colorado Regional Ministers' Fellowship, in its quarterly meeting at La Junta, Colo., Jan. 9, 10, endorsed a proposed plan for a camping program somewhere in the area for delinquent boys from Denver. The group also favored carrying on a study in the various congregations of a proposal for the organization of a separate conference in the area. Almost all the ministers of the area were present for this meeting.

Bro. C. L. Graber is the speaker for the banquet of the First Mennonite Men's Fellowship at Berne, Ind.

Bro. Melvin Gingerich, Goshen, Ind., spoke at a dinner meeting at the Second Mennonite Church in Philadelphia on Jan. 12, and during that week to other congregations of the Eastern District General Conference Mennonite congregations.

Parish News and Views is the title of a monthly paper which will supplement the weekly church bulletin at East Holbrook, La Junta, Colo., where Bro. Clifford King is now serving as pastor.

Bro. Elmo Stoll, Odon, Ind., was ordained to the office of deacon in the Pleasant View Conservative Mennonite Church, Montgomery, Ind., on Jan. 4. Bishops in charge were Roman H. Miller, Hartsville, Ohio, and Valentine Nafziger, Milverton, Ont.

Dedication services were held on Dec. 14 at Benton, Ohio, for the new building of the Zion Conservative Church. Bro. Andrew Jantzi, Alden, N.Y., preached the sermon, continuing in a series of revival meetings. The Ohio Bible and Evangelism Institute is in progress at this church, Dec. 29 to Jan. 30. There are 42 students from five states.

Bro. D. D. Miller, Millersburg, Ohio, has recently suffered a heart attack, and is under doctor's orders to limit his activities. He is attending church but has not preached since the attack. He is hoping to make arrangements soon for the nine congregations under his charge.

Average Sunday-school attendance at Howard-Miami, Kokomo, Ind., increased from 329 in 1957 to 346 in 1958.

Bro. B. Charles Hostetter, Mennonite Hour pastor, spoke at Nampa, Idaho, on Jan. 3 on Radio Evangelism.

Sister Clara Eshleman Harms, formerly assistant in the GOSPEL HERALD office, died

in childbirth at Winnipeg, Man., on Jan. 11. Her funeral was held at Harrisonburg, Va., on Jan. 16.

Bro. Wayne S. Martin, Goodville, Pa., secretary of the Goodville Mutual Casualty Co., fell in his office on Jan. 5 and suffered a broken hip. He is making satisfactory recovery in the Ephrata Community Hospital.

Sister Lois Brenneman, Kalona, Iowa, spoke at Iowa City on Jan. 4 on her work in voluntary service in Newfoundland.

The Messenger is the name of a monthly mimeographed publication of the Prairie Street Church, Elkhart, Ind.

Bro. J. Alton Horst was installed as pastor at Fisher, Ill. The Ministerial Committee of the Illinois Conference was in charge of the service. Bro. Ivan Kauffmann preached the sermon. Bro. Harold Zehr, who has served as a supply minister for the past year at Fisher, was in charge of the installation ceremony. Bro. Horst spent two years as a relief worker in Europe. He has served as pastor in mission churches at International Falls, Minn., and Sumner, Ill.

The Read-a-Book Club is a new thing at Westover, Md. Each member must read at least one book each month and four of the books each year must be selected from the Sunday-school library.

Bro. Henry Landis showed pictures of his recent trip to African mission fields at Neffsville, Pa., on Jan. 4.

Bro. J. Ross Goodall, of the Ontario Hebrew Mission, who is now working in Jewish Evangelism in Florida, spoke to all three Scottsdale congregations on Jan. 11. Bro. Goodall's address is now 7502 Coarsely Dr., Tampa 4, Fla. Bro. and Sister Goodall have recently acquired citizenship in the United States.

The enrollment at the Ontario Mennonite Bible School is 74. Students come from Ontario, Saskatchewan, Alberta, Michigan, Indiana, Ohio, Missouri, and Pennsylvania.

Sister Evelyn Miller, wife of Bro. Nevin Miller, pastor at Detroit, Mich., following the birth of a child, suffered a physical and nervous breakdown and is being treated in the Wayne County General Hospital.

Seventh annual school for ministers, Goshen College Biblical Seminary, Feb. 3-20. Class instruction by J. L. Burkholder, Milton Brackbill, Howard Charles, John Howard Yoder, Harold S. Bender, Harold Bauman, and Paul M. Miller. J. D. Graber will give his Conrad Grebel lectures on missions. Additional special lectures by Myron Augsburgburger, Boyd Nelson, S. C. Yoder, Nelson Kauffman, Paul Mininger, J. C. Wenger, J. H. Yoder, Paul M. Miller, and Atlee Beechey. School in session Tuesday through Friday. Tuition free. Board \$1.00 per day and room \$3.00 per week. Write to Paul M. Miller, Director, concerning your plan to come, stating whether you wish him to arrange a room for you.

The Robert Steider family of the Sunny-side Church, Conneaut Lake, Pa., had the misfortune to lose all their personal belongings in a fire on New Year's night.

The Evangelism Committee of the Science Ridge congregation, Sterling, Ill., is putting on a local station a weekly radio program produced by Eugenia Price, popular religious author.

The burning of a \$1,000 note in a meeting of the Board of Trustees of the Hesston, Kans., Mennonite Church symbolized the completed payment of the new church building there. Assisting in the celebration were 280 persons, who partook of a turkey feed, half of which was supplied by Bro. Harry Weaver, who has served as chairman of the building committee.

Rurban Sociology is one of the courses being offered in night classes by Hesston College. The teacher is Bro. Calvin Redekop. The word "Rurban," a blend of rural and urban, symbolizes the blend in rural and urban life in suburban America.

Bro. Carl Kreider, Goshen, Ind., spoke on Jan. 4 at the Shore Church, Shipshewana, Ind., concerning the Christian Church in Japan.

Bro. Melvin Gingerich, Goshen, Ind., on Jan. 7 spoke at the Bluffton College Chapel and to the student Christian Association there.

Bro. Roy Umble, Goshen, Ind., was the speaker for Guest Night of the Women's Missionary Meeting at Nappanee, Ind., on Jan. 19.

Bro. Richard Moyer, Crenshaw, Pa., was guest speaker at Oxford, N.J., on Dec. 28. On Jan. 11 Bro. Charles Hoeflich, of the Blooming Glen congregation, spoke to businessmen and farmers of the Oxford community.

The Bethel Church, Gettysburg, Pa., is using some Moody Bible Institute filmstrips and "The Christian Nurture of Children," by Alta Mae Erb, in a Christian Service training course on the topic, "Know Your Child." Bro. Grant Herr, Spring Grove, Pa., is leading part of the discussions.

Mennonite congregations of Kansas City held a union song service at 40th and Rainbow, the evening of Jan. 11.

(Continued on page 68)

## Calendar

Annual Winter Bible School, Fairview, Mich., Jan. 5 to Feb. 13. Ministers' Course, Feb. 2-13.  
Maple Grove Winter Bible School, Annapolis, Pa., Jan. 15-30, 1959.  
Winter Bible School, Totaled, Alta., Jan. 20 to Feb. 27.  
Ministers' Week, E.M.C., Harrisonburg, Va., Jan. 25-30.  
School for Ministers, Goshen Biblical Seminary, Feb. 3-20.  
Ministers' Week, Hesston College, Hesston, Kans., Feb. 3-6.  
Annual Mennonite Disaster Service Conference, Hampton Hotel, Chicago, Ill., Feb. 12-15.  
World Day of Prayer, February 13.  
Mennonite Publication Board meeting, Nappanee, Ind., March 13-15.  
Spring meeting, Commission for Christian Education, Scottsdale, Pa., April 10, 11.  
Annual meeting, Illinois Mission Board, Highway Village, East Peoria, Ill., April 17, 18.  
Annual Mission Board meeting, South Central Conference, Cherokee, Colo., April 17-19.  
Annual meeting, Ohio Mission Board, Elida, Ohio, April 17-19.  
Annual meeting Mennonite Board of Missions and Charities, Hesston, Kans., June 8-14.  
Biennial meeting of Mennonite General Conference, Goshen, Ind., Aug. 25-27.  
Annual church-wide meeting, Orrville, Ohio, High School, Aug. 28-30.  
Annual meeting, Mennonite Board of Education, Hesston, Kans., Oct. 21-24.

# Missions



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## News Notes

The Bihar, India, Mennonite Church sent two Indian representatives to the Fiftieth Anniversary celebration of the organization of a church conference at Dhamtari, M.P., India, paying expenses involved from church funds. Bihar missionaries attending the Dhamtari celebration included Milton, Esther, and Myra Jean Vogt; Paul and Esther Kniss; and Allen, Elsie, and Sylvia Ann Shirk.

Bro. Ricardo Oliveria, a student at the Bragado, Argentina, Bible School during the past year, has moved to America, Argentina, to take charge of the building of the new church there. Construction is well under way and present plans call for the completion of the building in six months.

One of the large front windows has been broken out of the building used by the Puerto Rican Fellowship in Brooklyn, N.Y. After boarding it up temporarily the local workers write: "This is an added incentive to continue our search and prayers for a new place of worship." Will you join them in their petition?

Bro. John Paul, an Indian evangelist from Ranchi, Bihar, has been called to hold a series of meetings for the workers and their wives of the Bihar Mennonite Mission, to teach and give counsel regarding self-support for the workers. Pray that the workers may feel the need for self-support and that some workable method may be found.

Eight members were added to the church at America, Argentina, on Dec. 8: seven by baptism and one upon confession of faith after an absence of ten years. The congregation also observed communion.

Sister Lucy Lopez, secretary of the Puerto Rican Fellowship in Brooklyn, N.Y., has been unable to attend services because of illness. Pray for her recovery and for the conversion of her husband, who opposes her Christian witness.

The Older Adult Fellowship of Northern Indiana sent a box of Christmas gifts to the Rehoboth Mennonite Church, St. Anne, Ill., which were distributed the day before Christmas. Bro. Mark Lehman, the local pastor, suggests that another project would be to make scrapbooks from the wealth of pictures, poems, and short inspirational articles that flood many homes of our older members.

Five adults were recently added to the church at Chitpaur, Bihar, India, in an impressive service.

After 15 years, the Gospel has again been heard at Fortin Olavaria, Argentina, a town near the Mennonite church at America. The America church is sponsoring this work by sending workers and financial assistance. Meetings conducted by a Gospel team from the Bragado Bible School recently have been a great help to the work. Several families are faithful in attending services, including the town mayor.

The licensing service for Bro. Sylvester Zapata, which had earlier been postponed because of weather conditions, was scheduled to be held at Alice, Texas, on Sunday afternoon, Jan. 4.

Four persons were received into fellowship at the Calvary Mennonite Church, Mathis, Texas, on Jan. 4 by water baptism.

Bro. Fred Meyer, Mt. Home, Ark., spoke at the Bethel Mennonite Community Church, Chicago, Ill., on Sunday evening, Dec. 28.

Bro. Curtis Burrell of the Bethesda Mennonite Church, St. Louis, Mo., is attending the Ontario Mennonite Bible School, Kitchener, Ont., for three months. He went to Ontario at the beginning of January with the Clayton Martins, who had been assisting with repair work on the mission building in St. Louis.

A young girl in America, Argentina, who was considering entering a convent, recently came to the evangelical pastor, Bro. Floyd Sieber, for counsel on the matter.

Bro. John H. Mosemann, Goshen, Ind., president of the General Mission Board, is scheduled to speak at the North Goshen Church on Sunday evening, Feb. 1.

The Tilman Martins, Montreal-Nord, Quebec, plan to distribute in their immediate neighborhood 2,000 copies of *Five Minuit*, a paper featuring several articles directed toward French Catholics and announcing their weekly services and the radio broadcast. The Harold Reesors will distribute a similar number in Joliet with appropriate announcements regarding their services.

The Chicago Area Mennonite Ministers' Association met at the Englewood Mennonite Church, Chicago, Ill., on Monday afternoon, Jan. 12, and then went to the South-town YMCA for a fellowship dinner. The Association is inviting the Illinois Mennonite ministers to an evangelism workshop in Chicago on March 2, 3.

The brethren Ira J. Buckwalter and Donald Lauver were scheduled to leave New York for Africa via Pan American Jet on Sunday, Jan. 11, at 7:00 p.m. They met Orie O. Miller at Nairobi, Tanganyika, on Tuesday, Jan. 13, and proceeded from there to visit Eastern Board missions in Tanganyika, Ethiopia, and Somalia. They will include a fraternal visit to the Tanganyika Mission and Church in light of the observance of the twenty-fifth anniversary of the Tanganyika Mission.

Bro. Martin Goodall, Toronto, Ont., recently made contact with a European Jewish family involved in a financial crisis and has been able to give a continued testimony to them. Pray for this family.

Four men who accepted Christ at the Hope Rescue Mission, South Bend, Ind., are enrolled in a Home Bible Studies course and are showing good progress. Another man has completed both courses: "God's Great Salvation" and "The Sermon on the Mount."

## Your Treasurer Reports

Contributions given during Missions Week are now being received at Elkhart. The reports received so far are very gratifying and show a marked increase over last year's giving. As of Jan. 12, 1959, total receipts at Elkhart have amounted to \$157,357.98. At this same time last year total funds received amounted to \$92,323.02. Two years ago this figure was \$102,117.27. Therefore, it now appears that contributions this year will be substantially higher than for the past two years.

We are most grateful for this fine response and support of the mission program. The above contributions, plus other year-end giving, are reducing the accumulated deficit rapidly and it is hoped that by the end of the fiscal year, March 31, we can see our way to meet all operating costs. May we urge your continued financial and prayer support.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

A deputation team from Hope Rescue Mission, South Bend, Ind., was scheduled to give programs in the following Mennonite churches on the northern peninsula of Michigan, Jan. 16-18: Soo Hill, Cedar Grove, Grand Marais, and Germfask.

Bro. John M. Snyder, prison worker, reports that Chaplain Pollard of Michigan State Prison, Jackson, Mich., has invited the Mennonites to send 50 books for distribution through 12 prison camps. Persons having good books of Christian fiction and Christian doctrine should send them to the Home Missions Literature Program, 1711 Prairie St., Elkhart, Ind.

At the January bimonthly meeting of the Eastern Mission Board, a budget of \$670,000.00 for 1959 was approved. This is \$40,000.00 higher than 1958. Contributions to the Eastern Board program during December were very gratifying and it was possible to close the year with a substantial balance. However, the balances lost during 1957 were not completely recovered.

The 48-page booklet, "Ye Are God's Building," which has been issued in observance of the twenty-fifth anniversary of the Tanganyika Mission, will go on sale in the bookstores about Feb. 1. This booklet was written by Sister Catharine Leatherman, who with her husband and family has served three terms on the Tanganyika field. It includes pictures which illustrate the story of the early days of the Tanganyika Mission as well as its development to the present time.

(Continued on page 68)



# "Lonely and Sorrowful, Yet Not Alone"

By SUMIKO AIKAWA-SAN

as told to Emma Richards

It was early morning of Aug. 26, 1958. Dawn had come with a cool, dreary rain. Joe and Emma Richards, our pastor and wife, had gone to Obihiro to attend a mission meeting and left my friend, Arik-san, and me with the children. At five o'clock in the morning the doorbell rang and woke us with a start. I went to the door, and there was my brother. His face showed alarm.

"Please call the doctor quickly. Our father is very ill," he said.

I quickly called the doctor and then ran to my home, which is not far from the Richards' home. My mother was weeping, and one look at my father's face told me that he was dead. Soon the doctor arrived, but too late. My 50-year-old father had died suddenly of cerebral hemorrhage.

My family is Buddhist. I am the only Christian in our family. This was my first experience with death as a Christian. I felt uncertain. News of my father's death spread through the community, and soon the community people were helping in the funeral preparations. The priest was immediately summoned, and after the body was washed and dressed, the priest arrived to read Buddhist scriptures beside the body. Cremation is the custom in Japan, but 24 hours after the death of a person, not immediately.

The first evening there was a service in our home; prayers were chanted by the priest accompanied by the sound of bells, gongs, and moku-gyo (blocks of wood hit with a mallet). Friends read tributes to my father, praised him, and prayed for a safe departure of his soul to the other world. I felt so alone.

I took no part in this first service, which was a surprise and shock to all my family and community. I know that this experience is only a very small part of my life, but it was great enough that I shall never forget it. That evening I had an opportunity to tell the people about the Christian faith. I, too, was in sorrow, for my father was dead; but I could not take part in this service for his spirit. That day I was greatly blessed by the fellowship of other Christians. My pastor returned from Obihiro and immediately came to my home, and other Christians came. Then I felt less lonely. I felt uplifted as I prayed with them and we glorified God together.

The next day elaborate preparations were made for the funeral. My father's body was placed in the large room of our new home, banked by many flowers and offerings to his spirit. Incense burned and candles were lighted. That day my mother came to me while I was alone in my bedroom and begged me to burn incense just once before my father. I was very sad and lonely. I

could not respect my father in this way. Mother felt that to burn incense only once would not hurt my faith. The more incense burned and the more elaborate the funeral, the better the future life assured to my father, she reasoned. I was sad, because after being a Christian for four years my mother knew so little about my faith. I had failed to witness to my family as I should have.

The hour for the funeral arrived. I did not wear the Buddhist mourning clothes, as did all the other members of my family. One by one the names of the family and friends were read off; then those people one by one went before the altar and burned incense. When my turn came, I remained seated. Again I felt alone and like an outcast among them. I was so different. Soon the name of my pastor was read, because he lived in the immediate community. He went forward, not to the altar, but faced the people and

prayed. This represented to me that I was not alone! Christian fellowship is wonderful. This funeral experience was the most difficult, but in it I felt God gave me a chance to show others that Christians worship only one God.

My father was dead, and I knew that our paths would never cross again. I knew that this would be the last time I would ever see him. Our future states will be different, for to my knowledge he did not believe in Jesus Christ. In order to pay some respect to him, I participated with my family in placing flowers around my father's head, for this is also done in Christian funerals, and this act has no religious significance that we know. My father was not a Christian. God is just; thus the destiny of my father weighed heavily on my heart. I felt that there was nothing more that I could do but to trust God, who controls all. I rest in His infinite care and wisdom. His power is great. His love is never failing. Just when I felt most discouraged, some Christian friends, Joe Brunk, then visiting Hombetsu, and my pastor, appeared to assure me that I was not alone. I praise His name!

Hombetsu, Japan.

## Bible Contests Engage Youth

By ALICE KEHL

The following statistics show the standings of the Puerto Rico Youth Fellowships after the Dec. 6 meets:

Youth Fellowship	Contests	Contests Won	Score
Rabanal	4	4	1000
Coamo	4	3	750
Pulgillas	2	1	500
Guayate	4	2	500
La Plata	4	2	500

Two more contests were held before the semifinals—Pulgillas with Cayey, Dec. 13, and Palo Hincado in Pulgillas, Dec. 20. Upon noting the final standing after these two contests the Youth Fellowship in second place was scheduled to compete with the Youth Fellowship in third place on Dec. 27 in the semifinals. The winning team of the semifinals met Rabanal on Jan. 3 at the third



Bible contest in action. Coamo youth group at the left and Rabanal youth group at right. Adgelia Ortiz, Rabanal, is answering a question. Rabanal is in first place, having won all contests in which they have participated.

annual meeting of the Mennonite Youth Fellowships of Puerto Rico.

Agdelia Ortiz, Rabanal, senior at the Bible Institute, had a perfect score after four contests—440 points. Amelia Rivera, Rabanal, scored 370 points, while Irma Cruz, Guavate, and José A. Santiago, La Plata, scored 350 points each. All of these young people are students at the Mennonite Bible Institute, La Plata.

La Plata, Puerto Rico.

## Literature Conference Held

"Our lives are so dependent on what we read that we can scarcely imagine existence without paper and ink, and yet millions in our world do not enjoy this privilege," declared Dr. R. E. Harlow, principal of the Emmaus Bible School, in his keynote address at the Seventh Annual ELO (Evangelical Literature Overseas) Conference, Dec. 1-4, at the Pinebrook Camp, near Stroudsburg, Pa.

Nearly 150 delegates from 67 organizations were repeatedly challenged to communicate better the message with which the church of Jesus Christ has been commissioned. Inspirational addresses, stimulating discussions, and technical how-to-do-it classes were the daily bill of fare.

Among the 32 speakers of the conference were such authorities as Kenneth Adams, General Secretary, Christian Literature Crusade; Dr. Vincent Brushwyler, General Director, Conservative Baptist Foreign Mission Society; Peter de Visser, Director of Publications, Zondervan Publishing House; Russel T. Hitt, Editor of Eternity; Dr. Robert S. Laubach, Associate Director, Laubach Literacy & Mission Fund; Dr. Eugene A. Nida, Secretary of Translations, American Bible Society; and Kenneth N. Taylor, Director, Moody Press.

One of the high points of interest came in the debate: "Resolved, That for the sake of economy, efficiency, and effectiveness missionary literature should be produced by a commercial press." The vote taken following the debate showed the majority of delegates favor commercial printing. However, the open discussion afterward indicated that there was no absolute yes or no to the question. Varying circumstances in the world call for varying decisions.

The text of messages, discussions, the debate, and the 12 subjects treated in classroom studies are being combined in a complete report that may be ordered from ELO, Box 275, Wheaton, Illinois.

"The Eighth Annual ELO Conference, scheduled for Nov. 30 through Dec. 3, 1959, will again convene at the Pinebrook Camp," announced Harold B. Street, Executive Secretary.

via Evangelical Literature Overseas, Wheaton, Ill.

## World Day of Prayer

### Women's Program

Feb. 13, 1959

Theme: "Lord, I Believe"

"For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (1 Tim. 1:12).

This constant positive assertion of faith in our Lord and His cross will keep us from the bondage of fear. The Spirit will bear witness with our spirit that we are the children of God.

Silence and Meditation: Thinking on the verses above.

### Call to Worship

Hymn: "I Know Whom I Have Believed," No. 194, Life Songs #2.

Leader: Read Psalm 16.

Response by the audience: Psalm 37:39.

### Adoration and Praise

Leader and Audience (in unison): Psalm 34:1-10.

Hymn: "I'll Praise My Maker," No. 7, Church Hymnal.

Scripture Reading: Heb. 11—a catalog of faithful believing saints of the past.

### Prayer of Thanksgiving

Thank God for our rich heritage in Christ which has been preserved through the ages. Pray for the preservation of faith in God in this present day.

Pray for our church leaders.

Pray for the leaders of our nation.

Topics (two seven-minute talks): John 6:68—

1. "Lord, to whom shall we go?"
2. "Thou hast the words of eternal life."

### Confession and Petition

Silent Meditation: "Lord, I believe; help thou mine unbelief." Let us hold our hearts open to the searchlight of His Spirit. Let us confess our doubts and fears to Him. Coming in this attitude of confession and peti-

tion, we shall hear Him say, "Be not afraid, only believe."

Pray for strength and guidance in a personal way.

Hymn: "My Faith Looks Up to Thee," No. 389, Church Hymnal.

### Intercession

Leader: Gen. 18:20-23.

Sentence prayers of intercession—

For the Christian Church and the Christian home.

For the Christian witness of each member.

For missions in the homeland.

For missions abroad.

For the district and general mission boards.

For our I-W, VS, and Pax workers.

For the spread of the Word through radio.

Hymn: "Forward Through the Ages," No. 265, Life Songs #2.

### Dedication

Leader: Gen. 22:1-14.

Hymn: "Have Thine Own Way, Lord," No. 200, Life Songs #2.

Offering: The offerings will be directed toward the distribution of the written Word through two channels: the American Bible Society and translations of summer Bible school and Sunday-school materials for our missionaries to use.

Prayer: Thanksgiving and blessing upon the distribution of the Scriptures throughout the world.

Pray for those who translate the Gospels.

Pray for the Mennonite Publishing House.

### Personal Dedication

Silent Prayer: Personal commitment to our Lord—reaffirming our faith in Him and His cross, ever seeking His place for us in a life of devoted love to God and our fellow men.

Hymn: "Take My Life, and Let It Be," No. 254, Life Songs #2.

Benediction.

## Children's Service for World Day of Prayer

Theme: "Lord, I Believe"

Materials for Room: Print the theme on a poster and hang in the front of the room. The offering will be given for the American Bible Society, and for the translation of Herald Summer Bible School and Sunday-school lessons into other languages. You will thus be helping children in countries like India. Have one of the older girls dress in an Indian sari. On the bulletin board, mount pictures of Indian natives, mission workers, children they have read about, and other interesting things concerning this mission. Place the offering plate on the table.

Call to Worship: Repeat the theme verse in unison.

Read Psalm 138:1-3.

Songs: "Living for Jesus."

"O Jesus, I Have Promised."

Explaining the Service: This is a day of prayer for Christians all over the world. God wants us to gather together in His name and pray for each other, the unsaved, for missions all over the world, and to thank and praise Him for blessings. He knows our thoughts before we express them, but He wants us to talk to Him about them. We want to help others learn about Him so that they, too, can believe.

Scripture Reading: Acts 8:26-37 (by the prayer in the sari).

Prayer Response by the children: Thanks that God's love is for all people, regardless of race or color.

1. Tell about the Ethiopian's being colored. Explain the difficulty that Ne-

groes are having to get an education. Give an example from your own community if you have other races. Prayer response by children. Help us to be kind to all.

2. Tell what we can do about it. Tell the story of the child who was afraid color or would rub off on him. Prayer response by children.

Songs: "In Christ There Is No East or West," No. 80, Junior Hymns.  
"Christ for the World We Sing," No. 81.

#### Stories of Missionaries

1. Why they go. So others may believe. Tell of a family in India. Prayer response by children for this family.
2. How the grade school children must go far away from their parents in India. Those who must come to America for high school. Tell about some you know and their experiences. Prayer response by the children for Stanley Friesen and Elva May Vogt at Heston, whose parents are in India.
3. We need to help support our missionaries. Have three children tell how they earn missionary money. Prayer response by children. We want to help others learn of Jesus so that they, too, may believe.

Songs: "We've a Story to Tell to the Nations."  
"All Hail the Power of Jesus' Name."  
"Praise Him! Praise Him!"

Offering: Talk about the mission display, and the causes you are helping.  
Dedicate the offering by a prayer of an older child.

Song: "Bless Thou the Gifts."

Benedictory Hymn: "Hear Our Prayer, O Lord."

#### Social Security

At the Mission Executives' Retreat mention was made of the problems confronting our mission boards in covering missionary personnel with social security. The main difficulty is to determine whether the undrained missionaries (mostly women) are self-employed or not. Our government in its rulings has been so erratic that it has even contradicted itself in rulings on women missionaries working under the same mission. The main problem is that the government is dealing largely in liturgical terms that are not used by our evangelical denominations, churches, and missions.

There is therefore our official notice to all interested mission organizations: Please do nothing more about your specific problem in this area until we can get a complete review from Internal Revenue. We will advise through these services, and will also advise all who have written us. If you have any pertinent information, please send it to this office.—Clyde W. Taylor. EFMA.

At 100 Western Union Building,  
1405 6th Street, N.W.,  
Washington 5, D.C.

## The Shape of Things to Come

Next year the program of Mennonite Biblical Seminary (Montevideo) will function on two campuses in different countries, Uruguay and Argentina. The entering class of new students will study in Bragado, Argentina, and all the other students will study in Montevideo.

These plans have been made in the light of the decision of the Board to move the Seminary to Buenos Aires and the decision of the Argentine Mennonite Church (Spanish-speaking) to recognize the Seminary as the training school for all their workers.

Limiting the Montevideo enrollment to second- and third-year students will make it possible to accommodate here the large number of students transferring in from the Bragado Bible Institute. It will be to the advantage of the new students from German-speaking colonies to establish residence in Argentina, the future location of the

Seminary, and to have the opportunity of perfecting their Spanish in study with Argentine young people in Bragado.

On November 3 the teachers of the Montevideo and Bragado schools met in Buenos Aires to review the curriculums and make final plans for course offerings for 1959. Teachers attending from Bragado were John Koppenhaver, Director of the Bragado Institute and Seminary, Marta Quiroga de Alvarez, Frank Byler, and Delbert Erb.

Subject to the final approval of the Board, the Seminary is now offering four courses of study, designed to meet the needs of dedicated young people of differing abilities and previous education.

The Theology curriculum (with a balanced attention to the necessary Biblical, theological, practical, and historical studies and missions) is designed to prepare ministers, teachers, and missionaries. Registration in this curriculum is limited to those who have completed their secondary school studies (or plan to complete them before their last year in Seminary) and may lead to the degree of Bachelor of Theology (three years

## Work Camps in Viet-Nam

When the International Rescue Committee left Viet-Nam in October, 1957, MCC took over the student services portion of their program and has gradually been developing a ministry to the student body. There are about 20 Christians at the University of Saigon; with this group as a nucleus, and in co-operation with the Viet-Namese church, it is hoped a Christian student program can be developed.

The first step in this direction was the organization of work camps with the em-

phasis on the unselfish giving of service for the good of others. The work camp idea was not entirely unfamiliar in Viet-Nam, the first students having participated in camps abroad as early as 1955.

In August, 1958, Harry Lefever and Carl Hurst arranged for an MCC-sponsored, two-week work camp to be held in Hue, Viet-Nam. Some 25-30 participants helped build a road through a little village and participated in a seminar on the theme, "The Role of the Student in Society." A second, smaller, but very successful camp was held in late October with a group of students who had spent the summer participating in work camps, seminars, and excursions abroad.

via MCC, Akron, Pa.



Seminar in session during work camp at Hue, Viet-Nam. At far end (l. to r.), Everett Metzler, Mennonite missionary; Harry Lefever, MCC.



of resident study plus one year of practical work) or Licentiate in Theology (four years of resident study plus one year of practical work in the churches). The requirements for these degrees are similar to those which rule in the leading seminaries of South America.

The Christian Workers' Course (requiring one year of secondary school studies before the last year of study in the Seminary) is designed to provide a general preparation for work in the church. The one-year course designed especially for laymen is open to anyone, sixteen years of age or older, who must limit himself to a short period of study.

—Dan Miller in Boletín de  
Seminario Bíblico Menonita.

## Broadcasting

### English Broadcast on Second South American Station

The Way to Life broadcast, on Jan. 4, began its second release in South America, over Radio Demerara in Georgetown, British Guiana. This 10,000-watt station will carry the program every Sunday at 6:45 a. m. Since this is a British possession, English is their main language.

The other station carrying the English broadcast is HCJB, Ecuador, pioneer missionary radio station.

### WIVV Representative Here

Miss Frances Hammond of radio station WIVV, Vieques, Puerto Rico, showed slides relating to the radio work which covers the Virgin Islands, southeast of Puerto Rico. It was interesting to note that all of the programming is done in the English language since people living on these islands are almost entirely English-speaking.

### Peachey, Martin at Radio Headquarters

Laban Peachey, of the E.M.C. faculty, and Richard Martin, Elida, Ohio, pastor, recently spoke during devotional periods to the staff at the radio headquarters.

### Scattered Spanish Listeners "Fed"

The Director of Atlantica, producer of films in Argentina, writes: "We listen to your interesting and valuable programs frequently. . . . Be assured that your attention will be appreciated much in this house where so many persons listen to your program."

From Colombia, S.A.—"May you have rich blessings from our heavenly Father for the beautiful program, Luz y Verdad, which always feeds our souls with the good news of salvation."

From Cuba: "Your program has brought innumerable blessings to my young life. Every time that I hear your program, I spend half an hour in communion with God learning something to encourage me to continue on in my Christian life and to live victoriously."

From Panama: "I find in your messages much spiritual help. I want to thank you for the blessings you have brought to my home."

via Menonite Broadcasts, Inc., Harrisonburg, Va.



Mrs. J. D. Graber, Elkhart (right), President of WMSA, and Mrs. Guy Hershberger, Goshen (center) Secretary of Home and Special Interests, were interviewed by Ella May Miller on Heart to Heart during the weeks of Jan. 19 and 26.

These interviews concerning the work of WMSA were recorded recently when Mrs. Graber and Mrs. Hershberger attended a meeting of the Heart to Heart Committee at Harrisonburg, Va.

## Sunday School Attendance Figures

The Sunday schools in Puerto Rico have been conducting a Sunday-school attendance contest since September. The following figures tell something about the results of this effort in the various congregations as of Dec. 7, 1958.

Congregation	Average attendance Jan. to Aug. 1958	Average attendance thus far in contest
Croy	45	84.1
Cuchilla	19	27
Belonia	129	172.6
Reboreal	68.7	77.3
Coamo	50.8	55.6
Coamo Arriba	33.7	35.5
Honduras	30.2	32.2
Guavate	48.38	49.3
Yacabo	35.8	35.4
La Plaza	89	88.1
Palo Hincado	54	52.3
Albionito	112	109

Pray for the Sunday-school workers in Puerto Rico that their teaching and prayer efforts may reach many souls and bring them into the kingdom of God.

via MBMC, Elkhart, Ind.

The Colonial government of Kenya has undertaken the establishment of radio stations for each of its large language groups. Having gratefully noted the support of Kenya Christians during the Mau Mau uprising, the government welcomes the airing of Gospel broadcasts. At the present time programs can be heard well within a radius of 600 miles and in four different tribal languages. In addition, broadcasters are hoping soon to inaugurate a "Bible Institute of the Air" in Kiswahili which will be beamed to the Congo and all of East Africa from the Christian station in Liberia. Pray "that every word broadcast, every song sung, every Scripture passage read, shall be empowered by the Holy Spirit to the saving of precious souls and the upbuilding of Christians throughout East Africa."

—Missionary Mandate.

## MISSIONS

# EDITORIAL

## Latin America's Challenge

The population in Latin America is increasing two and a half times faster than the rest of the world; 175 million souls today; 420 million in 20 years. The technological and social changes gripping the rest of the world are also operative in Latin-American countries. Profound changes are taking place which force the church to re-examine its methods of evangelism.

R. Kenneth Strachan, director of the Latin-American Mission, in a recent issue of Christianity Today points out that the chief energies of missionaries and national pastors in Latin America are being directed toward carrying on the existing work with limited possibilities of expansion. A concerted effort to finish the job of evangelism is lacking.

"Why do we talk so big and do so little to accomplish it?" asks Strachan. "I believe the main reason is our failure to mobilize our entire evangelical forces in constant evangelistic endeavor. We have depended too much on the foreign missionary and too much on the full-time Christian worker. By and large we have founded static churches after the pattern of the homeland. Instead of the witnessing communities founded by St. Paul (cf. I Thess. 1:6-8), we have brought into being passive congregations to be waited on and ministered to by national pastors trained in the same static tradition."

Strachan sees four major areas of need for evangelism. The unreached multitudes in the big cities constitute the first area. The growing labor and professional classes populate these cities, and Latin America now has eleven cities with more than a million population.

The smaller towns and villages constitute the second need for evangelism. Many of these have no evangelical witness. The third group is the unreached Indian tribes still found in many Latin countries.

Finally, emphasis should be placed on the growing class of professional people who are dissatisfied with the status quo and are seeking for a truth to live by. The future of the church in Latin America may very well be determined by how effectively this group is won for Christ.

Strachan feels that the answer to the problem is mobilization of the total church for evangelism. The early church found this to be a most effective method. Emphasis must be placed on the local congregation, the laity, and the Latin American, not the missionary. Full recognition must be given to necessary dependence upon the guidance of the Holy Spirit in developing new strategies.—L. C. Hartzler.



## RELIEF AND SERVICE

### Voluntary Service

St. Anne, Ill.—One of the primary concerns of the Camp Rehoboth VS unit here is that of establishing an effective outreach to the youth of the community. This matter has been a central theme in their group devotional periods. They have been using the book, *Abundant Living*, by E. Stanley Jones as a devotional guide.

Several unit members attended a meeting planned by local churches in the interest of encouraging prayer for the elimination of organized vice from the community.

Plans are under way to assist the small group at Leesville, a community a few miles south of Camp Rehoboth, in their spiritual fellowship. This growing fellowship has been a result of the inspiration of Mrs. G. Gings, a community lady. The Glenn Steffens will be giving some assistance in the work there on Sunday evenings.

New York City, N.Y.—The VS unit operated here by the Lancaster Conference enjoyed an interesting experience with a schoolteacher from Buenos Aires, Argentina. She inquired at the unit home regarding a friend to whom she wished to deliver a package. After being invited into the home she immediately inquired as to whether the unit members were missionaries. This provided opportunity to witness to her, and to provide her with literature including various tracts and a copy of the booklet, *Invitation to Faith*. They further supplied her with the name and address of the Mennonite Church in Los Angeles where she intends to spend some time before returning to Argentina.

Salunga, Pa.—New volunteers in the Lancaster Voluntary Service program include Anna Grace Martin, Denver, Pa., who began service as a nursery aide in the Children's Convalescent Hospital in Washington, D.C., on Jan. 10, and Wilbur and Romaine (Shenk) Miller, Hartsville, Ohio, who left on Jan. 1 for a two-year term of service with the Immokalee, Fla., unit.

### MRSC Meeting Report

Elkhart, Ind.—The Relief and Service Committee meeting here on Jan. 2 discussed and approved the following significant agenda items:

1. The treasurer's report which indicated that Relief and Service giving during the eight-month period between April 1, 1958, and Nov. 30, 1958, totaled \$129,132.00, or an average monthly amount of \$15,119.00 exclusive of Missions Week giving.

Other budget items during this eight-month period included:

a. MCC sendings	\$71,174.00
b. Algerian Pax	\$14,586.00
c. Voluntary service	\$44,697.00
d. I-W Services	\$13,818.00

The report also indicated that the general relief fund balance during this eight-month period has decreased from \$88,317.00 to \$72,533.00.

2. Allocation of \$9,000.00 for construction of a unit home for the Stanfield, Ariz., VS unit.

3. Establishment of a construction unit of VS-ers to assist in dormitory construction at Hesston College, Hesston, Kans.

4. Remodeling and enlarging of Portland, Oreg., unit home.

5. Establishment of special fund in view of possible opening of VS unit in Caribbean area.

6. Purchase of a station wagon for Portland, Oreg., unit.

7. Appointment of 46 people to VS assignments.

8. Continued financial support of MCC on present level.

9. Appointment of J. R. Martin, Hyattsville, Md., pastor of Woodbridge Mennonite Church, as Eastern Area I-W Services Representative on a part-time basis.

10. Purchase of a new NSBRO motion picture film, "Alternatives," for use in I-O orientation.

11. The appointment of VS Director Ray Horst and Albee Beechy, Goshen, Ind., to represent MRSC on the MYF Council.

12. The principle of partial subsidy of costs involved in Christian Nurture study to be carried on by the Commission for Christian Education in view of this subject's relevance to I-W services.

13. Meeting on April 6, 1959.

## MCC Weekly Notes

### MCC Annual Meeting to Be Held in Chicago in January

On Jan. 16 and 17 the Annual Meeting of the Mennonite Central Committee will take place in the Union Avenue Mennonite Church, 1907 South Union Avenue, Chicago.

The first day was devoted mainly to consideration and discussion of reports for the year 1958. A fellowship meal in the church basement and an inspiration service in the evening concluded the day's activities. The service featured messages by three speakers: Elmer Neufeld—The Peace Section Program for 1959, Willard Krabill, M.D.—The Challenge of Viet-Nam, C. A. DeFehr—The Challenge of Paraguay.

Most of the following day was taken up with planning for the 1959 program and considering the proposed budget. Election of new officers brought the Annual Meeting to a close.

Preliminary meetings of the I-W Coordinating Committee, Voluntary Service Advice and Control Committee, Mennonite Economic Development Associates, and Peace Section Executive Committee were held from Jan. 13 to 15.

### Relief Goods to Enter South America Duty Free

On April 4, 1957, an agreement was reached between the Paraguay and U.S.

governments on shipping relief goods to Paraguay. After more than a year of continued negotiations, MCC has now received approval from the Paraguayan government to ship up to \$50,000 worth of relief goods to Paraguay with the U.S. government paying ocean freight to Buenos Aires and the Paraguayan government admitting the goods duty free as well as paying for inland transportation.

The first piece of equipment being shipped under the new arrangements is a Ford pickup. It will go to the experimental farm in the Chaco to replace the worn-out jeep that is presently in use. The new vehicle will be a real asset to farm director Robert Unruh, Bloomfield, Mont., who spends much of his time in going to individual farmers to help them with their problems.

### Poverty-stricken Azamzeh Bedouin Tribe Needs Relief Urgently

Merlin Swartz, Au Gres, Mich., who is working with the Near East Christian Council in the East Jordan area, spent a week in December with an extremely poor Bedouin tribe in southern Jordan, distributing flour, dates, and burghol (wheat).

These people who are known as the Azamzeh Bedouins were displaced in the conflict of 1947-49 and since have been slowly filtering into Jordan. Though refugees in the true sense of the word, they are not included in United Nations' ration lists and are living in conditions of abject poverty in southern Jordan. The tribe totals between eight and nine thousand persons, with well over a thousand families.

The UN conducted one food distribution among them in 1955, in co-operation with Church World Service, Mennonite Central Committee, and the Lutheran World Federation, but apparently they have received no further assistance by way of food until the NECC distribution in December.

Commenting on the situation as he found it, Bro. Swartz writes: "I have often imagined what it would be like to see people living on the verge of starvation, but I never imagined their misery could be half so appalling. I will never forget the distribution which took place. Some of the Bedouins were so hungry when they received the flour that they immediately built a fire and made bread. Many of them hadn't eaten for several days. Most of them hadn't enjoyed a full meal for months."

Many families of this tribe no longer have tents and are forced to seek shelter in caves and bushes. Exposure and malnutrition bring on disease, so that at least 50 per cent of the tribe are in need of medical treatment of some kind. Malaria and t.b. seem to be the most common.

The condition of these people has been deteriorating steadily and the urgency of their need will increase until a solution is found to the problem underlying their plight.

Bro. Swartz states that another food distribution is needed immediately, while continued food, clothing, and bedding distributions will be necessary especially through the winter. There is crying need for medical assistance and the possibilities for a dedicated doctor are unlimited.

A tentmaking project, with future recipients of tents rendering assistance, might be

one step in the direction of meeting the need for shelter.

#### Sakones Youth Granted Scholarship to Come to U.S.A.

The Pax Newsletter informs us that a 19-year-old villager from Sakones has been granted a scholarship from the Greek Agriculture Department to participate in a farm trainee exchange program. Young Kostas was considered a good prospect because of the strong support he gave the Pax program by taking on a poultry project and working with Pax man Harry Zimmerman in the cannery. It is a direct result of the Pax men's encouragement and assistance that Kostas has been granted this scholarship.

#### Nurses' Training Courses Offered by Colony Hospitals

Sister Theodosia Harms, R.N., from the Bethel Deaconess Hospital in Newton, Kans., returned to U.S.A. in December after spending 25 months in Paraguay.

After a half-month orientation period at the Filadelfia hospital in Fernheim Colony she left for eight months of service in both Friesland and Volendam colonies, where her main contribution was the launching of 2-year training courses for nurses. She reports that Volendam opened a new hospital in August. At Friesland two Bethel Deaconess graduates, Mrs. Frieda Siemens Kaethler and Mary Wiens, are employed. Each hospital has one doctor.

Sister Theodosia has resumed work in the Bethel Deaconess Hospital, particularly in connection with the School of Nursing, via MCC, Akron, Pa.

## WMSA Weekly Notes

### Another Workshop

The Holbrook WMSA at Cheraw, Colo., was hostess to the Colorado women for a day of inspiration, fellowship, and work on Dec. 2. Mrs. Jacob Flisher and Mrs. Jacob Weirich led in devotions. Norma Snyder led group singing and the La Junta sisters provided special music groups. Letha Froese was general chairwoman.

Many women congregated to share their WMSA concerns and hear Mrs. J. D. Graber and Mrs. George Amstutz speak on the general theme of the meeting, "Serving Christ in Love" in WMSA and GMSA work. While a bounteous carry-in meal was prepared, the sisters happily fellowshiped while knotting two comforters. One of the encouraging aspects was the many young mothers who found time to enjoy the day while their small children were cared for in the church basement.

### For Every WMSA, a GMSA

One hundred per cent enrollment should be the goal of every district. The South Pacific District has an active GMSA in every organized church. Now their plan is to begin on the mission outposts for new groups. This is an example worth following. A good objective for all districts would be For every WMSA, a GMSA.

The South Pacific District recently elected Mrs. Wilbert Nafziger, Winton, Calif., to serve as Secretary of Girls' Activities.

### Local News

#### Kidron, Ohio

"A sister who lives alone enjoys taking quilts home for the senior WMSA. Each week a group of sisters go to her home for a quilting bee. They enjoy the fellowship and the opportunity to serve in this way."

—Mrs. Otto Gerber.

#### Conneaut Lake, Pa.

"On Dec. 30 the Sunnyside WMSA paid a visit to Mrs. Dan Miller, an elderly shut-in from the local congregation. They took two quilts as a gift."—Mrs. John Oswald.

#### Kitchener, Ont.

"The WMSA organized a drive for donations to the Red Lake mission home which was destroyed by fire some time ago. Bedding, towels, new and used clothing, and other articles that could be used in the home were collected. Cash donations were also given. The response was very good."

—Lois Cressman.

WMSA Office, 1711 Prairie St.  
Elkhart, Indiana

## Escaping the Hurricane

"Word has been received that hurricane Janice will strike Las Villas tonight. The mayor urges that hardware stores be opened so that nails, etc., can be bought to take the necessary precautions against the approaching storm." This is the essence of the oft-repeated warning which rang through the streets of Sagua (Sagua la Grande, Cuba) from the loud-speakers of the publicity car, about 9:30 on Sunday evening, Oct. 5. We could soon hear that the message brought results. The rap, rap, rap of neighborhood hammers barring doors and securing windows stirred us to take precautionary measures, too.

Janice veered far to the east of her anticipated course. And fortunately, especially for many who live in unsubstantial houses, she didn't reach hurricane force over Cuba. Although she brought heavy rains and higher than normal winds, the area in which our staff is located was little the worse for the visit of Janice.

How would we like to see the same general seriousness about preparing for eternity! There is no chance that God's judgment will alter its course and by-pass the sinner. Are we alerting the erring as effectively as we should? Are we sounding God's warning with an equal note of earnestness and conviction?

Scholarly neighbor José Soler seemingly tried to convince himself and us that the judgment of God would be a light matter. Being an avid reader of almost anything but the Bible, he eagerly studied courses on St. John and the Acts when given the opportunity. Having completed these studies and having read much in the New Testament, he reported that he was in agreement with all that he found except for the passages on eternal punishment. He had earlier read a book which maintained that it could not be

so, and now he declared that there was either no hell or no God. When he challenged us to convince him, we explained that we would pray for him and that the Holy Spirit would work. In the matter of a few weeks he took a much modified position admitting that the Bible speaks clearly on hell and that the language used is not symbolical.

Twenty-one-year-old Gustavo Gonzalez' problems have not stemmed as much from some previously read writer as from his grade school days in the Jesuit school. One keeps recalling his own words: "Their teachings have gone very deep." Gustavo has been searching for a satisfying interpretation of life. It is a joy to see him grasp the things of Christ as he comes each Sunday morning with his "God's Great Salvation" lesson which he is studying in English.

Zoila, Gustavo's widowed mother, began to study the Word before he did. It was she who prepared the way for us to make two visits to a near neighbor of hers who lay on her deathbed. When Betty asked Zoila if her friend was ready to meet the Lord, she took the matter seriously. She accompanied us to the dying woman's home and suggested to the family that we talk to her about her spiritual welfare. Only the Lord knows what actually took place in that heart, but we do know that her response to the Word seemed remarkable considering her physical condition. Furthermore, the incident appears to have had a favorable Gospel effect upon her large family which has been predominantly Catholic. In her last moments the priest was called in, but we understand it was neither by her request nor fully endorsed by all of the children.

You may recall the name and case of Lilia de Pastrana. Since our last writing she has professed faith in Christ as Saviour. Lilia is rather reserved and doesn't readily indicate just where she stands as far as desiring and purposing to wholly follow the Lord is concerned. It does appear that she is sensing what it would cost to make a thorough break with the Roman Church. At times she seems to be trying to convince herself that their doctrines are not too far out of line with the Word of God.

So far, as is frequently the case here in Sagua, these persons haven't gone beyond private Bible study to identify themselves regularly with us Evangelicos in church services. You can serve in a vital way by praying with us that these and other friends may have the will and courage to break through the social and religious holdbacks, that they may join with us in public gatherings and eventually in full-fledged church membership. . . .—Aaron and Betty King missionary letter.

### Facts and Figures

A United Nations estimate reports a net gain in the world population of 129,600 during every 24-hour period.



# Mission News

## CONTINUED

At its January bimonthly meeting, the Eastern Mission Board, Salunga, Pa., approved a statement outlining plans for meeting home mission relief needs.

Bro. Don McCammon, missionary on furlough from Japan, is scheduled to speak at the West Clinton Mennonite Church, Pettisville, Ohio, on Jan. 25.

Bro. Elvin Snyder, missionary on furlough from Puerto Rico, spoke to the Christian Workers' Band at Goshen College, Goshen, Ind., on Sunday morning, Jan. 11, and is scheduled to speak to the Missionary Prayer Meeting at Goshen College on Jan. 28. He will preach at the Emma Mennonite Church, Topeka, Ind., on Sunday morning, Feb. 1.

Bro. Bryant George, who served with the Presbyterian Board of Foreign Missions in Pakistan and who is now working with the Overseas Student Fellowship in Chicago, spoke to the College Mennonite Church, Goshen, Ind., on Sunday morning, Jan. 11, on "Meaningful Christianity" and at the afternoon vesper service on "Race Relations in the U.S.A. and Asian Interest." In the evening he spoke at an informal discussion meeting sponsored by the Peace Society.

Sister Mary Ellen Shoup, recently returned from a term of relief service in Europe, spoke at the General Mission Board headquarters chapel service on Monday, Jan. 12.

Revival services are scheduled for the Calvary Mennonite Church, Mathis, Texas, on Jan. 26 to Feb. 1 with Bro. William Garza of Corpus Christi as the speaker. Pray for these meetings.

The School of Practical Nursing of La Junta Mennonite Hospital has been accredited by the Colorado State Board of Practical Nurse Examiners. It had previously been tentatively accredited by the National Association for Practical Nurse Education.

Bro. Roy Troyer, treasurer of the South Central Mission Board, suggests that regular offerings during the year should take care of budgeted needs so that the special giving of the annual Missions Week could go for establishing new work rather than meeting deficits.

Bro. Elmer G. Kolb and Bro. J. R. Clemens, of the Franconia Mission Board, left on Jan. 9 for a ten-day deputation trip to Mexico to assist in setting up the program there.

Bro. Isaiah Alderfer and Bro. John E. Lapp are planning to go to Cuba in February to visit the mission conducted there by the Franconia Mission Board.

Needs and opportunities in Jamaica were presented at Zion, Broadway, Va., on Jan. 14 by John and Katie Shank, recently returned from that field.

Bro. Alvin Hostetler, on furlough from India, spoke at North Goshen, Ind., on Jan. 11.

Bro. G. T. Miller, on furlough from Honduras, filled the following appointments: Dec. 17, Bank, Dayton, Va.; Dec. 20, Morris Run, Pa.; Dec. 21, Pleasant Valley, Bath, N.Y., and West Union, Rexville, N.Y.; Dec.

27, 28, Gingrich's, Annville, Pa., and Blainston, Reinholds, Pa.; Jan. 4, Plainview, Aurora, Ohio (his home church). Bro. Miller will speak at East Chestnut Street, Lancaster, Pa., Jan. 25. He was especially impressed with the colonization units in northern Pennsylvania and southern New York. He feels this type of evangelism needs encouragement.

Bro. Norman Derstine, who recently visited Ghana, discussed mission opportunities there at Park View, Harrisonburg, Va., on Jan. 14.

# Field Notes

## CONTINUED

Guest minister at Martinsburg, Pa., on Dec. 28 was Q. J. Everest, Jr., of Asbury Seminary, Wilmore, Ky.

Prayer meeting at North Goshen, Ind., during the current quarter is using mission slides from our various foreign fields as a call to special prayer for those fields.

Bro. James Hostetler and wife are spending the winter in Puerto Rico, where Dr. Paul and Carol June (a daughter) Roth are serving.

Rabbi Israel Dvortin, Elkhart, Ind., spoke to the MYF meeting at Walnut Hill, an outpost of North Goshen, Ind., on Jan. 11.

Christian Laymen's Evangelistic Association, Inc., is the new name for the former Christian Laymen's Tent Evangelism, Inc., according to the decision at an annual meeting held in Orrville, Ohio, Jan. 9-11. The change is due to the organization's sponsoring crusades in city auditoriums as well as in the large tent. The Board of Trustees also decided to change the name "Crusade for Christ" to "Augsburger Crusades." This change was due to many conflicts with local organizations using the name "Crusade for Christ." The staff plans to continue the use of the old name in some crusades, with the approval of local committees. The annual meeting was well attended, with over 2,000 persons overflowing the Orrville High School auditorium the closing evening.

Bro. S. A. Yoder has resigned as pastor at Leetonia, Ohio, but has been asked by the congregation to continue serving as bishop.

Family Night, the annual winter Bible school of the Blooming Glen, Pa., congregation, began on Jan. 14. Bro. Floyd Hackman is teaching the Book of Ephesians, and Sister Lois Gunden Clemens is teaching the youth class.

Torrey Johnson, founder of Youth for Christ, spoke at Perkaspie, Pa., on Jan. 17, and at Rocky Ridge and Blooming Glen on Jan. 18.

Bro. Orley Swartzentruber, Princeton, N.J., spoke in a youth meeting at Salford, Harleysville, Pa., on Jan. 18.

Bro. Harvey Birkey, Birmingham, Ala., spoke at Olive, Elkhart, Ind., on Jan. 18 concerning the Bible Memory and camp program which he conducts.

Bro. Gerald Hoffer, Glendive, Mont., preached at Nappanee, Ind., on Jan. 11.

The Holy City was sung by the community chorus on Jan. 18 at Lower Deer Creek, Kalona, Iowa, and will be given at East Union on Jan. 25.

Bro. Frederick Erb, Sterling, Ill., conducted a fifteen-minute devotion on radio station WSDR each morning the week of Jan. 11.

A male quartet from Archbold, Ohio, gave a program at Science Ridge, Sterling, Ill., on Jan. 18.

Bro. John W. Snyder, manager of the bookstores in Kitchener and London, Ont., spoke to the Kitchener Ministerial Association recently on "The Minister and His Books."

## Announcements

J. L. Burkholder, Goshen, Ind., at Denver, Colo., March 2-8.

Ordination of a minister at Bowmansville, Pa., Feb. 11.

Paul M. Lederach in illustrated talks on his recent trip to foreign fields at Midway, Columbiana, Ohio, Jan. 24, 25.

Goshen College faculty members participating in a Family Life Institute at Elkhart, Ind., Feb. 2-12: Lester Glick, J. Howard Kauffman, H. Clair Amstutz.

Milton Brackbill, Paoli, Pa., at Roselawn, Elkhart, Ind., Feb. 13-15.

C. F. Derstine in week-end Bible Conference at Bayshore, Sarasota, Fla., Feb. 13-15, and at Tuttle Ave., Feb. 20. Appointments en route at Harrisonburg, Va., and Bob Jones University, Greenville, S.C.

Speakers in Ministers' Week at Eastern Mennonite College, Jan. 26-30: Frank Enck, J. L. Stauffer, J. L. Horst, J. D. Graber, J. Ward Shank, A. Don Augsburger, and J. Ott. Yoder. Each evening J. D. Graber will give his Conrad Grebel lectures on the missionary task.

Calvary Hour Fellowship at Blue Ball, Pa., Fire Hall, 6:30 p.m., Jan. 29, with Bill and Bob Dettweiler speaking.

Stanley Shenk, Souderton, Pa., in a study of II Peter at Chestnut Hill, Columbia, Pa., Jan. 24, 25.

Exchange programs: Waldo, Flanagan, Ill., at Flanagan Mennonite, Feb. 15. Lyndside, Lyndhurst, Va., at Chicago Ave., Harrisonburg, Va., Jan. 25.

## Evangelical Meetings

Virgil Brenneman, Iowa City, Iowa, at East Holbrook, La Junta, Colo., beginning March 11. John M. Landis, Hesston, Kans., at First Mennonite, Colorado Springs, Colo., Jan. 18 to Feb. 1. Abner Miller, New Holland, Pa., at Bethel, Gettysburg, Pa., March 13-22. William Weaver, East Earl, Pa., at Alscale Manor, Temple, Pa., April 5-12. Paul C. Martin, Shippensburg, Pa., at Red Run, Denver, Pa., April 12-19. C. J. Ramer, Duchess, Alta., at Hopewell, Hubbard, Oreg., Jan. 4-11.

Words of Faith is a broadcast released each Sunday morning at 7:00 a.m. over KWHK, Hutchinson, Kans. The music is by the Mennonite Hour Male Quartet and the speaker is Myron Augsburger. This is the beginning of publicity for the Hutchinson Evangelistic Crusade to be held March 27 to April 12 at Convention Hall in Hutchinson.

The George R. Brunk evangelistic party will conduct tent meetings on the Niagara Peninsula in Ontario in July of this year under the sponsorship of area Mennonite and non-Mennonite churches.

## TO BE NEAR TO GOD

(Continued from page 59)

Friday, January 30

"Mortify. . . Put on." Meditate on Col. 3:5-15.

Is this list of sins broad enough to include every sinner? Or, is it broad enough to include all of my sins?

Is the standard of the list of virtues so high because all of us lack in one or more of these? Or, does the spiritual norm seem so high because I lack every one of them?

Thank God for Jesus, who fills me with His mercies, humbleness of mind, meekness, long-suffering, forbearance, etc.

Saturday, January 31

"Put on charity. . . ." Meditate on Col. 3:14; John 13:34, 35.

On two occasions Jesus reminded the disciples of ways by which the world would recognize us as His followers: (1) if we have love one for another as He loves us (John 13:34, 35), and (2) if there is a unity of spirit between believers as God and Jesus are one (John 17:21).

The kind of love that will distinguish us as followers of Jesus as commanded in John 13 is impossible apart from the type of union which He describes in John 17. There is no other proof of our discipleship, as far as the world is concerned.

Today I need to ask myself: What have I put on in an effort to prove my relationship to Jesus? Is it charity? —Marie A. Yoder.

## PEACE AND WAR

(Continued from page 57)

the Lutheran Church, words such as 'the dignity of war'? It seems to me high time that we finally got rid of these truly heathen elements in the doctrine of the church. Or would anyone dare to assert that Hiroshima was a sign of Christian love for one's neighbor?

Or again on pages 210-11: "I would even venture to say that the war in Europe was child's play in comparison with what happened in Hiroshima and South Korea; I say that as one who saw men with their clothes on fire reeling through the street in the night raids on Hamburg, and who lost all he had in the space of a single hour; and I am directing my words with full intention straight at those people who, even now, still believe that armaments or even a war can solve the problems of the world. War can only lay waste, destroy, murder, and do violence; it cannot achieve anything positive. It leaves behind fields of destruction and mangled corpses, fear, horror, and despair. Only where it does not exist can there be any hope of the victory of true humanity; only where peace prevails can problems really be tackled and brought to a solution. War is destruction, and there is nothing, absolutely nothing, constructive that can be achieved by it. And what destruction means can be seen by anyone who visits Korea."

One can have only deep sympathy for the Korean Christian who told Mr. de Boer, "Since the war began we haven't been really living. We have only been existing, fleeing from death, and if we get a chance of a day's breathing space, we have to be always on the go looking after our families, seeing to the old and the sick, the wounded and dying. We long for rest. We want to construct, to cultivate the earth, to make our country thrive and prosper and not always just be clearing away the wreckage that strangers have made in our own land."

To read this book is a humbling experience for white Christians from Europe or America. It is also a challenging and an awarding experience, one that should help us understand the great responsibility which the church faces in that area of the globe where most of mankind lives. The book may be ordered from Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., for \$4.50. It should be in every Sunday-school library of America.

Goshen, Ind.

## OUR SCHOOLS

(Continued from page 56)

life: no man cometh unto the Father, but by me" (John 14:6).

## Scholarship and Spirituality

For a seminary to make a choice between scholarship and spirituality is fatal. To be committed to both is a hard and narrow way but it leads to life. . . . If Luke in preparing to write his Gospel "followed all things closely [accurately] for some time past, to write an orderly account" for Theophilus in order that he might "know the truth" concerning the things of which he had been informed, the Christian messenger in our day cannot afford to be satisfied with slovenly workmanship. On the other hand, no seminary can afford to neglect the spiritual life of its own community, including the life of prayer. . . . The ideal Christian leader is saint and scholar.

## Biblical Studies and the Sciences of Man

In naming our institution a "Biblical seminary" we have already registered our commitment to the primacy of Biblical studies in the making of a minister. We believe with Peter T. Forsyth that "The Christian leader must know the Bible better than any other book." We hold that the curriculum of a Christian training school should be "Biblio-centric," placing the Bible at the center. . . . But to say this is not to minimize the significance of those studies which deal with an understanding of man and society. . . . To learn to know the nature of man, his behavior, needs, predicament and tragedy, his aspiration and hope, and beyond this, to enter into the inner life of men

with understanding and identification—all this is also essential in the making of an effective minister.

## Theology and Evangelism

Shall the seminary seek to produce theologians or shall it rather aim to produce pastors and evangelists? This lifts up the bipolarity of the theoretical studies and those which deal with the practical work of the church. . . . On the one hand, mastery of Biblical languages, thorough acquaintance with church history, sharpening of theological sensitiveness; on the other hand, the love and the skill essential to bring a soul to faith in Jesus Christ. . . . But to choose between the theologian and the evangelist would be as wrong as trying to classify the Apostle Paul into the one category or the other.

## Denominational Loyalty and Ecumenical Conversation

Is it possible for Mennonite Biblical Seminary, or any denominational seminary, to be true to its own commissioning by its constituency and also to be properly involved in the issues of the larger Christian fellowship in the world? We hold that this is not only possible but imperative. . . . Denominational loyalty in its deepest sense is no more incompatible with ecumenical concern than family faithfulness is incompatible with community responsibility. Indeed, these often appear to be in conflict, but ultimately they are not. . . . As John Howard Yoder has observed, it was precisely our own spiritual forebears, the Anabaptists, who were actively involved in a kind of ecumenical conversation in their day: "Alone among the churches of the Reformation the Anabaptist refused to accept division and came back again and again to discuss." To lose this concept of Christian conversation in our own larger brotherhood and even in the larger Christian circle causes us to face with some embarrassment the question Yoder raises, "What is the church of Christ, if both we ourselves and those other Christians with whom we disagree are in it, but have no fellowship with one another?"—from *The Mennonite*.

## NEW COMMANDMENT OF LOVE

(Continued from page 50)

in purse and spirit. I love to eye His complete composure before His enemies. I love His answers to the helpless and hungering. But I love most, I glory in, that cruel, ugly cross.

And I love that old cross

Where the dearest and best

For a world of lost sinners was slain.

\*\*\*

See, from His head, His hands, His feet,

Sorrow and love flow mingled down;

Did e'er such love and sorrow meet,

Or thorns compose so rich a crown?

Were the whole realm of nature mine,

That were a present far too small;

Love so amazing, so divine,

Demands my soul, my life, my all.

Again I cry with the poet,

Lord, when I am weary with toiling

And burdensome seem Thy commands,

If my load should lead to complaining,

Lord, show me Thy hands,

Thy nail-pierced hands, Thy cross-torn hands.

My Saviour, show me Thy hands.

Christ, if ever my footsteps should falter,

And be prepared to retreat,

If desert or thorn cause lamenting,

Lord, show me Thy feet,

Thy bleeding feet, Thy nail-scarred feet.

My Jesus, show me Thy feet.

O God, dare I show Thee

My hands and my feet?

Christ is the pattern of Christian love  
in His life and in His death.

### The Testimony of Love

Finally Christ calls our attention to the testimony of Christian love. "By this shall all men know that ye are my disciples, if ye have love one to another." Here is the final test of discipleship. Doctrinal correctness will never atone for a lack of brotherly love. "He that loveth not . . . abideth in death." It is a tragedy to have much religion and little love. Here is the badge of the church, of discipleship. One may have a perfect creed and be perfectly unlovely. But the world's mouth is shut when true love is seen. Love is the most convincing proof one can find of the supernatural character of Christianity, and its greatest recommendation. Only as our churches know the fullness of love will they also know spiritual reality, spiritual power, and spiritual fruitfulness. The man who cannot understand doctrine or theology understands and appreciates love. It isn't so hard to understand John 3:16 if some of it is demonstrated in the lives of those who say they believe it.

Christians have devised many tests of orthodoxy. There have been heresy hunters and heresy trials in the church. But where has one been disciplined according to the standard of love, while because of a lack of love we have held the true light from a lost world? How long will Christians think that the crowning evidence of spirituality and devotion to the Lord is expressed in bitter, vehement defense of what they call "the faith"? Although we dare not yield to anyone on "the faith which was once [for all] delivered unto the saints," an unloving defense is more the result of a distorted complex or a false front for wounded pride than the result of Holy Spirit urgings. Some who charge others with using a penknife on Scripture must beware that they themselves do not completely cut out I Cor. 13. The absence of love writes failure over all we do and all we are. Love is the perfect tense of love.

This Christian love which Jesus says must characterize His followers reaches even to the unlovely. It must. The test of Christian character is the intensity of its love for the unlovely. Jesus says in Matt. 5:46, "For if ye love them which love you, what reward have ye? do not even the publicans the same?" Christian love is doing good to the one who crosses our paths. It is returning good for evil. And without this love the Bible says we are nothing. Here is the hardest yet highest test of true love. It is following in Christ's steps, "who, when he was reviled, reviled not again; when he suffered, he threatened not."

If humanity should ever be conquered, it will not be done by bombs and bullets. It must be done by love, the love of Christ for the sinner and the love of the Christian for his fellow men. That message was preached throughout the Roman Empire. That message won conquests which are unparalleled in the history of all victories won. The sun of love which radiated from Christians dried up the miasmatic swamps of vile immorality and degrading idol worship that inundated the pagan world with such things as slavery and a contempt for womanhood and childhood. It brought into the suffering world blessings and beauty such as it had never before known.

He who wants to do a great deal  
of good at once never gets anything done.—Samuel Johnson.

Christ clearly calls us to love. Our hearts cry. "Revive us again, fill each heart with Thy love; may each soul be rekindled with fire from above."

In the first verse of I Cor. 14 Paul writes, "Follow after charity [love]." In other words, make love your goal. Follow it as you follow no other virtue. For it is eternal; it is the greatest of all. It is the charm and crown of Christian character. Love is the very nature of God Himself. "He that loveth not knoweth not God; for God is love." Therefore set love before you as your goal. Think upon love. Pray for love. Do away with all in your life which dims or hinders love. Keep your tongue from saying things which are not of love. Banish unkindness from your thoughts. Do not judge others' motives and do not doggedly criticize. Flee from all that does not strengthen you in love as you would flee from the worst danger. For this golden crown of character is worth every effort to gain. Follow after love.

Marshallville, Ohio.

There was a preacher who wished his  
Easter congregation a merry Christmas.—  
John Martin.

## Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Albin, Lester and Esther (Miller), Hagerstown, Md., fourth child, second daughter, Lorraine Fay, Nov. 4, 1958.

Allender, Jackie Lee and Margaret Joy, Morgantown, Ind., second child, first daughter, Janora Sue, Dec. 23, 1958.

Bender, Samuel C. and Irma (Frey), Kalona, Iowa, first child, Paul S., Dec. 30, 1958.

Bontrager, Marion and Eloise (Miller), Goshen, Ind., second daughter, Pamela Alane, Dec. 2, 1958.

Burkholder, Ivan G. and Gloria (High), Lebanon, Pa., first child, Brenda Kay, Dec. 26, 1958.

Butz, Howard and Arleta (Zimmerman), Harper, Kans., second daughter, Pamela Ann, Nov. 30, 1958.

Diller, Reuben Henry and Irene (Bender), Mt. Morris, Mich., fifth child, third daughter, Sarah Elizabeth, Dec. 27, 1958.

Ebscolet, Seth H. and Virginia (Metzler), Manly, Pa., third child, first son, Charles M., Dec. 7, 1958.

Garber, Peter and Maxine (Bond), Jackson, Minn., first child, Paul Douglas, July 11, 1958.

Gascho, Norman S. and Alice G. (Shantz), Breslau, Ont., fourth living daughter, Sally Faye, Dec. 29, 1958.

Graybill, Elvin P. and Mary (Blank), ———, Pa., third child, first son, Jay Elvin, Dec. 24, 1958.

Hartman, Paul and Erma (Mumaw), Wakarusa, Ind., fifth child, fourth daughter, Anna Marie, Jan. 1, 1959.

Hess, Paul S. and Edith A. (Lefever), Conestoga, Pa., fourth child, first daughter, Anna Ruth, Jan. 1, 1959.

Horst, Clarence and Ruby (King), Mohnton, Pa., fourth child, third son, Jay Mark, Dec. 6, 1958.

Jantz, Andrew and Verda (Mast), Alden, N.Y., fourth child, third daughter, Paula Jan, Dec. 27, 1958.

Kemper, J. Donald and Mary Ann (Graybill), Philadelphia, Pa., first child, Linda Sue, Dec. 16, 1958.

Kilmer, Phares and Mabel (Brubaker), Myers-town, Pa., third child, first daughter, Carol Ann, Dec. 21, 1958.

Kraybill, John H. and Thelma (Snyder), New York City, second son, Fred Eugene, Dec. 31, 1958.

Landis, Nelson B. and Elizabeth (Buchen), Leola, Pa., third child, second son, John Michael, Dec. 16, 1958.

Martin, Elmer G., Jr., and Elva (Keens), Washington Boro, Pa., second daughter, Carol Jane, Dec. 1, 1958.

Miller, Daniel and Evelyn (Mast), Middlebury, Ind., second child, first son, Jeffery Lynn, Dec. 19, 1958.

Miller, Joseph A. and Jane (Good), Mount Union, Pa., third child, first daughter, David Joseph, Dec. 7, 1958.

Miller, Monroe and Elizabeth (Moyer), Souderton, Pa., second child, first daughter, Christine Joy, Dec. 24, 1958.

Muselman, Henry and Lois (Leatherman), Line Lexington, Pa., fourth child, second daughter, Donna Marie, Dec. 27, 1958.

Oyer, Verle and Margaret (Birkey), Foolsland, Ill., third child, second son, Vance Gordon, Dec. 20, 1958.

Schmidt, Kenneth H. and Phyllis (Egli), Greensburg, Kans., third child, second daughter, Nancy Marie, Jan. 2, 1959.

Schrock, Ivan and Mary (Kauffman), Berlin, Ohio, third child, second daughter, Debra Sue, Dec. 22, 1958.

Suter, Eldon L. and Kathryn (Landis), Park View, Harrisonburg, Va., fourth child, first son, Eldon LeRoy II, Oct. 25, 1958.

Toman, Willard and Wanda (Weber), Breslau,

Ont., fourth child, second son, Clifford Jon, Dec. 14, 1958.

Troyer, Stanley and Darlene (Oswald), Cairo, Nebr., fifth child, second daughter, LeAnn Sue, Dec. 12, 1958.

Weaver, Rufus and Ella Mae (Good), Mohnton, Pa., eighth living child, fourth daughter, Miriam, Dec. 5, 1958.

Weber, Adin M. and Iva (Hegge), Smithsburg, Md., fifth child, third son, Nelson Benjamin, Dec. 26, 1958. (One son deceased.)

Wise, Alvin G. and Anna Mae (Good), Denver, Pa., third son, Jay Alvin, Jan. 6, 1959.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD given to those whose address is supplied by the officiating minister.

Cober—Erb.—Donald Murray Cober, Kitchen, Ont., and Ellen Mae Erb, both of the Maple View cong., Wellesley, Ont., by Chris S. Streicher at the church, Nov. 29, 1958.

Dieter—Landis.—Elvin R. Dieter, Strasburg, Pa., Willow Street cong., and Anna Mae Landis, Manheim, Pa., East Petersburg cong., by Henry E. Lutz at the home of the bride, Jan. 3, 1959.

Erb—Lauver.—Vernon Erb, Maple View cong., Wellesley, Ont., and Viola Lauver, Duchess, Alta., cong., by Royal Roth, Dec. 27, 1958.

Grabner—Goertzen.—Richard Grabner, Hutchinson, Kans., E.M.B. cong., and Melita Luise Goertzen, Harrow, Ont., U.M. cong., by Peter Lepp, assisted by C. Nevin Bender, at the Harrow United Mennonite Church, Dec. 27, 1958.

Hershberger—Kaufman.—Gordon Hershberger, Milford, Nebr., cong., and Mary Kaufman, Allemands, La., cong., by Edward L. Kaufman, father of the bride, at the Bellwood Church, Milford, Dec. 25, 1958.

Hollinger—Hershey.—Aaron H. Hollinger, Talmage, Pa., Weaverland cong., and Marian A. Hershey, Paradise, Pa., cong., by Clair B. Eby at the Paradise Church, Jan. 1, 1959.

Kaufman—Edger.—Warren Kaufman, West Liberty, Ohio, South Union cong., and Elma Edger, Inman, Kans., Bethel cong., by Peter Edger, brother of the bride, at the Bethel Church, Aug. 15, 1958.

Lee—Burkholder.—Robert Lee, Portland, Oreg., cong., and Nancy Virginia Burkholder, Goshen College cong., Goshen, Ind., by J. D. Graber, assisted by John Mosemann, in the Goshen College Union Lounge, Dec. 22, 1958.

Lisle—Weaver.—Dean Lisle, Lutheran cong., Wooster, Ohio, and Edith Weaver, Berlin cong., Berlin, Ohio, by Paul Hummel at his home, Dec. 30, 1958.

Martin—Martin.—Clarence H. Martin and Charlotte M. Martin, both of Hagerstown, Md., Reiff cong., by Stanley H. Martin, assisted by Lester Eshleman, at the home of the bride, Jan. 1, 1959.

Mast—Kornhaus.—Marion Mast, Dalton, Ohio, and Norma Kornhaus, Orrville, Ohio, both of the Martin cong., by Stanton Mumaw at the church, Nov. 8, 1958.

Miller—Byler.—Lloyd Miller and Verba Byler, both of Hartsville, Ohio, Hartsville cong., by Lester Wyse at the church, Dec. 20, 1958.

Saltzman—Schweitzer.—Edward Saltzman, Jr., Milford, Nebr., cong., and Leona Mae Schweitzer, Cairo, Nebr., Abbott cong., by Milton Troyer at the Milford Church, Dec. 29, 1958.

Ulrich—Martin.—Leonard R. Ulrich, Metamora, Ill., and Donna Lou Martin, Delavan, Ill., both of the Linn A.M. cong., by John E. Hosteler at the church, Nov. 27, 1958.

Wildeson—Martin.—Chester J. Wildeson and Rachel Mae Hegge Martin, both of Greencastle, Pa., Miller cong., Hagerstown, Md., by Stanley H. Martin at the home of the bride, Jan. 4, 1959.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bergey, Monroe W., son of David K. and Amanda (Wagner) Bergey; born Feb. 9, 1874, near Lederach, Pa.; died July 10, 1958; aged 84 y. 5 m. 1 d. Surviving are his wife, Emma P. Nyce Bergey, 3 children (Willis, Martha B. and Moyer, and Clarence, N.), 2 grandchildren, and 5 great-grandchildren. He was a member of the Salford Church, where funeral services were held, in charge of Henry L. Ruth and Rein Alderfer; interment in adjoining cemetery.

Bontrager, Daniel A., son of Abraham and Susanna Bontrager; born March 31, 1890, at White Cloud, Mich.; died of a heart attack on the highway near his home, Colon, Mich., Dec. 15, 1958; aged 59 y. 9 m. 15 d. Married Nov. 18, 1929, to Fannie Kaufman at Mio, Mich. Survivors: his wife, 6 sons and 3 daughters (Eric, Elkhart, Ind.; LeRoy and Omar, Lansing, Mich.; Ora, Bronson, Mich.; Katie, Albrecht, Pigeon, Mich.; Velma, Sturgis, Mich.; Edna, Theodore, and Danny, at home), 13 grandchildren, 3 brothers (Joseph, London, Ohio; William, Middlebury, Ind.; and Elton, Topeka, Ind.), and 2 sisters (Nora—Mrs. William Beachy, Topeka, Ind.; and Edna—Mrs. Seth Troyer, Mio, Mich.). One son and one sister preceded him in death. He was a member of the Oak Grove Church near Burr Oak, Mich., where funeral services were held Dec. 18, in charge of O. H. Hooley; burial in church cemetery.

Brenneman, Peter, son of John and Sarah (Hunsberger) Brenneman; born Feb. 23, 1874, in Wakarusa, Ind.; died Dec. 27, 1958, at Oscola, Ind., when hit by a car while walking across the road; aged 84 y. 10 m. 4 d. Married in 1909 to Florence Henderson, who died in 1940. They had no children, and he was the last member of his family. He was a member of the Oscola Mennonite Church. Funeral services at the Warner Funeral Home, Dec. 30, were in charge of G. Maurice Long; interment in Oscola Cemetery.

Clemens, Lizzie M., daughter of the late Samuel and Catherine (Moyer) Landis, and widow of the late Henry A. Clemens; born Oct. 28, 1875; died at the home of her son, Samuel Clemens, Telford, Pa., Oct. 12, 1958, after a short illness; aged 82 y. 11 m. 14 d. Surviving are 11 children (Reid L., Philadelphia; Sallie Mrs. Raymond Ziegler, Telford; George L., Harleysville; Samuel L., Telford; Lovina—Mrs. William Delp, Mainland; Mrs. Katie Hagge, Franconia; Lizzie—Mrs. Edwin Nyce and Naomi—Mrs. Paul Ruth, both of Souderton; Eva—Mrs. Paul Delp and Mary—Mrs. Paul Alderfer, both of Telford; and Cora—Mrs. Linneaus Kulp, Lederach), 33 grandchildren, 26 great-grandchildren, a sister (Mrs. Abram Nice, Telford), and a brother (Jacob M. Landis, Souderton). She was a member of the Salford Church, where funeral services were held Oct. 15, in charge of Henry Ruth and Jacob Moyer; interment in adjoining cemetery.

Clymer, David Lloyd, son of Martin and Mabel (Winey) Clymer; born Dec. 26, 1926, in Lancaster Co., Pa.; died Dec. 14, 1958, at Colquh, Ga., of hemophilia; aged 31 y. 11 m. 18 d. Married on March 5, 1949, to Elizabeth F. Mar-

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go you are not wanted because they too are afraid.

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tin, who survives. Also surviving are 4 children (David, Jr., Martha Jean, Mary Jane, and Dorcas Joy); his mother, 5 brothers and 7 sisters (John, Mark, James, Daniel, Abram, Sarah—Mrs. Ira Nafziger, Esther—Mrs. Benjamin Martin, Mildred—Mrs. Harold Martin, Miriam—Mrs. Jason Stoltzfus, Lois—Mrs. Ralph Bender, Rhoda—Mrs. James Sauder, and Catherine—Mrs. Henry Holt III). He had been working as a meat salesman. He was a member of the Colquitt Church, where services were held Dec. 15, in charge of David Ebersole and Benj. Martin, Sr.; on Dec. 17 services at Mellinger's were in charge of Earl Wert and Raymond Charles; interment in Mellinger's Cemetery.

Moyer, Lizzie M., daughter of Levi and Sarah (Moyer) Nyce; born Feb. 23, 1885, in Montgomery Co., Pa.; died Oct. 21, 1958, at Harleysville, Pa.; aged 73 y. 7 m. 28 d. On Oct. 22, 1904, she was married to Edwin L. Moyer, who survives. Also surviving are 4 children (Nelson, Willard, D. Edwin, and Beula—Mrs. Lester Clemmer), 22 grandchildren, and 10 great-grandchildren. She was a member of the Salford Church, where funeral services were held, in charge of Henry L. Ruth and Rein Alderfer; interment in adjoining cemetery.

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## ITEMS AND COMMENTS

BY THE EDITOR

Marcus Bach of Iowa State University School of Religion is visiting church leaders in the Far East during January and February. His trip is sponsored by the State Department's Cultural Exchange program, designed to increase mutual understanding between the people of this country and other nations. Dr. Bach is a lecturer on intercreedal understanding, contemporary religious movements, and the American religious scene. In 1956 he spent three months in India and Pakistan under a similar State Department Cultural Exchange grant.

Most of us are glad to live in a country that has freedom of religion, with no state church. However, there are dangers. People in the United States are more and more insisting on taking all religion out of public schools. In New Jersey there can be no more likenesses of Christ and no more Christian hymns at Christmas time in the schools. The Ten Commandments cannot be taught and all Christmas observances are illegal. In one town in Illinois this past year the observance of the birth of Christ and the singing of carols have been prohibited. Likewise a city in California. The Attorney General of that state has ruled that God cannot be mentioned in the classroom. One school has instructed its librarian to take out of circulation all books which mention God. The Board of Education of Hyde Park in New York has called the Ten Commandments undesirable instructional material. The ruling has been upheld by the State Commissioner of Education. In Pennsylvania the statute providing for daily Bible reading in the schools is being challenged in the courts. As these definite efforts to make our government godless succeed, the home and the church must strive more than ever to keep Christ and God in the thinking of our young people.

Making life creative for aged persons rather than providing only rocking-chair comfort for them is the new objective of church-sponsored programs for the aged, according to an expert in the field, the consultant of the National Lutheran Council.

The Church of England Newspaper has called for a restudy of Anglican theology on infant baptism. An editorial suggests that baptism should be postponed until the child can be instructed. It says an increasing number of clergymen have misgivings about infant baptism.

CLEO A MANN  
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United States and Canadian mission boards now support a total of 25,058 missionaries outside the borders of the two countries, according to a recent survey. Foreign missions by these boards is a \$150,000,000 per annum enterprise.

The Solicitor General of British government, in an address at Geneva as the tenth anniversary of the UN Declaration of Human Rights was being celebrated, gave two illustrations of the tendency to circumscribe the rights of the individual. One was the attempt of some governments to prevent parents from having their children brought up in a particular religious faith, attending schools other than state schools. Second was the failure to grant right of conscientious objection to military service. He felt this right should be recognized and ought not to be a matter of public reproach when it is exercised.

The church day idea is spreading in Europe. Begun in Germany by the highly successful Kirchentag, it has now been adopted by Denmark, which held its first Kirchentag in August, and in Finland, which is holding a Kirchentag this January. Norway is studying the idea. This year's Kirchentag in Germany will be held in August at Munich.

The American Association of Theological Schools has deferred for one year a decision on the removal of accreditation of the Southern Baptist Theological Seminary at Louisville, Kentucky, because of a controversy between the school's administrators and the faculty which resulted in the dismissal of 13 professors. The Association's Executive Committee, however, did unanimously call for the resignation of Dr. Duke McCall, the seminary's president, from the vice-presidency of the AATS and from membership on its Commission for Accrediting. "It is inappropriate that he should continue to serve in these offices while his institution is under investigation by the association," the committee declared.

Despite a nation-wide drive against obscene literature which is growing in intensity and effectiveness, more pornography is to be found on newsstands today than when church and civic groups began demanding action, according to the speaker who addressed a national meeting of the Churchmen's Commission for Decent Publications.

# Gospel Herald

Reading God's Word prayerfully is conversing with God. Have you conversed today?

TUESDAY, JAN. 27, 1959  
VOLUME LII, NUMBER 4

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## The Preacher and God's Book

By Moses G. Gehman

In a recent conference of Mennonite ordained men a bishop brother preached the conference sermon. As his message progressed from one high point to another, he finally placed the capstone like this: "Brethren, we do not make enough of God's Word. I appeal this morning, to every ordained man in this audience, let us dig deeper into God's Word. Stay by the Word. Do not depend too much on other books, or the radio."

This appeal applies fittingly to all Sunday-school teachers and all Christian workers. We need to dig deeper. We must needs stay by the Word. Who is doing our thinking for us? Are we just "propped up" by comments? A favorite hymn of the church says, "God is His own interpreter, and He will make it plain." That is truth. The Bible is its own commentator. Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." This is the closest, most blessed human-divine fellowship possible on this earth. Our Lord further explains this sweet relationship between child and Father: "The Spirit of truth, which proceedeth from the Father, he shall testify of me." The Father, the Son, the Holy Spirit are the first three requisites in the making of a consecrated preacher. Only through God can he say to his hearers, "Understandest thou what thou readest?" and thus lead the perplexed seekers after truth to Jesus. Acts 8:30.

Andrew W. Blackwood in his book, *Doctrinal Preaching for Today*, quotes another who, when asked what he read before writing, said, "I have milked three hundred cows, but I make my own butter." There are some things a preacher must do for himself—he must "make his own butter." He must learn to speak under the authority of Jesus Christ. The Apostle Paul had learned from Christ

how to speak with authority. He tells the younger generation how. Let us note a few points.

### Consistent Living

In effect, this is what Paul said: "Now, Timothy, if you want your words to have any weight with other believers and with the sinners you preach to, you must live consistently and practice every word you preach. If you live up to the doctrine you preach, people will respect you for the Gospel's sake." Paul gives this admonition which is just as timely for the twentieth-century preachers: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. . . . Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:12, 16).

James I. Vance says, "He must first and foremost and always be a man. Colleges and theological seminaries and church courts can do much, but they cannot make a preacher without a real man to begin with. He must be a manly man. Religion has suffered too much from the feminine type of men in holy orders. Red blood is needed in the Gospel ministry as in other vocations, perhaps more." The God-called, Spirit-led preacher lives his sermon before he preaches it. Very selective is Paul in his method of finding a man fit to deal with God's Word. In 1 Tim. 3:2 he mentions five things before he comes to "apt to teach." Character comes first. This principle applies to the parent in the home, the Sunday-school teacher, and all Christian workers as well. People learn by seeing sooner than by hearing. Both are needed.

### Enriching the Mind

Reading is communication. Reading God's Word prayerfully is conversing with God. Therefore the apostle says:

## The Search

By Lorie C. Gooding

Often and often I sought Thee  
Before I knew Thy name;  
Oft in the sun's clear glory,  
Oft in the starlight's flame;  
Seeking Thy grace, not knowing  
Who Thou art, I sought:  
I ran to the fire's glowing—  
And I found Thee not.

Often and often I loved Thee  
Before I knew Thy name;  
Oft in the valley and meadow,  
Oft in the mountain's frame;  
Yet Thy creation failed me:  
It but revealed Thy thought  
The while it hid and veiled Thee—  
And I found Thee not.

Often and often I loved Thee  
Before I knew Thy name.  
Oft I turned from the search despairing,  
But I loved Thee just the same.  
My spirit was weary and lonely,  
Blind to Thy ways, and untaught;  
And tho' I desired Thee only,  
I found Thee not.

More and more do I love Thee,  
And now I know Thee, Lord;  
My God and my Saviour forever,  
Revealing Thyself in Thy Word;  
Revealing Thyself in creation,  
In mountain and plain and sea.  
Now that I know Thy salvation,  
I find Thee in all I see.  
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"Give attendance to reading." Read the Bible for your personal enrichment of mind and heart culture. Read "in the law of God distinctly" for the edification of the congregation. The aged apostle, in the shadow of death, still craved for "the books, but especially the parchments." He needed the Scriptures in his dying hour more than anything else. So do all of us. It is the only deathbed comfort that the preacher can bring.

"This book speaks a universal language. Given a right opportunity, it is appealing beyond all other books. While I have sometimes heard earnest and intelligent worshipers complain that their minister made too little of the Bible, I have yet to hear one single soul complain that his minister made too liberal use of

this priceless book" (Chappell, *Anointed to Preach*).

### Going Deeper with God

Study! "Study to shew thyself approved unto God" (II Tim. 2:15). Jesus warns us of a certain type of Bible study that leaves the student cold and without Christ. He said, "You search the scriptures, because you think that in them you have eternal life; and it is they that bear witness to me; yet you refuse to come to me that you may have life" (John 5:39, 40, RSV). Paul tells us how to get beyond the letter. The power is not in the student himself: "But our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life" (II Cor. 3:5, 6).

Concentration on seeking God's will was the secret of Paul's victorious life as a church builder. In the words of another preacher: "Consecration is a surrender of the soul, mind, and heart to the will of God. It is a discipline of the spirit and the body to the purpose of God in our lives. Those of us who speak for God must be consecrated to God. . . . Life is a holy thing, for it is the extension of eternal God in the world. The preacher is under judgment to keep this concept always before our society, although society is rushing headlong to destroy it. Woe unto us if we abdicate our high calling and stand idly by" (Robinson, *Adventurous Preaching*).

### Meditation

"O Timothy, keep that which is committed to thy trust." In order to better keep his solemn charge, Timothy is reminded of this sacred trust again and again in these epistles. Furthermore, he is commanded to "Meditate upon these things." Give this greatest of all responsibilities more than a passing thought. Give the Word continued thought. "Give thyself wholly to them." That is a hard thing to do in the modern rush of things, as we all know. Only through an ordered devotional life can this vital grace of meditation be maintained. The minister is especially liable to be tempted to let his personal growth suffer. With the "many meetings and still more meetings" he is under constant pressure to think out something to say, to create, to produce, to empty out his little vessel on his people, with little or no time to enter into the inner sanctum of his soul to re-

## Our Readers Say—

We would like to express appreciation for your excellent editorial, "Go and Teach." We plan to clip it and put it in our files as source material to be used whenever possible. I wish every pastor would make it interesting reading for the superintendents and teachers.

—Mrs. Howard H. Charles, Goshen, Ind.

As I read Bro. Eldon Risser's comments under this column for Dec. 30, I said aloud, "There are others who feel just as we do."

I'm glad I experienced the privilege in earlier years of enjoying the Gospel songs as were found in Church and Sunday School Hymnal, Life Songs No. 1, along with the various supplementary songbooks our bookracks held.

I've found our children enter into singing new songs and come home singing after being at a service where such a privilege is still enjoyed.

Another observation has been noted while visiting churches of our own denomination and others, that the congregations that are using songbooks of the seemingly "under the ban" type of songs are experiencing revival and a greater evangelistic outreach.

—Gladys K. Bender, Scottsdale, Pa.

fill and strengthen his personal devotional life. Notwithstanding, God's Book says: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

"Preach the word" was the burden of the Lord, the apostles, the early church, and may it likewise be the burden of every ordained man in our day, so that we all may rejoice with the Apostle John in saying, "Even so, come, Lord Jesus."

Denver, Pa.

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### Three Inscriptions

Over the triple doorway of the Cathedral of Milan there are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses, and underneath is the legend, "All that pleases is but for a moment."

Over the other is sculptured a cross, and these are the words beneath: "All that troubles is but for a moment." But underneath the great central entrance in the main aisle is the inscription, "That only is important which is eternal." —from *The Watchman-Examiner*.

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1898) AND HERALD OF TRUTH (1864)

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## EDITORIAL

### *Standing for What?*

A Christian from London reports that one area of East London in the days of the Blitz was pretty much flattened. But a church building of that neighborhood stood untouched. Then it occurred to them, says this Christian, to ask, "What is it standing for?"

This could have been a question of purpose: What is the function of a church in such a situation? This is always an important question to ask in any situation.

But one can make it also a question of creed and practice. It is not enough to have church buildings dotting the landscape. It is not enough to hold membership in a church—just any church. Anyone who takes the Christian faith seriously wants his church to hold a clear doctrinal position of a Biblical theology; he wants his church to have a definite polity of church worship and administration; he wants it to take the unequivocal positions on ethical questions which have relevance in our day.

A creedless church is not a true church. By very definition a church is a community of believers. And you can't believe without believing something. It is true that our faith is in Christ. But what does that mean? Giving that faith meaning involves the development of a creed. A true Christian of any maturity at all can put into words what it is he believes. And a true church gives its adherents guidance and participation in the constant clarification and expression of the Christian faith.

The forms of worship and the symbolic expression of faith in sacraments or ordinances require in the church a certain stability. People coming to a Mennonite Church have a right to expect to meet there the ecclesiastical practices which have developed through the years as the church sought to find the will of God and to put it into practice. Changes in these practices are permissible, as situations and needs may change, but they can hardly be changed rapidly and often. Neither members nor observers can easily shift their concept of what the Mennonite Church stands for.

And what do we stand for ethically? A Christian church cannot derive its standards of right and wrong from national or cultural norms. In matters of be-

havior we must constantly search for the mind of the Spirit. Purity and integrity of character dare not be compromised. There is need for church pronouncements on social and economic issues. There must always be discipline among the members of the church so that the standards of godliness may stand forth clearly. It must never be true in the church that conduct does not matter.

What does your church stand for?—E.

### *Church Service for Women*

The Apostle Paul sends greetings in Rom. 16 to a number of women, as well as men, who had labored with him. We would have to read something into the narrative to say that these women only cooked his meals. Tryphena, Tryphosa, and Persis are feminine names. So are Euodias and Syntyche, mentioned in Phil. 4:2. In the next verse Paul speaks of women who labored with him in the Gospel. The Christian work of Priscilla is mentioned several times. It is very clear that in the New Testament church women took part in the public work of the Gospel. The church follows ample Biblical precedent when she employs the services of Christian women in various activities of her program.

The Mennonite Church has long used women for Sunday-school and Bible-school teaching. But up to sixty years ago we required no women as the employees of the church. Since then, however, doors have opened for women missionaries at home and in many foreign lands, for teachers in colleges, high schools, and elementary schools, for secretarial and executive personnel in scores of offices, for nurses and aides in hospitals and homes, for social workers and relief administrators, for technicians and skilled operators of many sorts, for writers and editors, and for a great many other types of services. We now need many hundreds of women to serve these various functions, and there is a chronic shortage.

The Mennonite Church maintains schools for Christian education of her young people, but at least in part as a means to securing personnel which she needs in order to carry on her varied and expanding program. This training must include the education of women. As

needs are made known and as training is provided, it is to be hoped that more young women will prepare themselves for church service. Also that more women who are responsible to earn, or who, after they have reared their families, can give service outside the home, will be able to supply our needed church personnel.

Surely the church is shortsighted if she does not provide the faculty, the facilities, the curriculums necessary for training the personnel she needs in her work. Therefore with the general education which our women need there must be training for teachers, for secretaries, for technicians, for missionaries, for social workers, for almost every type of worker in our program.

Our church is wholly committed to the position that training should be given to her young people, particularly her young women, for marriage and the profession of homemaking. The church feels a special responsibility to work for the integrity of the home, to hold up those spiritual principles which will safeguard her against the current disintegration. We would hold that wifehood and motherhood and homemaking constitute the noblest vocation for women, replete with opportunities for significant contribution to social and spiritual welfare.

But the church is also interested in the fullest self-realization and the maximum service of her members. Many recognize that confining a woman to the four walls of a home, even to the additional opportunities of Sunday school and the Missionary and Service Auxiliary, does not provide every outlet needed for our women. The Biblical principle of the headship of man in the order of the church does not require, many of us would say, the narrow application of subservience that brings frustration to the women in whom God has placed abilities not unlike those of men.

Realistically, thousands of our women are employed. Some of them may have a sense of questioning and guilt for which we may be responsible. Rather, let us set them free for the use of the talents which God has given them. There are many things that our women can and should do in addition to homemaking. For the young married woman husband and children must come first, of course. But our women must be free to plan for additional training and work as they see it fits in with home duties.

In this age, too, we need Mary and Martha and Ruth and Sarah as fellow laborers in the Christian task and witness.—E.



## The Pastor of God's Flock

BY TITUS MARTIN

The Apostle Paul again and again in his epistles writes, "Paul, an apostle . . . by the will of God," or something similar. This sense of call was so strong that he says at one place, "Woe is unto me, if I preach not the gospel!" All ordained men should likewise have a definite call of the Lord, which if received through the church in one of God's appointed ways, need be never questioned. They should enter upon the duties of their office with a ready mind, desirous of glorifying God and being His instruments to do good to the souls of men. They should never forget that the flock over which God has made them overseers is His heritage, bought by the precious blood of Christ. This makes their call a great responsibility.

Paul also a number of times calls himself a servant of Christ. This should be the attitude of the pastor toward his flock, not as lordship it over God's heritage, but as an example to them. It is very important that he have the confidence of those he has been called to serve. To win and hold this, he must be ready at all times to talk problems over with his members in strict confidence, seeking a Scriptural solution. If the pastor is in error, let him be free to acknowledge it and make suitable confession and restitution where possible. Such attitudes go far in building confidence. Perhaps a member's motives may appear questionable at times, but since man cannot see into the heart, the pastor has no right to judge, and perhaps resort to bitter words. Unkind words have caused offense to many, and the Scriptures say, "A brother offended is harder to be won than a strong city."

The pastor today with his multiplied duties finds it hard to do the visiting he would desire in the homes of his members. While such visiting is important, I believe it is more important that he let his members know that the welcome mat is always out in his home for them to come and talk their problems over with him. They can then seek help when they need it most, for it is not likely that even the pastor that visits his members once or twice a year will always visit at the time most opportune or of greatest need. It might be wise for the busy pastor when he budgets his time to keep open one evening a week when his members would have a special invitation to come and talk their problems and concerns over with him. There are, of course, circumstances such as sickness or death when his visitation date need not be neglected.

A true pastor must be feeding his flock, and give them a balanced diet. It is very important that he hold fast to the faithful Word. It is much bet-

ter to lead the flock than to drive them, and he should seek to provoke unto love and good works. A word of encouragement, especially to the young, goes a long way in making them want to do more for Christ and His church. The pastor should seek continually to keep the ultimate goal of the believer before him, for the things of time are transient and often disappointing and so it is important that he point men to that which is eternal and which will completely satisfy.

The faithful pastor needs to keep informed, and have his eyes open to what is going on, ready to warn when he sees his flock in danger or going astray. The prophet says he is guilty if he does not warn. Sometimes it is his duty to correct those that have erred. He should do this in the spirit of love, and seek to show them their error by the Scriptures. Where a number are involved, he must be impartial and seek to know all the facts. I believe his problems would often be greatly minimized if he would get these members to first observe Matt. 18, and keep himself in the background as much as possible.

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Let us commit ourselves to singleness of vision, singleness of heart, that we may be disciples of the eye.—Roy Roth.

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Another problem the pastor faces, and often through no fault of his own, is making a living. It is not my concern at this time how to meet this problem, but rather point out some dangers that go with our present practice in many parts of the church. The Bible says a minister should not serve for filthy lucre's sake. In his time of need a brother could perhaps work upon the better judgment of his pastor by temporal gifts. If the laity would practice the Biblical way of giving in secret, it would largely solve this problem. If this is not done, the pastor dare not be influenced by it, even if it means no future gifts.

Let all be for the glory of God. If the pastor recognizes his call as from God, that he is a steward of God's heritage, and that he must someday give an account of his stewardship, he will seek to please God in all things. He will know that the Lord's "Well done" at the end of life will mean more than anything he may gain or lose in this life. Bringing in the sheaves will be a source of great joy. May God bless our many faithful pastors.

New Holland, Pa.

*If heads that think must ache perforce, for my part, I choose headaches.*—Elizabeth Barrett Browning.

## 25 Years Ago

(from GOSPEL HERALD, Jan. 11, 1934)

Hesston College . . . largest Special Bible Term we ever had. . . . Sixty-three. . . .

Bro. A. S. Horst of Akron, Pa., was ordained a bishop. . . .

. . . seventy years ago . . . John F. Funk . . . founded . . . our first Church paper, The Herald of Truth.

(from GOSPEL HERALD, Jan. 25, 1934)

. . . for the first time in the history of the Church since the publication of our Year Book, the total membership will be above 50,000.

## Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

**Persuaded to Live**, by Robert O. Fern; Revell; 1958; 192 pp.; \$2.50.

This book is required reading for anyone attempting to evaluate contemporary evangelism. Billy Graham's work in many cities cannot be understood without considering the outcome of his ministry.

**Persuaded to Live** of course does not tell all about the crusades. A sermon, "The Offense of the Cross," by Graham and a summarization by Fern are the only materials that are not conversion stories. The accounts are realistic by telling when and how counselors failed to help. The struggles and backsliding that occur are illustrated. However, we finally see in each account that the person comes through to victory. This of course is not true of every crusade confession.

The failures and successes of the local church as seen in the person's experience point out the need to speak relevantly to the deep needs of men. A careful study of this by Christians could have these effects:

A new understanding of how many people are deceived as to what it means to be a Christian.

A new sense of the basic longings of people.

The centrality and the importance of the Gospel we preach to adequately meet these heart cries.

How the simple presentation of the cross can be used by the Spirit to reach people of any age, religion, or problem.

The church must provide the atmosphere of love, Bible study, and evangelism.

If you need encouragement, this easily read book can show you in verbatim testimonies that the Gospel is the power of God unto salvation.—Eugene Herr.

True Christians can never grow accustomed to the thud of Christless feet on the way to a lost eternity.

—Missionary Worker.

# Is Jesus Our Final Authority?

By Lon Woodrum

Recently a man said, "Jesus is my authority. Whatever He taught I accept—the rest of the Bible is not very important to me. I am not a Lucan or a Paulist; I am a Christian."

But think of a group of disciples listening to Jesus' last table talk before Calvary. The circle of doom is closing in on them; a cross is about to leap on a hill. Three times Jesus is interrupted in His talk by disciples. Thomas wants to know where He is going, and the way. Philip wants to see the Father. And when Jesus said, "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him," Judas Thaddaeus was disturbed and said, "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" Shortly before, Jesus had come down a palm-strewn path with the people shouting He was King. Judas may have been thinking of that. Was there to be no universal manifestation of Christ?

Here, at the end of Jesus' earthly ministry, the very apostles did not understand His message! "Hereafter I will not talk much with you: for the prince of this world cometh." The great voice was about to be silenced. Then how could they ever rightly know the message? Yet it is clear that He has something more to teach them. "I have yet many things to say unto you, but ye cannot bear them now."

Their eyes clung to Him as He said, His voice like God's own: "The word which ye hear is not mine, but the Father's which sent me." Then He paused. They waited, wondering. And He said, "These things have I spoken unto you, being yet present with you." It was as though He said, "Time is running out! There is so much more to say, and you cannot receive it!"

He had taught them for years. He had put miracles between His talks. Still they did not clearly understand Him. They had touched Him, heard His voice, seen His gestures, His inflections—but they did not grasp His truth as a whole. Here He is saying that He is leaving them with His message unfinished!

"I have yet many things to say unto you, but . . ." Groping in the shadows that gathered, how could they ever learn the truth? With the Master gone, who would lead them, show them the way, answer their tormenting questions? The cross, like a sword, seemed about to cut off the message before it was ended. It was a terrifying situation. The world would close in on these unlearned disciples and crush them with human logic. They would be unable to meet life as

their Master had. The sword fitted their hand poorly; they were clumsy with the truth!

But Jesus puts His word into the gloom. "Peace I leave with you, my peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid." "Be of good cheer; I have overcome the world."

They straightened at the table. Did He have a secret for meeting the crisis? He was about to face the gallows wood, yet He was so calm, so sure of Himself. They looked at Him, fishermen, tax-gatherers, common men, nobodies in the earth, men with small financial rating, no great social status, no political power, being sent out to meet a hateful world. Surely He must have some secret to go with them!

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## Thought for the Week

One can always go deeper and deeper into the truth of the Gospel, but still there stands out, simple and brilliant and clear, the heart of that Gospel, that Jesus Christ died to save sinners.—E.

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His words hammer at them: "Ye shall be sorrowful!" Indeed—what else? Sorrow was already clawing at them. But His eyes were lighted. "Your sorrow shall be turned into joy." Oh, He must have some secret, some plan!

His pledge bursts upon them: "I will pray the Father, and he shall give you another Comforter . . . even the Spirit of truth; whom the world cannot receive." "He shall teach you all things."

Then the message was not to be left unfinished! Even though their Lord went to a cross, He was not through with His ministry. Though Satan silenced Him, there was more to come, beyond the gallows tree.

Indeed, history was to feel the flame of the rest of that message. It was to be God's fire running through the earth, mightier than Caesar's divisions. "He shall teach you all things." What a pledge! But there was even more to it. "He shall . . . bring all things to your remembrance, whatsoever I have said unto you." "He will guide you into all truth."

If Jesus is our authority, there is His word on the matter. It is the plain prophecy that the time would come when His apostles would know more than He had taught them in person. The Gospel would be made clear. On

His own word we cannot expect the whole truth in His earthly sayings.

True, all that contradicts His sayings is false; but there is much to be added. His Word was to include the whole of the apostolic witness, the witness authorized by Him! "Ye are my witnesses . . ." not their own! They were His mouthpiece. Not that He had not given the truth of redemption, for He had; but He desired men to know it better. The Gospel from the apostles is, on Jesus' own authority, the rest of the message which He intended for the world. He laid the foundation; they built the structure. He gave the text; they gave the exposition.

Jesus spoke on all the great doctrines—sin, grace, the atonement, the resurrection. But the witnesses enlarged and explained the vast themes. Some things, such as circumcision, Jesus never mentioned; but Paul made an issue of it in his preaching; and time has vindicated Paul. And how Paul's words on so many subjects break in on our theological gropings! "By grace are ye saved." "Christ died for our sins." "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." How these trumpets call us toward the light! And where did Paul get these trumpets? His own answer is—"by the revelation of Jesus Christ." He was "taught by no human wisdom but by the Spirit" (Mofatt). How this fulfills the pledge made by Jesus to the apostles: "The Spirit of truth . . . shall teach you."

Is Jesus our final authority? Yes! But without the apostolic witness, how could we know what Jesus taught in the first place? Let us accept what Jesus taught and we must accept the whole apostolic Word—the New Testament; and the Old Testament, too, for the New bears witness to the Old.

Jesus left the climax of His glorious Gospel in the hands of His apostles. He spoke the word of reconciliation; it was for them to give it to the world. If He could trust them with the message, how dare we not trust them? Let us accept them with humble and thankful hearts.

Oklahoma City, Okla.

## Fact Sheet

### Drinking and Driving

1. A drinking driver was involved in at least 30 per cent of all fatal traffic accidents during 1957.
2. Twenty-three per cent of the adult pedestrians killed during 1957 had been drinking.
3. Special holiday studies by the National Safety Council showed that 55 per cent of the Christmas season fatal traffic accidents involved a drinking driver.
4. Forty-eight per cent of the Labor

Day (1956 Labor Day week end) fatal traffic accidents involved a drinking driver.

5. In many accident cases, the fact that a driver has been drinking is not recorded and is never entered in the driver's official record.

6. In spite of past and present efforts to increase safety education and traffic enforcement too many drinking drivers are still operating on our streets and highways.

7. The social drinkers are a greater menace than commonly believed as their critical judgment is impaired with a fairly low alcohol concentration and they outnumber the obviously intoxicated drivers.

8. Drinking to any extent reduces the ability of any driver.

9. Small amounts of alcohol reduce judgment, self-control, and driving ability.

10. Alcohol is not a stimulant and is classified medically as depressant.

11. Loss of judgment and the capacity for self-criticism occurs before obvious symptoms of intoxication.

12. It takes at least three hours to oxidize (eliminate) one ounce of pure alcohol (about two cocktails).

13. Two cocktails (about 0.04% of alcohol in the blood) may reduce visual acuity as much as wearing dark glasses at night.

14. "Under the Influence" means that due to drinking alcohol a person has lost (to any degree) some of the clearness of mind and self-control that he would otherwise possess.

15. You do not have to be obviously intoxicated to be "Under the Influence" and an unsafe driver.

16. Pure alcohol leaves no odor on the breath—it is the flavors in the beverage that cause the odor.

17. Coffee or other stimulants will not offset the effects of alcohol. Only time can eliminate alcohol from the blood stream.

18. Chemical tests provide the police with a scientific means to determine whether or not alcohol has reduced a driver's ability.

—National Safety Council.

## Don't Wound a Child

BY S. L. MORGAN, SR.

It has been a wound in my heart for over seventy-five years. I was a tiny lad, and she was one of my first teachers. I picture her as a haughty "aristocrat." I walked a mile from my humble home, crossed two creeks on foot bridges, climbed two steep hills, aspiring after knowledge to cope with the great world.

Timidly from a distance I admired my teacher, and longed to have her for a friend. And she could so easily have won

my eternal love and gratitude. It would have required only a little kindness and respect for me as a person. But often she humiliated me and left deep wounds. I didn't look for them and conjure them up. I looked and longed for kindness. Humbly obedient and dutiful, I longed for a word of approval and appreciation, and I cannot remember that she ever gave it. She remained stiffly aloof and cool toward me. Wishing to be fair to her, I think to this day she "picked on me."

Once I chanced to make a strange sound by rubbing my hand on the back of the seat, and she said cruelly, "Did you do that? I thought you were a gentleman!" And before the school she was saying out loud I was not! It cut deep. And the wound has hurt for seventy-five years!

I deeply longed to have her respect, and to have her for a friend. And she was stiff and cold to all my overtures.

It is even yet one of the poignant memories of a lifetime. It burned into me one of life's great lessons: The heart of a child is tender, and the wounds of a child are deep and may last forever!

Another teacher, a year or two later, won all my heart and has been a great power in my life—for seventy-five years. She was a plain country girl, but she personified for me kindness, goodness, and religion, and she bound my heart to her forever in love and gratitude. The first had her chance with me and failed; the other largely shaped all my life. I tell her so now and then, and lately—at ninety-two—she wrote me thanks.

Beware of wounding a child; win its love by kindness.

Lake Forest, N.C.

## Wild Swans

### and a Disgruntled Bus Passenger

BY GRACE V. WATKINS

As the bus pulled out of our small city and headed west in the early morning light, I looked far to the west across the prairie and saw an unforgettable beautiful sight: wild swans, rare in our section of the country, flying across the pink sky in formation. I almost held my breath at the loveliness of the sight.

Just at that moment, a plump man sitting in front of me launched into a tirade to this fellow passenger. The disgruntled man and the wild swans were the greatest contrast in all my experience.

"Know what happened to me last week?" the disgruntled one growled. "A man who gave me a shabby deal fourteen years ago bought an interest in the grocery store where we've been buying our groceries for years."

"That so?" the second man queried.

"Sure," the first returned grouchy. "When I heard the news, I went right down and told the manager to take our name from the charge list, that we'd never buy another thing there."

"You mean you're afraid of being cheated?" his seatmate asked.

"No, I just want to get back at that man," was the answer.

"Well, there are plenty of other groceries, I suppose?" the milder man wanted to know.

"There are NOT," the stout man declared. "Nearest grocery is three miles away."

"Well, that's going to be a chore in winter," his companion said.

"Sure. I know that," the big man grunted. "My wife says I'm silly to hold a grudge all these years, and silly to cancel the account. But then my wife's a pretty good Christian." He paused, then added, "She really lives her faith. Guess she deserved somebody better than I am."

Miles farther down the road, when the plump man had left the bus, I fell into conversation with his seatmate, saying, "I feel sorry for that man who was riding with you, letting resentment and anger eat into his heart."

"I do, too," was the answer.

We talked long and earnestly then, sharing conversation about our Christian faith. And, when my destination came into view, I said quietly, "Let's make a pact to pray for our friend who's so consumed with resentment."

We did just that. And, while I've never seen the plump man again, I often feel a bright hope that through the influence of his Christian wife, and through the prayer that she, we, and others have said for him, he has found the upward trail to peace and joy and love for all humanity, a love so good and healing that no room is left in it for angrily changing grocery stores!

Fargo, N. Dak.

## On Christ the Rock

BY EDNA M. MERTZ

Wilthin myself I cannot claim

One shred of righteousness,  
My hope of a sinless Christ,  
The Saviour I confess.

For Christ paid all my debt to God

One day at Calvary,  
And now I am forgiv'n through Him  
Whose blood atoned for me!

O lovely Christ, apart from Thee

Is naught but sinking sand;  
A sinner, saved by grace, today  
On Christ the Rock I stand!  
Ft. Wayne, Ind.

## A Prayer

FOR THIS WEEK

Make us, O God, humble with bended heart and head and knee;  
Help us to know and not forget that all things come from Thee;  
E'en we ourselves were made by Thee, the world that we dwell in;  
Then keep us humble, meek of heart; we are so apt to sin.

"Our goodness is as filthy rags," yea, Thou alone art great;  
We're frail, weak, and helpless, yet so often boast and hate.  
Our hearts, Lord, melt, that we may love and know how to forgive;  
Keep us, dear Lord, humble in heart, prone to help others live.

We were dust; Thou didst form us and gave us life and breath;  
We were lost; Thou didst redeem—eternal life for death.  
Though yet we often wander far, Thy Spirit yearns to guide;  
Give grateful hearts, God; humble us; we would with Thee abide.

—Billie D. Miller.

## Swear Not at All

BY GLEN BEACHY

Christ said, "Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all." He follows with a few forms or objects by which swearing must have been practiced at that time and in their stead tells us to let our communication be "Yea, yea; Nay, nay." "Whatsoever is more than these cometh of evil" (Matt. 5:33-37). This was hardly the type of swearing we usually associate with cursing, perhaps not as disrespectful, but still neither belongs to speech that becometh a Christian. Since the very nature of a Christian is to be honest under any circumstance, the swearing of an oath would serve no useful purpose, besides dishonoring the one by whose name he is known, Christ.

Swearing, however, is still practiced in the world for no other reason than to make sure a statement that is otherwise not so sure. A man under oath is usually conscience bound to abide by his oath, while his yea and nay must find their place somewhere below the oath. As citizens of the heavenly kingdom and temples of the spirit of truth, we need not make one statement more sure than another. Truth always remains on the same high level.

Under stress a Christian may, like a sheep, stray from the shepherd and find himself doing what he never intended to do. Just in such a situation Simon Peter found himself at Christ's trial when he cursed and swore that he didn't know Christ. Besides swearing, it was also the untruth; but for him there was forgiveness.

At a certain hearing which concerned a number of our people, the witnesses

were required to swear or affirm their statements, and during the hearing among the audience several men of the world were overheard expressing their amazement that those people swear. However, many, perhaps all of our people witnessing, affirmed instead of swearing, but the raising of the hand, which some did, meant to the audience nothing else but swearing, as the administering of the oath or affirmation was not audible to them. It should not be necessary that men of the world would tell us where we stand (or fall).

It is indeed humiliating to receive such a rebuke and to know what they think of us. To be of any value as the salt of the earth or the light of the world we most certainly need their condonation. They expect us to do as our Master said when He told us to swear not at all.

Kalona, Iowa.

## Less Than Our Best

BY AARON A. ZOOK

It has been said, "Anything worth doing is worth doing right. Things done half are never done right." Every Christian has a most sacred trust. If serving God is worth while, it is worth giving of our best to God. A standard for Christian living is found in Paul's exhortation to the church at Rome: "Not slothful in business; fervent in spirit; serving the Lord" (Rom. 12:11).

When God commits this trust to the Christian, a confidence is bestowed upon him which is difficult to understand thoroughly. We, in turn, have a sense of our responsibility to God, to others, and to ourselves. In order to fulfill these obligations, it is essential for us to be fervent in spirit. The slothful person is dilatory, careless, and neglectful in his duties to the church and to God. Those

## Prayer Requests

(Requests for this column must be signed)

Pray that a volunteer will be found in the Mennonite Church in India to serve in Nepal, since the church now has funds available to send a worker. Steps are being taken to find a qualified person.

Pray that the door for witnessing at Flat-ters, Algeria, where the Pax men have built homes for the Arabs, may remain open.

A pastor asks for prayers for revival in the youth group and young married people's fellowship that the Holy Spirit may set them free from sin and self, to serve Christ through His church. Pray that the leadership of this pastor may be Christ-centered and Spirit-guided.

Pray for the ministers attending the various refresher weeks being offered for them, that their own spiritual lives may be enriched, and that their ministry may be more effective.

who have been elected or appointed to responsibilities in helping to carry on the work of God, upon the acceptance of these duties, are responsible to do their very best. There will be a fervency of spirit in the life of every genuine Christian as he has a close daily walk with God. As a result of this fervency, the Christian will have a deep concern in the things of eternal value even beyond the temporal. We cannot be at our best until we have a genuine interest in our tasks. A basic reason for the lack of effectiveness and growth of the church today is that many have a lack of real interest in their own duties.

Even beyond a deep interest, there must come a compulsion from the Holy Spirit to help see the need of sacrifice and death, if necessary, in order that men and women may be saved. There is a thoughtfulness which accompanies this God-given compulsion. The Sunday-school teachers or other leaders in the church must give thought to their responsibilities. Our work is worth very careful and prayerful consideration. If it becomes necessary to be absent from the Sunday school or other services, any pastor or Sunday-school superintendent will appreciate advance notice, and in most cases the name of the person that is to supply the vacancy.

Even beyond seeking commendation from people or the church, one should seek it from God. Whether it be just a

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## OUR SCHOOLS

### Church, Education, and Missions

#### V. Christmas in the Congo

By JOHN R. MUMAW

We arrived in Elizabethville at 4:15 p.m., after a five-hour flight from Leopoldville. It was Christmas Eve and we were comfortably located in a moderately priced but convenient hotel. It was inviting and relaxing.

At 7:15 Mr. and Mrs. Booth took us to one of their six Methodist churches for an outdoor Christmas program. In the singing and presentations the story of the Christ child was given. The interpretation and creative imagination that shaped the various portrayals of historical incidents were uniquely local in African concept and representation, as, for instance, the registrar in Bethlehem closed his office at two o'clock, just a few minutes before Joseph and Mary arrived to register according to law. They were told to come back tomorrow. Joseph pleaded for immediate attention, for tomorrow would be too late. But the officials were obstinate and would not accommodate themselves to the Jew's emergency. The African could feel this disappointment with realistic touch.

Christmas Day offered another opportunity to attend a Christmas program at an African Methodist church, the oldest Methodist church in a modern city of 200,000 people. At 7:15 a.m., nearly 2,000 Africans had gathered in the church. The program began at 8:30. The story of Christ's birth was presented in similar representations but more refined than we had seen the evening before. The representation of Herod was given with subtle satire in the ruling class. Withal, however, the sacredness of the annunciation, the herald of the angels, and the search of the Wise Men as they followed the star were characterized by restraint and respect.

Following the program the missionary was asked to give a brief message. He chose Mark 1:1-3 and presented the challenge of the Gospel to an audience of approximately 3,500, including the latecomers. This audience gave evidence of Christian ideals and culture. It had in it Christians and non-Christians.

After the sermonette, which closed at ten o'clock, the offering was brought forward by groups that represented many tribes. While the money was brought forward, a song was sung. In this particular congregation the Sunday school has classes in eighteen different languages. The city has at least 100 different African languages and 30 other

languages. The significant thing was the fact that here together many Christians from many different backgrounds—from cannibalistic tribes to European culture—sat together and reflected on the meaning of Christmas, bringing offerings in the name of Christ.

One of the real problems of the growing church here is the transfer of tribal loyalty to a personal loyalty to Christ. Instead of bringing the offering to the front of the church by tribes, it may well be that it will all be done en masse in the name of Christ. Will the church in America attain sufficient maturity to exercise its loyalty in pure discipleship of Christ? Herein we may find a purer essence of apostolic faith and piety.

#### HESSTON COLLEGE

Because of a low gas pressure area in Hesston resulting from the below-zero temperature, Hesston College resumed school after the Christmas holidays on Wednesday, Jan. 7, instead of Tuesday, as originally planned.

Miss Florence Clarke, director of the Kansas City General Hospital School of Nursing, died on Dec. 20. For the last three years the pre-nursing students from Hesston College have attended the school under her direction.

Dean Holsinger and Dr. Paul Bender attended the sessions of the annual meeting of the Association of American Colleges in Kansas City on Jan. 6 and 7.

On Jan. 10 and 11, President Roth was a speaker at the annual meeting of the Christian Laymen's Evangelistic Association at Orrville, Ohio. On Sunday morning, Jan. 11, he preached at the Orrville Mennonite Church.

From Feb. 3 to 6 the South Central Conference and Hesston College are sponsoring a Ministers' Week Program to be held on the Hesston College campus. The chairman of the conference is Paul Martin, La Junta, Colo.; the assistant chairman, Daniel Kauffman, Leonard, Mo.; and the song leader, Clifford King, Cheraw, Colo. Paul Erb teaches two daily classes on "The Mennonite Church in 1959" and "Preparation and Delivery of Sermons."

Other teachers with classes are Dr. Harold Vogt from Prairie View Hospital on "The Minister's Mental Health"; Milo Kauffman on "Planning the Congregation's Future Potential Program"; Mrs. J. D. Graber on "The Role of the Christian Woman" and a Bible study class for women; and J. D. and Mrs. Graber on "Missionary Education in the Local Congregation." One of the chief

features of the conference will be the seventh series of Conrad Grebel Lectures on "A Philosophy for Mennonite Missions," by J. D. Graber. The daily prayer periods are in charge of Mrs. Edwin Weaver for the women and Earl Buckwalter for the men.

#### EASTERN MENNONITE COLLEGE

The students and faculty met in the auditorium on Tuesday, Jan. 6, to turn in the funds obtained during the Christmas work drive. The total amount was \$22,819.70; this amount included a small amount specified for funds other than the student center and also an amount credited to the drive by the college from savings on board realized by dismissing for vacation early. The average amount brought in from wages earned and contributions solicited was \$28.28; the eighth grade had the highest average per student—\$48.50. The college is deeply grateful to the students and staff as well as friends of the college who made this drive possible.

The Special Bible Term opened on Jan. 8 with an enrollment of 25. Samuel Strong is the director and serving with him in teaching are Harvey Shank and J. L. Stauffer. Several classes are also taught by regular members of the college faculty. The special Ministers' Course was scheduled to begin on Monday, Jan. 12.

The annual Ministers' Week Program will be held Jan. 26-30. The program features a daily prayer fellowship led by Frank Enck, Lancaster, Pa.; Studies in Prophecy by J. L. Stauffer; a Study of the Ministry, Studies in Pastoral Counseling by A. Don Augsburg; a Sermon Building Workshop by J. Otis Yoder; and the Conrad Grebel Lectures by J. D. Graber, Elkhart, Ind.

The Student Chapel on Jan. 9 featured the Gospel team which spent Christmas vacation in deputation work in Florida, Cuba, and Honduras. Danny Hess gave a report of the trip and Edwin Martin told of challenges they received from the visit; the team quartet sang several numbers. The other three members of the group were Linford Gehman, James Lapp, and John Rutt.

Feb. 10 is the closing date for applications for the 1959 European Student Tour sponsored by the Council of Mennonite and Affiliated Colleges. In addition to students of these nine colleges, the tour is open to other Mennonite students. A limited number of alumni and friends are eligible to apply. Write to the President's Office, Eastern Mennonite College.

#### LANCASTER MENNONITE SCHOOL

The health of students has been exceptionally good this year so far. December and January to date have been both dry and cold in this area, which is of course conducive to better health. The cold weather has also provided a lot of ice for the very good and invigorating recreation of skating.

Bro. Clarence Rutt, of New Holland, with several other interested brethren, remade our school pond just in time to get the benefit of the hard freeze, for which we were all very grateful.

Bro. Daniel Sensenig, missionary to Ethiopia, gave us a warm chapel message on Nov. 26. On Dec. 22 Bro. Ingida Asfaw,

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# CHURCH HISTORY

## The Mennonite Historical Library

### Romance or Record?

By SHIRLEY GERIG

Tucked away between the yellowed pages of an old *Martyrs' Mirror*, an old printed genealogy was found recently by Nelson Springer, curator of the Mennonite Historical Library at Goshen College.

The specific volume in which the paper was found has been on the shelves of the library for a number of years. As Mr. Springer leafed through the volume, he was amazed to find the old genealogy as well as some other less significant papers.

The record of the family of John Bär and Anna Eschlimann is in hand-set Gothic print on crude paper which is stained and torn by age.

There are many old handwritten Mennonite genealogies in the Historical Library, but the thing which makes this genealogy unique is that it was printed in 1780 or before and is the only American Mennonite genealogy known by our Mennonite historians to have been printed by that early date.

This is only one example of the exciting discoveries which turn up every now and then in the Mennonite Historical Library on the Goshen College campus at Goshen, Ind.

The Historical Library is a vast collection of books, papers, and seminar reports and was created to serve the purposes of scholars doing research on the Mennonites. It is today the most complete collection of Mennonite materials to be found anywhere in the world.

Students from the Goshen College Biblical Seminary spend many hours sitting among the aged and musty books as they attempt to learn from the scribes of yesteryear why their Anabaptist forefathers took their peculiar stand on Biblical questions.

Scholars from Europe as well as America have spent many hours doing research within the library's secluded walls. Among the notables who have studied here is George H. Williams, Professor of Church History at Harvard Divinity School. He did research for his book, *Anabaptist and Spiritual Writers*, published in 1957 as a part of The Library of Christian Classics Series.

Among the many newspapers, periodicals, and manuscripts available for browsing is a very excellent collection of term papers and seminar reports of Goshen College and Seminary students which are used frequently by students and other researchers. This one feature of the library greatly impressed the dig-

nitaries who last year made an evaluation of the Seminary and probably helped in its becoming fully accredited.

The *Mennonite Quarterly Review* is a fruit of the collection, as is also the *Mennonite Encyclopedia*. The rich resources of the library have facilitated the work of these publications.

The musty volumes one finds within the cases have come to the library through varied and romantic means.

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There is not a day in your life  
that you can stand by yourself.

—Howard Charles.

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Some come as exchange items for other Mennonite publications. Some are purchased from a limited budget and others are just simply donated. There was the time in the library's history when a little old lady from Pennsylvania thanked Dean H. S. Bender with tears in her eyes for taking the books of her late husband which she did not want to destroy and no one else seemed to want to bother with.

Undoubtedly there are many old books in Mennonite homes across the continent which are lying unused and unwanted but which would have great value in this unusual collection. Sometimes books which are already in its holdings are offered to the library by interested persons. In such cases, depending upon the demand of the book, it is accepted and channeled to some other library which may be in need of the particular item.

The books, many of which have crossed the stormy Atlantic in their voyage from Europe, represent different languages. About one half are in German, one third in English, one eighth in Dutch, and the remainder are in ten other languages and dialects.

About 20 years ago when the Historical Library was struggling to get on its feet, H. S. Bender, now Dean of the Goshen College Seminary, was trying to give it an extra boost by scouting the country for old and rare books.

As he browsed among the dusty shelves in an antiquarian's shop in Pennsylvania, he stumbled onto the 1564 *Ausbund* bound together with several other small non-Mennonite books. Before this discovery the 1583 edition of the *Ausbund*

had been the oldest edition of that hymnbook known.

In his enthusiasm at finding it he apparently was too jubilant, for the antiquarian set an outrageous price on it. When Bender tried to reason with the antiquarian about the price, the antiquarian took the book and before Bender's horrified eyes tore it asunder, dividing the *Ausbund* from the other part, saying, "All right, here is what you want," and shoved it at him.

Bender returned sadly with his find. No one knows how the other part of the book got to the library, but today the book in its entirety can be seen on its shelves.

The book is brown with the stain of years. It is leather-bound over wood and has brass corners. The clasps of brass which used to keep its pages have been gone since long before Bender found it on the antiquarian's shelves that day.

In the line of novelty to be found on the shelves of the Mennonite Historical Library are some books which were bound with parchment of illuminated liturgical manuscripts in the sixteenth century. These are very colorful and artistic, as was manuscript writing of that day.

Many more journeys into the romantic past are to be found among the aged books which stand like soldiers at sentry duty as they guard the secrets of the past upon the rows of glass-encased shelves in the Mennonite Historical Library at Goshen.

### LESS THAN OUR BEST

(Continued from page 79)

good deed or some major act toward winning or helping mature souls, it should be done as "serving the Lord." Just as the act of slothfulness will be indicative of spiritual leanness, even so a fervent attitude will characterize a Spirit-filled person and give the needed interest, compulsion, and thoughtfulness to aid him in keeping his sacred trust.

Manitou Springs, Colo.



Each year the money spent on alcoholic beverages in the United States would build and maintain a city of one million people, equipping it with adequate public buildings, schools, libraries, rail and airport terminals, and post office, totaling \$360 million; and in addition would build 30 banks, 40 office buildings, 10 department stores, and adequate hotels, totaling \$250 million; plus 400 churches totaling \$64 million; also 250,000 homes and 25 apartments, totaling 3 1/2 billion; and would provide every family with an automobile. And there would be left from the \$10 billion an operational budget for the year of almost one billion dollars.

—The Survey Bulletin.



## FAMILY CIRCLE

### God's Word on Domestic Faithfulness

God Himself comes to all weddings. He has a stake in every one. He holds marriage to be sacred.

An old man stood by a cheap casket weeping quietly, murmuring something to himself. His joints were crippled with arthritis and he had to be helped to walk. I thought he might be saying to his dead wife, "What will I ever do without you? What is going to happen to me?" Instead of that, he was repeating over and over, "You were true to me! You were true to me!"

There is a wonderful paragraph of Old Testament Scripture dealing with domestic faithfulness. The Old Testament is more than a book of miracle history about the Jews. The Jews were the chosen historical example of God's universal dealings with mankind. The Jews were chosen to illustrate God's dealings with all people for all time. Any nation can realize the general promises of the Old Testament if it observes the moral law of the Old Testament! Likewise any nation will decay and die if it neglects the basic morality designed for the happiness and holiness of mankind.

In the last book of the Old Testament, in Malachi, we see the condition of a decayed and dying people—the Jews. The nation was disintegrating, and Malachi gives insights into the cause of this decay. The Jews had a lax and liberal priesthood, there was a selfish and thieving spirit in the people regarding their dues to God, and there was unfaithfulness to the marriage vow. These are still the marks of a nation in decline.

Notice Mal. 2:13-16: "You drench the Eternal's altar with your tears, sobbing and groaning because he never needs your offerings, because he will accept no gift from you. You ask, Why? It is because the Eternal was a witness at your marriage in youth to the wife with whom you have now broken faith—though she is your own mate and lawful wife. Not one of you has any trace of moral sense. Not one desires to have children from God. Take heed to yourselves, and let none prove unfaithful to the wife of his youth, for I detest divorce and cruelty to a wife, the Lord of hosts, the God of Israel, declares. Take heed then to yourselves, never be faithless" (Moffatt).

God's first word on domestic faithfulness is that He witnesses a marriage. He was a witness to our marriage in our youth. "The Eternal was a witness at your marriage in youth." We remember the best man and matron of honor who witnessed our wedding. But written larger than their names on our wedding

vows is another name—the Lord God of hosts, the Father of our Lord Jesus Christ.

God comes to every wedding. He attends every wedding. Marriage was the first institution ordained in life. It existed even before sin entered human history. In marriage we have life's greatest human venture. It holds the greatest of all possibilities for creative and holy achievement; it also holds out possibilities for terrible sin and intense suffering.

Marriage is the basic relationship that maintains society. Thus a high ideal of marriage taught and achieved will produce a high order of people and community. God's first word on domestic faithfulness is that He Himself comes to all weddings. He has a stake in every one. He walks the aisle with the bride and stands by the side of the groom. He holds marriage to be sacred.

The next word of God on this subject is His attitude toward unfaithfulness: "I detest divorce and cruelty to a wife."

Divorce is always a tragic and humiliating failure. It is so even when justified on Bible grounds and accepted by the church group. For the unfortunate one who experiences this sorrow we pray the guidance and blessing of God from here on out, for God redeems our lives out of the present.

But the church must never approve easy divorce—by word or lack of word. God's word to young people facing marriage is, "I detest divorce." God will never change. Let no thought of a doorway out of marriage ever cross your mind. Cast out that evil spirit, or your marriage will be handicapped from within. All the classic marriage ceremonies read, "Till death do us part," and God means it, and you must. Many a faithless marriage comes from thoughtless marrying, but there has never been a case in the world where a marriage needed to be thoughtless.

Listen further to God: "I detest divorce and cruelty to a wife." Many men and women who condemn divorce are still in God's sight making a failure of their marriage. Their homes and hearts are seething with meanness and hatred. Cruelty can be vented even in haggling and nagging over religion. God hates cruelty of every kind.

The home is meant to be a secure climate where tender life can develop in love and grow to maturity. Nothing militates against this more than meanness and hatred that is marked with legitimacy by recorded marriage. We have tolerated too long a condition of domes-

tic conflict in some professing Christians. God does not approve of such a condition. He detests cruelty in marriage partners. It is rank unfaithfulness.

God says, "Take heed then to yourselves, never be faithless." God tosses the problem of domestic faithfulness right where it belongs—in your lap and mine. Marriages are consummated in heaven but worked out here on earth by men and women. God has given us plain and simple moral laws which can be understood. They apply to marriage. Malachi pointed to this matter as explaining the sad state of marriage in Jewry: "Not one of you has any trace of moral sense" (verse 15).

God expects good marriages from you and me. Such marriages are not accomplished in a seven-minute ceremony; they are only begun. Good marriages come through the distillation of shared experiences of the everyday. No marriage is finished until the everyday has become the last day and "death does us part."

To those who have proved themselves faithless in marriage, the gladdest words in the Bible may be theirs: "Go, and sin no more." To those facing marriage, our younger generation, here is a tried and tested formula for married happiness: Happiness is a by-product of faithfulness, unqualified and persisting faithfulness, to one's marriage partner.—HAROLD WILLIAMS, in *Gospel Trumpet*.

#### EXPRESSIONS OF APPRECIATION

It is with a heart full of gratitude that I want to thank all who have contributed to my happiness in any way during my two stays in the hospital and while convalescing since. May the Lord richly bless you all in my prayer.  
—Mrs. Edgar W. Lehman, Chambersburg, Pa.

\* \* \*

I wish to express my sincere thanks to all those who remembered me in prayer and with cards and gifts, and to those that came to see me while I was in the hospital. May God bless every effort made in my behalf.  
—Mrs. Minnie E. Baker, New Holland, Pa.

\* \* \*

I wish to express my sincere thanks and appreciation to all the relatives and friends who remembered me in prayer and with cards and visits since my recent accident (a fractured vertebra). May the Lord bless you.  
—Henry M. Hege, Maugansville, Md.

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Attention, friends of the Simeon E. Martin family. We wish to thank all of you who have had a share in sending gifts into our home since Sept. 1, 1958. We want you to know that it is not the material value of the things that, daily come to the hands of Mrs. Martin, although that too is an item worthy of our sincere gratitude, but it is the loving motive from the innermost emotions for one who has been afflicted for eighteen years that is precious indeed, as in 1 Pet. 3:4.

This has now been going on for one hundred and twenty-six days, yes, and all through the years, and the feeling is as dear as ever each morning as the parcel is opened. Thank you very much. And the Lord will surely bless you, for the promise is, "Bear ye one another's burdens, and so fulfil the law of Christ."

—Simeon E. Martin.



## TO BE NEAR TO GOD

Sunday, February 1

"Let the word of Christ dwell in you richly." Meditate on Col. 3:16; Heb. 3:12.

If you do not take Christian Life magazine, it will be eternally worth your time and money to purchase a January, 1959, copy and read Ken Anderson's article on child education for these crucial days.

The Anderson family slogan is: Always be sure that what you are living for is worth dying for. From their father and mother, the seven Anderson children have been brought face to face with the possibility of one day having to choose between communism and Christ.

One day little Kenny, age six, came to his father and told him he would choose Christ if he ever had to choose between Jesus and communism.

"Are you sure, Kenny?" asked his father. "Dad, I'm almost positive!" the little fellow replied.

To let the word of Christ dwell in us richly means that we will somehow apply our daily reading to pertinent, actual life situations as we find them today. There will be no room for trite "religious phraseology"; for interpretations of Bible reading that mean nothing to the daily life of our children—and ourselves.

Monday, February 2

"Provoke not your children to anger, lest they be discouraged." Meditate on Col. 3:21.

In many ways we can provoke children to anger. Often it is not because they have been really naughty, but because we have been too impatient to be understanding with them when they make mistakes.

Since we have our three-year-old Kaylene, I have learned that children are quick to sense when they really deserve the punishment they receive, or when it is unjustly given because we were not patient. Children, even at three years of age, have a very sharp sense of justice.

Lack of patience with a child who wants to "do it myself" often makes a little one angry.

Teasing a youngster until he becomes angry and strikes at his opponent turns the force of this verse back on us again.

We expect children to ask politely for things they want. Do we grab and pull a pencil away from them when we are in a hurry and need one quickly—with no Please, or Thank you?

Provoking to anger is wrong, because it may mean eternal discouragement regarding spiritual things!

Tuesday, February 3

"... as to the Lord, and not unto men." Meditate on Col. 3:22, 23; 1 Thess. 2:4-6; Matt. 6:5, 16.

Covetousness is not only desiring "things." There is a spiritual covetousness which is many times more subtle—and many times more wounding to the heart of God. It is that spirit which longs for, and is miserable without, the approval of men, and only lips a desire for God's approval above everything else.

We tell clever jokes to make men rate us as clever. We dress within a certain stand-

ard so that men will consider us cultured, or as men of at least some means. We pray with the right words so that men will admire us as Christians. We give a good talk—and wait for a word of encouragement from some certain person.

When we secretly hunger for the approval of men, we will have the reward we seek—and all we will ever get.

And how the heart of God bleeds when we "eat up" glory that belongs to Him!

Wednesday, February 4

"Masters, give unto your servants that which is just and equal." Meditate on Col. 4:1.

Do you have Mexican labor on your farm? Do Puerto Ricans work for you during the summer months?

Justice toward Mexican, Puerto Rican, or D.P. laborers is not determined by the standard to which they were accustomed, but by your standard now.

A farmer once remarked to me about the Puerto Ricans he had working for him, "I

can't understand why my men aren't happy, since I'm sure this chicken house is a better building than the house they had at home."

That isn't the problem with them. Their sense of equality and justice is as keen as yours. And the rub comes with them when they compare what you gave them with what you have!

I know of a family who hired Puerto Rican labor. They went to extra expense to "set up" additional bedroom facilities in their big farmhouse. They hired extra kitchen and laundry help so that they could care for their "boys" right in their home. The children in the family gave up their own bedrooms and "doubled up" while these men lived on that farm.

Those men worked loyally and hard—because they were treated with equality and justice. They lived in the same house. They sat down to a woman's meal at the end of a hard day of work. Their laundry and mending was attended to—just as their own mothers and wives did such things for them back in Puerto Rico.

After the evening meal, they shared the family devotions with the farmer and his family. This is living Col. 4:1.

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## Jesus Questioned About the Resurrection

Sunday School Lesson for February 8

(Luke 20:27-40)

"Then came." When? Probably right after the chief priests, elders, Pharisees, and scribes had questioned Jesus. At least one plot laid in the form of a question was the one concerning paying tribute. Why were they asking these questions?

"Certain of the Sadducees." Who were they? These were of the intelligentia, priests in high political office, of the Jewish party, and aristocrats with social position and wealth. The Sadducees denied the resurrection because they were sticklers for the law written in the Pentateuch and they didn't think resurrection was taught there. They didn't believe anything they could not prove by reason.

"In the resurrection whose wife . . . is she?" That was the stupid question these intelligent (?) men asked. One would think they should have been ashamed. I wonder if Jesus didn't smile. How did they hope to use this question against Jesus? Perhaps just to embarrass Him before the people. No doubt they meant to deride Jesus. The question was a fantastic one and ridiculous. This sevenfold marriage could hardly happen. The Sadducees perhaps waited with amusement.

"And Jesus . . . said unto them." Our Lord told them with authority two facts. First, He informed them concerning marriage in heaven. What is our state in heaven? Will we live together in families? In which family? The visions that some people claim to have had of heaven must be checked by the truth Jesus spoke. Secondly, Jesus insisted that there would be a resurrection, and this according to the law of Moses which they had just quoted. How

did Moses tell the truth of the resurrection?

The Sadducees also denied the reality of angels. How does Jesus affirm the fact of angels? We will not become angels, but only like them, in that they have no sex or marriage.

"They which shall be accounted worthy to obtain." This reply of Jesus must have stung the Sadducees who were not living the righteous life Jesus preached. All Jesus' answers emphasized spiritual values which reason cannot know. They are known only by faith. What did this tell the people listening about the way to future life?

"The dead are raised." There was a great opportunity for Jesus to give teaching on the resurrection and the future life of the believers. In Christ men will be made alive to eternal life. It is a "mystery" but a fact that "the dead shall be raised incorruptible." This is the great hope of the Christian.

"They" which say there is no resurrection." Many say this today. In a survey as to what our scientists believe concerning the resurrection, Wilbur M. Smith (reported in Christianity Today, April 15, 1957) found that out of 88 members of Christian churches, 28 believed in the resurrection; 44 did not; others had no opinion or didn't know. Scientists are highly respected today. Shall they lead men to unbelief? Should not our witness to the resurrection of Jesus be more emphatic as it was in the early church? Some of our best scientists do believe in the historic resurrection of Jesus Christ. Even as Christ was raised, so we shall be raised. This is our Alleluia song!

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1957 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.





## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. John E. Lapp, who was holding meetings at the Market Street Church in Scottdale, spoke to the editors of the Publishing House on Jan. 15. His report of responses gathered from readers of our publications was very helpful.

Bro. A. J. Metzler, Publishing Agent, was guest speaker at Walnut Creek, Ohio, on Jan. 18, speaking on literature needs of the world.

The Goshen College Biblical Seminary is moving this week to its new building.

Sister Alta Schrock, Springs, Pa., is recovering from a skull fracture suffered when she fell on the ice during the Christmas holidays.

Bro. B. Charles Hostetter spoke to the young people of the Pacific Coast Conference in an informal fellowship at Fairview, Albany, Oreg., the afternoon of Jan. 11.

The Fort Dodge, Iowa, congregation will have Sunday school before preaching services for a trial period during February.

A total of 1,023 books were checked out of the Sunday-school library at Paradise, Pa., in 1958. One girl checked out 34 books.

Bro. Leroy Schlabbach, Burton, Ohio, spoke at Trissels, Broadway, Va., on Jan. 18.

An anniversary service in recognition of the ordination of Bro. Oliver S. Snider to the Christian ministry fifty years ago was held at Elmira, Ont., the afternoon of Jan. 25.

Bro. Roy Umble, Goshen, Ind., gave an illustrated talk on Greece to the Women's Missionary meeting at Nappanee, Ind., on Jan. 19.

Bro. Nelson E. Kauffman, Elkhart, Ind., brought the morning message at Sandy Hill, Sadsburyville, Pa., on Jan. 18.

Bro. Elmer Showalter, Lebanon, Pa., was the preacher at Salem, Wooster, Ohio, on Jan. 18.

The opportunity of the year is the way the Salem bulletin, Wooster, Ohio, describes the training classes which began at Greenville on Jan. 20 and which are continuing Jan. 26, 27, and Feb. 2, 3. Courses and teachers are: How to Study the Bible, Daniel Hertzler; Promoting Missions, John Drescher; Song Leadership, Paul Showalter; Teaching Kindergarten, Alta Mae Erb; Junior Boys' Activities, Wendell Hostetter; Ushering, Melvin Hostetter; GMSA (Junior Girls) Sponsors, Freda Amstutz; MYF Advisers, Eugene Herr. An attendance of 150 was reported for the first evening.

Vesper speaker at Beth-El, Colorado Springs, Colo., on Jan. 11 was Glen Smith, formerly a chaplain for the New Mexico State Penitentiary, who was in Colorado Springs conducting jail services.

The adult Bible class of the Mennonite Gospel Center, Kansas City, Mo., assigned a family of ten as a Christmas project, gave food, clothing, and toys to this family. They are now helping to raise a building fund for the purchase of ground for a new church and parsonage.

Life and Peace is a fifteen-minute broadcast heard at 10:00 a.m. and 4:15 p.m. each Sunday over WBUX, and sponsored by seven Eastern District churches of the Franconia Conference. Bro. Daniel Krady is the speaker; Bro. Warren Wenger the program director, and Bro. Millard Dettweiler the music director.

Bro. Orley Swartzentruber, Princeton, N.J., preached at Perkasie, Pa., on Jan. 18.

The new congregation at Waterford, Ind., instead of holding a public service on the evening of Jan. 18, had a visitation program, with various families assigned to certain homes. The evening was spent in fellowship, with light refreshments and a devotional period.

The Bloomington, Ill., congregation has signed contract papers for the purchase of a church building and is to secure possession on June 1 or before.

The Prairie View Hospital staff, from Newton, Kans., gave a program at Hesston, Kans., the evening of Jan. 11. Bro. George Unger, religious counselor at Prairie View, and his wife Dorothy have placed their letters of membership at Hesston.

Bro. Anson Martin teaches a German Sunday-school class at Floradale, Ont., to which German-speaking people of the community are invited. How many German Sunday-school classes are there left in our churches?

The a cappella chorus from Zion, Hubbard, Oreg., with Sister Naomi Lederach as director, gave a program at Albany, Oreg., on Jan. 4.

A men's cell group meets regularly each Friday morning in the pastor's study at Albany, Oreg., for prayer, fellowship, and sharing.

Bro. Melvin Gingerich, Goshen, Ind., spoke to the Parent-Teacher meeting at Christopher Dock School, Lansdale, Pa., on Jan. 19. On Jan. 20 he spoke to the editors at Scottdale.

Bill and Bob Dettweiler of the Calvary Hour attended the meeting of the National Religious Broadcasters at Washington, D.C., Jan. 21, 22.

Bro. Ralph Palmer spoke to the Franconia Tract Society at Bridgeport, Pa., on Jan. 19.

Vesper service speaker at Dayton, Ohio, on Jan. 18 was Mrs. M. L. Troyer, who showed slides of the work in Puerto Rico, where she formerly gave service as a nurse.

Bro. Ernest K. Moyer, Quakertown, Pa., suffered a slight heart attack recently and is taking a complete rest for a few weeks.

An MYF group from Mellinger's, Lancaster, Pa., gave a program at the Bowery Mission, New York City, on Dec. 28.

Bro. Mervin Shirk was ordained to the ministry for the Newtown Mission, Sarasota, Fla., on Jan. 11. Newtown is an outpost of the Tuttle Avenue Church under the Virginia Conference. Bro. D. W. Lehman was in charge of the ordination, and Bro. Eli Kramer preached the sermon. Bro. George R. Brunk also participated in the service.

Bro. Roy Koch, West Liberty, Ohio, spoke in a Parent-Teachers' meeting at West Fallowfield Day School, Cochransville, Pa., on Jan. 19.

Ralph Palmer's Prodigal Brother is the title of a very interesting article in the Jan. 18 issue of Youth's Christian Companion. Its reading will warm your heart.

Rockway Mennonite School, Kitchener, Ont., held open house for grade eight pupils and their parents on Jan. 16. The Rockway Chorus gave a program at the Community Center at Baden, Ont., on Jan. 11, and at Breslau, Ont., on Jan. 25.

Lessons in Christian Doctrine, Part II, by Edward Yoder, are being used during February in Sunday evening programs for adults at Mt. Clinton, Harrisburg, Va.

Superintendent Classen was the leader of a program by the Wichita Rescue Mission at the Pennsylvania Church, Hesston, Kans., on Jan. 11.

Ten foreign students, representing eight different countries, spent part of their Christmas vacation in the Maple Grove community, Atglen, Pa.

A young Methodist group from Fairborn, Ohio, visited at the Huber Church, New Carlisle, Ohio, the evening of Jan. 4. They were especially impressed with "the Mennonite way of singing."

Ministers and their wives from mission stations of northern Indiana, together with personnel from the staff of last August's Youth Fellowship for Christ Retreat, met on Jan. 12 for fellowship and to evaluate the camp and retreat program.

Bro. Arthur Weldy, Middlebury, Ind., began a series of singing lessons at Moorepark, Mich., on Jan. 14.

Bro. Gerald Hoffer, Glendive, Mont., spoke at Holdeman's, Wakarusa, Ind., on Jan. 11.

Bro. Paul R. Clemens, Lansdale, Pa., preached at Andover, Vt., on Jan. 11.

(Continued on page 91)

## Calendar

Annual Winter Bible School, Fairview, Mich., Jan. 5 to Feb. 13. Ministers' Course, Feb. 2-13.  
Maple Grove Winter Bible School, Atglen, Pa., Jan. 15-30, 1959.  
Winter Bible School, Totaled, Alta., Jan. 20 to Feb. 27.  
Ministers' Week, E.M.C., Harrisonburg, Va., Jan. 26-30.  
School for Ministers, Goshen Biblical Seminary, Feb. 3-20.  
Ministers' Week, Hesston, College, Hesston, Kans., Feb. 3-6.  
Annual Mennonite Disaster Service Conference, Hamillon Hotel, Chicago, Ill., Feb. 12-15.  
World Day of Prayer, February 13.  
Christian Community Relations Conference, Zion, Hubbard, Oreg., Feb. 27, 28, March 1.  
Mennonite Publication Board meeting, Nappanee, Ind., March 1.  
Spring meeting, Commission for Christian Education, Scottsdale, Pa., April 10, 11.  
Annual meeting, Illinois Mission Board, Highway Village, East Peoria, Ill., April 17, 18.  
Annual Mission Board meeting, South Central Conference, Cherokee, Colo., April 17-18.  
Annual meeting, Ohio Mission Board, Elida, Ohio, April 17-19.  
Annual meeting Ohio and Eastern Conference, Tedrow, Wauseon, Ohio, May 12-14.  
Annual meeting, Mennonite Board of Missions and Charities, Hesston, Kans., June 8-14.  
Louisville Mennonite Camp: Johnstown Youth Retreat, June 19-21; American Sunday School Union, June 22-26; Boys' Camp, June 27 to July 3; Girls' Camp, July 4-10; Junior High 1, July 11-17; Junior High 2, July 18-24; Youth Camp, July 25-31; Family Week, Aug. 1-7; Music Conference, Aug. 8-14; Missionary-Bible Conference, Aug. 15-21; Business Family Week, Aug. 22 to Sept. 2.  
Biennial meeting of Mennonite General Conference, Goshen, Ind., Aug. 28-30.  
Annual church-wide MYF meeting, Orrville, Ohio, High School, Aug. 28-30.  
Study Group on Home Interests sponsored by the Mennonite Commission for Christian Education, Goshen College, Goshen, Ind., Aug. 28-31.  
Annual meeting, Mennonite Board of Christian Education, Hesston, Kans., Oct. 21-24.

# Missions



THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE • 1711 PRAIRIE STREET, ELKHART, INDIANA • TELEPHONE, ELKHART 2-2786

## News Notes

Applications for the new class starting March 1 at the La Junta Mennonite School of Practical Nursing will be accepted until Feb. 15. Write Wade Jones, Director, School of Practical Nursing, Mennonite Hospital, La Junta, Colo.

The final report on the Sunday-school attendance contest conducted by the churches of Puerto Rico, Oct. 4 to Dec. 28, indicates the following congregations in first, second, and third place: Cayey, 82% increase; Betania Church, Pulguillas, 36.6% increase; and La Cuchilla, 34.2% increase. Awards will be given to these churches during the annual conference, the first week end in March. Each Sunday-school member from the losing churches pays five cents toward the purchase of awards for the winning churches.

Five new members were received into the congregation at Valinhos, S.P., Brazil, on Jan. 1, four by baptism and a fifth upon confession of faith: Dona Ana Demello, Antonio de Souza, Basilio Rainoff, Henrique Rainoff, and José Gardin. This brings the total membership to 13. Another class is under instruction for baptism and will be received in April. Pray that these brethren may remain faithful and grow in grace.

The MYF of the Second Mennonite Church, Chicago, Ill., held their midwinter retreat at Brunk's Cabin, Mennonite Youth Village, White Pigeon, Mich., Jan. 18-18.

The annual Women's Meeting of the Puerto Rico Mennonite churches will be held at Guavate on the morning and afternoon of Feb. 14, using the World Day of Prayer theme.

Bro. E. V. Snyder, missionary on furlough from Puerto Rico, preached at the Second Mennonite Church, Chicago, Ill., on Sunday morning, Jan. 4.

Bro. Arthur Cash, assistant pastor at the Ninth Street Mennonite Church, Saginaw, Mich., was scheduled to speak at Hawkesville, Ont., on Jan. 25. He spoke at the Berean Tabernacle, Detroit, Mich., on Jan. 18.

Bro. Alvin Roth, superintendent of the Goodwill Rescue Mission, London, Ont., will speak regarding the mission building program at the Elmira, Ont., Mennonite Church on their monthly Missions Night program, Jan. 28. He will also show the film, "Miracle."

Sister Carolyn Stalter, secretary in the I-W Office at Elkhart, Ind., left on Jan. 22 for a three-week leave to attend Michigan Mennonite Bible School, Fairview, Mich.

Sister Anna Schroeder from the Mennonite Biblical Seminary, Montevideo, Uruguay, will be doing her practical work with the missionaries in Sao Paulo State, Brazil, beginning at Sertãozinho for a period of sev-

eral months and then going on to Valinhos and Sao Paulo for a similar period of service.

Bro. and Sister Melvin Huyard are finding many opportunities to express God's love in the Frances Delefield Cancer Hospital in New York City. Bro. Huyard is doing his I-W service at the hospital and they are both assisting at the Mennonite House of Friendship. Recently they spent an evening in fellowship with a Jewish doctor and his wife.

Bro. Ray Horst, director of VS for the General Mission Board, Elkhart, Ind., spoke to the Olive Mennonite Church MYF, Elkhart, on Wednesday evening, Jan. 21. He is scheduled to speak at the Zion Mennonite Church, Archbold, Ohio, on Sunday evening, Feb. 8.

Bro. J. Ross Goodall, director of the Ontario Hebrew Mission, spoke at the Chicago Avenue Mennonite Church, Harrisonburg, Va., on Wednesday evening, Jan. 7.

Bro. J. C. Yoder, former medical missionary to India, who spent three weeks in Ghana last September and October for the General Mission Board as a special commissioner to investigate the possibility of medical mission work, gave an illustrated message on Ghana at the College Mennonite Church, Goshen, on Sunday evening, Jan. 18.

Sister Ruby Hostetler, missionary to Ghana, has been hospitalized because of pleurisy for three or four weeks. Your prayers in her behalf will be appreciated. She has also been suffering recently from a slipped disc in her neck.

The Winter Bible Schools at Obihiro and Kushiro, Japan, recently concluded, showed good response again this year. The one at Obihiro was extended to ten days instead of four.

Bro. Quintus Leatherman, London, England, has recently been directed to contact a group of believers in Sheffield, England, who have been studying Mennonite polity and want to become Mennonites. The contact was made through books purchased from the Mennonite Publishing House, Scottdale, Pa., by Wards of Sheffield. Wards' book buyer, Derek H. Cheetham, an ordained minister trained at the Salvation Army College and a free church college in London, is the leader of the Sheffield group.

Bro. Nelson E. Kauffman, Elkhart, Ind., spoke at the Sandy Hill Mennonite Church, Sadsburyville, Pa., on Sunday morning, Jan. 18, and at the Altoona, Pa., Mennonite Church in the evening. The Mill Run and Canan Station churches participated in the Altoona service. Bro. Kauffman is conducting a series of lessons in personal soulwinning at the East Goshen, Ind., Mennonite Church on Jan. 28, Feb. 25, and March 4 and 11.

Bro. John M. Snyder, prison worker with the Home Mission department of the General Mission Board, has been asked by the

## Your Treasurer Reports

Additional funds being received at Elkhart have increased total contributions reported for Missions Week to a total of \$170,838.02 as of Jan. 19. Last year's final total amounted to \$129,098.95. Thus we can report that contributions this year will substantially exceed last year's program by at least \$40,000.00. Some adjustments between the General and district boards and additional contributions will affect final figures.

Should additional contributions be received in keeping with last year's pattern, it would now appear that total giving, including district board share, will reach \$4.50 per member. For the General Board this will result in giving of about \$2.90 average per member. This does represent a significant part of our total annual need of \$20.00 for missions and \$6.00 for relief and service. We appreciate this fine response and trust that God may guide in making the mission work of the church more effective.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

Chaplain's Committee of the Michigan State Prison at Jackson to serve on a subcommittee to study the effect of religious experience on the life of parolees.

Bro. Miller Staybrook, missionary in Algeria, attended a meeting of the Algiers Evangelical Mission Council on Jan. 9. The Staybrooks have recently begun their first experience in writing Arabic after having spent much time in French language study.

A class of applicants will be received at the Bridgeport Mission, Lancaster, Pa., on Feb. 8. Another class is under instruction.

Bro. Daniel Sensenig, on furlough from Ethiopia, spoke at Nickel Mines, Paradise, Pa., on Jan. 18.

Bro. Walter Oberly and family spoke concerning Brazil in the Christian Fellowship Hour at Pleasant Hill, Sterling, Ohio, on Jan. 18.

Bro. Robert Keener, on furlough from Tanganyika, spoke in Quarterly Mission Workers' meeting at Salford, Harleysville, Pa., on Jan. 26 and will be the young people's meeting speaker at East Petersburg, Pa., on Feb. 1.

Bro. George T. Miller, Honduras, gave an illustrated lecture at Chicago Avenue, Harrisonburg, Va., on Jan. 11, and preached at Weaver's, near Harrisonburg, on Jan. 18.

(Continued on page 92)

## Christians in China

Part one of a series based on information from Mr. and Mrs. W. C. Voth, missionaries to China, Japan, and Taiwan.

When the communist authorities of a town in the southern part of the Hopei province, China, realized that a local pastor-evangelist was converting people to Christianity, they decided he needed a reprimand. Accordingly he was imprisoned for a day or so, thoroughly whipped, and then released.

Not at all chastised, the evangelist—let us call him Kao Lu Chia—went right back to telling everyone about Christ. His dark-gowned figure was a common sight along the village streets, and there were many homes and shops which had been visited by Pastor Kao. He bicycled here and there on his errand of love, with the skirt of his long, straight Chinese gown tucked into his belt, stopping frequently to talk to people on the streets or perhaps in the shadow of the city gate where men gathered to gossip and eat melons. He quoted Scripture easily and correctly and always with enthusiasm. Many of his neighbors privately thought him a little mad.

News of his unceasing activity soon reached the authorities. Again Pastor Kao was jailed, this time for a longer period. But the prison was quite full of political offenders, and Kao Lu Chia, never missing an opportunity, set about at once to bring them the Gospel. Before long he had helped a number to understand Christ's teachings and to believe in God, and soon there were Christian converts in the prison.

One can imagine how the atmosphere of that cell changed after Pastor Kao came to it, and how he fell asleep each night on his straw bed thanking God for this opportunity to witness. The authorities, too, began to think he was mad.

Finally, when the leaders saw that he was not a man to be shut up at any time—he seemed simply incapable of ceasing to talk about his God—they decided that since it was illegal to imprison a crazy person, he should be released. First, however, they whipped him till his back bled, to remind him—and perhaps themselves—just who had the upper hand.

Full of joy, Pastor Kao returned to his fellow villagers. Never bothering to mention his painfully bloody back, he praised God that his life had been spared to continue the work of bringing Christ to China.

Stories of Christians such as Kao Lu Chia, who was led to Christ through Mennonite missionaries, are helping to answer the question: What has happened to Chinese Christians who were converted through the General Conference Mennonite Church during its years of mission work in the Hopei province?

As every missionary with vision knows, it

is just as important to establish a soul-winning church as it is to lead individuals to Christ. The goal is not to bring persons into the church as fast as possible so that letters and reports to the home office can show rapid increase in church membership, but to help bring about with the guidance of God a real, sincere, deep-reaching conversion for every person. Such converts become the core of the church and are instrumental in bringing many others to Christ.

With China under a new regime, the work of the General Conference Mennonite Church—and of all churches engaged in mission work in China—is being severely tested. There is evidence to suggest that Mennonite-taught Christians, like Pastor Kao, are today showing the stability they have in Christ.

Another whose story has been learned is a pastor at Tung Ming. This Christian leader had been ministering to his church for some time before the communists took over. The church congregation partially supported him, and the new authorities took note of this fact.

"You are a parasite on society," they told him. "You will have to get into some really productive work."

As Li Pao Loa (not his real name) had once studied weaving, he was assigned a quota, which was the average number of yards produced per day by weavers. So Pastor Li set up his loom in his adobe brick house and began. He was an efficient man, and a dedicated one, and more than anything else he wanted to keep on with the church work. He worked as fast as he could every day, and became so quick that he accomplished his quota in a half day's time.

Some months later a committee came to check on him, and found that he was still preaching the Gospel and visiting people.

"Haven't we forbidden you to do that?" the committee asked.

However, Pastor Li brought out the yardage he had completed, proof that he was fulfilling his quota. When the committee members understood that he had done this in a half day, the solution seemed simple: "Your quota is doubled."

Now Li would have no time for anything else, they probably told each other as they left the neat mud-brick home and passed under the homemade trellis covered with cucumber vines. But back inside the Li home one can imagine Li Pao Loa kneeling by the wooden bed or folding his hands upon the table as he prayed for strength and dexterity and love.

Li Pao Loa learned to work still faster in his determination not to leave his flock without a shepherd. Eventually the committee came again, and again his quota was increased—to two and a half times the number of yards produced by other weavers!

Still Pastor Li did not give up, but managed with incredible speed and concentration to complete the entire quota during the day. The evenings he used for the ministry to his church.

Christians in his congregation and non-Christians alike found blessing through the consecrated service of this young man. Others, too, in other places, have found the strength with which to give Christian testimony by their lives, and only God knows how many Christians have done so whose deeds and lives will never be known.

Today China is a closed field to missionary endeavor. Control of Christian activity varies in different areas. Farther north at Taming, for example, no groups of any kind have been allowed—not even two or three persons together. The 1200-capacity Mennonite church building still exists and is used as a public theater. In other places where our mission property has been taken over, Christians find it possible to meet in small groups in their homes. A second article will describe the events which took place as the communists gained control of the largest General Conference Mennonite mission station in the southern part of the Hopei province, where there was a 500-student high school, 100-bed hospital, and large mission church.

While missionaries may no longer work with their fellow Christians in China, they are still praying for them. Your prayers are needed, too, to uphold the witness of all Christians in Communist China who must every day decide how to render to Caesar what is Caesar's and how to give to the Lord what is His.

via the General Conference Mennonite Church News Service.

### Rescue Mission Looks Ahead

The Goodwill Rescue Mission, London, Ont., served a Christmas dinner including turkey and the usual side dishes on Dec. 23. Our grateful appreciation goes to those generous friends who donated turkeys so that less fortunate folk might enjoy the traditional Christmas dinner. As usual a Gospel service preceded the meal.

As the year 1958 draws to a close, we thank God for His guidance and help during the year. One of the big problems dealt with this year was that of securing larger and more suitable quarters. At our seventh Anniversary Rally last January, a number of friends pledged \$100.00 each for a new building. This was followed throughout the year with many pledges ranging from \$2.00 to \$100.00, amounting to over \$15,000.00. Nearly all this pledged money has come in and is now in a building fund at the bank.

We go on into the new year with the new building location still a main issue and goal for 1959. Following strenuous opposition by merchants near the site previously chosen, the mission was forced to abandon its former plans and seek an alternative location.

Because of city-wide implications the city council appointed a special committee to find a location for the mission. On this committee are the Mayor of London, Allan Johnston, Alderman Plumb, Chief of Police Earl Knight, Charles Hare, C. A. MacDougal, D. W. McKinnon, Rev. Alvin N. Roth, A. E. Shepherd, N. P. Wolf, and S. H. Lee. Presently, this active committee is considering and evaluating R.C.A.F. buildings at Crumlin as possible prospects for moving to a location which the committee is also responsible to find. Besides this, they are investigating every possible available property.

Plans are being made for our eighth anniversary to be held Jan. 30, 1959, at 2:00 and 7:00 p.m., with Rev. F. Dickson Marshall, superintendent of City Rescue Mission, New Castle, Pa., as guest speaker. Bro. Marshall is also president of the Niagara District of the International Union of Gospel Missions of which this mission is a member. Superintendents of other rescue missions will be attending.—Goodwill Rescue Mission News Release.

## Nursing School Developments

Director of Nursing writes from the Christian Hospital, Dhamtari, India

We are looking for Suniti Singh (from the Hospital staff) to come back tomorrow or the next day. She has just finished the Sister Tutor course in Indore. Their commencement was Tuesday night (Dec. 9). The school writes glowing reports about her. They think that she is just about tops. Of course, we do, too. We wish she would try to finish her matric because in her position

she should have matric. The drama cast is looking for her to teach them new Christmas songs. We surely miss her when she is not here.

Priyowati Lal (Pastor Sukhlal's daughter) is up there now taking the first six months of the course. She is planning to be married to Suresh Gopal in the summer, but they will both stay on our staff. They are both fine people. Suresh is one of the wardens of the boys' hostel and Nahum Masih, our OR supervisor, is the other one.

This year for the first time we sent some students on affiliation. We sent the four second-year boys along with their teacher, Samuel Sagun, to Pendra Road Tuberculosis Sanatorium for a month in October. They came back all enthusiastic about what they had learned. Now we want to send the five second-year girls with Suniti Singh in January for a month.

Do you know many of our students come here to training without ever having been even to Raipur? Last week we took the three-year students up to Abhanpur (18 miles from Raipur) to visit the community project there and then on up to visit the government nurses, the civil surgeon, etc. The student nurses there had prepared a symposium on tetanus which they gave for our students. Our students were quite impressed.

The government is building up that hospital for a center. There will be specialized departments, even a dental department, and eventually 75 students in the two courses—the three-year diploma course followed by one-year midwifery and the two-year auxiliary nurse-midwife course which is a lower standard course. They are building new wards which will bring their bed capacity up to 250—which is not nearly large enough. They have 150 capacity now but have about 250 patients all the time. It will be fine that

we won't have to send our patients so far for specialized treatment. Now they have to go to Nagpur or Bombay. . . .

This year our school is running along nicely with only minor problems to date among the students. There seems to be such a nice spirit among them. It just confirms our opinion and observation that when there is sin being carried on, even though it is hidden, it lowers the whole morale and shows up in the attitudes of the whole group. I do hope and pray that this sort of good spirit will continue.

Our third- and fourth-year students have finished their six months' study of John in Bible class and have prepared a program which we have given at several different places. They begin with a choral reading of John 1:1-18 which they have memorized and then go on with the testimony of different people who knew Jesus and learned to believe in Him. They give a little skit of the healing of the blind man in John 9. In all their characterizations they use Biblical quotations whenever possible.

It is amazing how they have learned so much Scripture through this experience. And, more important, I think it has made the Bible come alive for them. I told them that the whole purpose of our teaching and learning from the Bible is to help them to know Christ. . . .—Florence Nafziger letter.

## Toba Conference Held

The conference planned for Nov. 30 in League 15 (Argentine Chaco) came off on schedule, bringing together the leaders of 12 Toba churches. This represents an increase of four over the previous conference. There were an additional five churches which intended to send representatives, but the rains kept them at home.

At first it seemed that the whole plan would be thwarted by rain. However, since the rain was badly needed for the cotton crop, no one complained, even though everyone got wet a time or two. Thus, it took some special effort to get together this time.

In spite of the repeated rains and the sultry weather, everybody was happy on this occasion, because we were beginning to see results in the search for unity among the Toba churches. However, the extra effort which it took to get together in one place was also paralleled by the special effort required on the part of each one of us to come to essential agreement concerning church organization.

Though on the one hand the Tobas had shown terrifying unity when it came to defending themselves from their enemies, yet in contrast they can show an individual independence which appears to be a complete contradiction. When it came to electing the representative committee who would serve in the capacity of co-ordinators, the



Nursing students observing eye surgery in the Dhamtari Christian Hospital



discussion seemed endless before final agreement was found. We believe that the final conclusions arrived at were a reflection of the Holy Spirit's working and that with time this attempt at something which is a little new in Toba life will bear the fruit which the Lord desires.

A little pride, envy, and self-seeking brand the Toba church as imperfect just like our North American churches. But I dare say that we have had the greater opportunity to learn and therefore also the greater guilt, even though we may think our pride, envy, and self-seeking aren't quite so obvious. . . . Albert and Lois Buckwalter Missionary Letter, Casilla 53, Pcia R. Sáenz Peña, Chaco, Argentina.

## Missionary Nurse Says "Thank You"

. . . We are as busy as ever here at the United Mission Hospital, Nepal. During this year we have added more beds so that now we have room for 63 patients and seven babies. Just in the last ten days we had nine babies at one time. First, I had to go to the storeroom to hunt something to put the extra baby into. I found a discarded tiffin basket; so I just removed the lid and used it. Then when the next baby arrived, I had to go over and get Mrs. Dick's basket from her apartment to put her own baby into. That way we managed. Now I have given the order to the carpenter for a few more baby bassinets; so this won't happen again.

It seems our hospital is getting more and more popular. And I am sure as we get the nursing school established, folks will want to come even more. We are looking forward this coming year to adding another 20 beds on the third floor where now the Dr. Millers and Dr. Flemings live. The Rajkumari is building a new house for herself and is also renting us her bungalow. This will then house the two doctors and perhaps two or three nurses. This year we also rented the palace (bhawan) just next door to Shanta Bhawan. We are using it for living quarters now, but are looking forward in the next three or four years to having the midwifery unit, the nursing school, and the children's ward there.

First we are having the nursing school there. We just recently got a new sister-tutor for the nursing school. She is an Irish nurse who has spent a good many years teaching nurses in Patna, Bihar. I am so happy for her because I do not have the time to give to nursing school as one ought to. I have carried on since June this year with the help of the other American nurses here. We now have applications from ten girls and two boys. Actually we had many more applications from boys, but we cannot take more than a very few. We are calling

them all in for next Tuesday, Nov. 25. We will interview them and decide when our classes will begin. Since we are not prepared yet for them to stay here, we shall have them come as day students for the first three months of probation, or PTS as we call it. We will have them with all kinds of educational standards also. Thanks to those of you who have contributed some money toward this training program.

I must tell you about one of our little patients, Nirmala. She is a distant relative of the king. Her father is a papermaker. One day Nirmala accidentally drank some caustic soda which is used in the making of paper. She wasn't brought here right away, but about two weeks later when they discovered she couldn't eat. She was only able to drink a bit of milk when they brought her to the hospital. Some doctors also had tried to put down a metal instrument to dilate the esophagus and there was a fistula into her lung on one side. Our doctors here put a tube into her stomach so that we could pour in some milk. They also got the fistula healed up in her lung. All this time she was such a sweet, patient little thing. She is two years old.

We have no surgeon here, or rather not one who could do plastic or chest surgery; so we sent her to the Christian Medical College Hospital in Ludhiana, India. Just this week we got a letter from the surgeon telling us that the surgery seems to have been a success. They made a new esophagus by bringing up part of her intestine and then somehow sewing the intestine to the stomach. We are all anxiously awaiting her return to Katmandu along with her father who went to Ludhiana with her. They call her the Rani of Katmandu and she is everyone's pet, they say. We just do not understand why she didn't die when she was here. But we do know that her father had a very definite experience in a Sunday evening service here in our hospital chapel. They have been instructing him in Ludhiana while he is there. This is a family for whom we must pray.

Yesterday we had an exciting time around here. We had the first Nepali Christian wedding ever to be held in Nepal. The bride was Imtman Fudong, a Nepali whose home is in Kalimpong. Kalimpong is near Darjeeling in India and a place where there is quite a settlement of Nepalis. The groom is rather a new convert whose home is in East Nepal somewhere. The pastor from Kalimpong was here just now for the executive committee meeting of the United Mission. The bride was one of our nurses, and the groom was working at Bhatgaon. We had the wedding in one of the big rooms over at the Bhawan just next door. The bride looked so pretty in her white sari. I am hoping my colored pictures will be good. We took pictures out on the balcony with the snows in the background. They will continue to work at Bhatgaon but are looking forward to work in East Nepal if and when such work is opened. Just now Dr. Dick, a

doctor from Scotland, is trekking into East Nepal to Okladunga where he hopes to open work when he returns from furlough. He and his wife and new baby will be going on furlough right after Christmas.

Just two weeks ago (Oct. 27) Anna Lois Rohrer arrived here. She is now living with me in my big room. It is so nice to have her here. It is so good not to be living alone. We cook one or two meals a day in our room. It is not too hard to do. Vegetables and fruits are easy to buy, and we can get plenty of eggs and milk and cheese. The rest of the time we eat in the hospital dining room.

Today (Nov. 9) one of our nurses left for her home in West Nepal. She was a girl who ran away from her family when they were on a pilgrimage to some of the holy places in India. God in His providence led her to a missionary doctor's home. She knocked on the door and asked to see Jesus. Somehow she had learned something about Him and had heard He lived at the hospital. They took her in and taught her as she grew up. She was never able to do the complete nursing course but did pass a nurse-ad examination. The exam gave her a certificate to do some midwifery and obstetrical nursing. When Nepal opened up, she was one of the first to come in along with the missionaries. She is the one who often prays that the Lord would lead and direct so that there will be as many churches erected to praise Him as there are temples now in this land. This is, as it were, her first missionary journey to her home area. Our prayers go with her as she goes. It will take her about a week to get home. First she goes by road to Amlekganj, then on the train for a while, then by bus to the end of the road, and last by horse and by foot. In a later letter when she returns I may be able to write more about this trip. She is a distant relative of his majesty, the king of Nepal.

Some of you contributed money to help bring graduate nurses from our hospital in Dhamtari, M.P., India, to Nepal to give vacation relief this last April and May. I would like to thank each one of you and tell you how much it helped us here. But more important than this is the inspiration they received and took back home with them. In our Indian church, largely as a result of this project, they now have had several Missionary Sundays in all the churches, have opened a missionary fund, and are looking forward to sending a "foreign missionary" to Nepal. You see, Nepal is also a foreign country to them. One women's group sent us a box of bandages and another group sent us four patients' gowns. I am thrilled with this interest shown. It is what I had hoped would happen, and I praise God for it.

I see my letter is getting long. Thank you very much for the letters I received from so many of you during this year. Thank you especially for those letters written by many of you I do not know but who were inspired to write by your women's groups. Often

such letters came just when I needed encouragement.

Thanks, too, for those of you who sent bandages. The first box arrived just when I had given out the last bandage I had in the cupboard. Since then I have not run out because knitted bandages can be washed over and over. Our doctors like them so well for fracture cases and our nurses out in the hills of Gorkha tell me they are so useful for injured knees which people often get. The children in the children's ward enjoy the colored bandages. I have not been able to answer all of you individually. Please take this letter as a personal one to you. And may the meaning of Christmas be deeper and its hopes brighter as it comes to you this year.—Lena Graber Missionary Letter, Shantabhai, Katmandu, Nepal.

## Broadcasting

### Special Prayer Request for February

B. Charles Hostetter will be spending February in Jamaica conducting evangelistic meetings at several locations where the Mennonite Church has work established.

The open door on that island has been in evidence ever since the work was begun only several years ago. Also for the past two years, The Way to Life broadcast has been beaming the Gospel to an island-wide audience. The responses to the broadcast have been quite encouraging. The Bible correspondence work has proved to be an excellent means of follow-up for radio contacts there.

Pastor Hostetter will meet several appointments in the Sarasota, Fla., area Jan. 30 to Feb. 3 on his way to Jamaica. On his return he plans to spend a few days in Cuba, visiting our missionaries there.

### Meet Some Jamaican Listeners

Since April of this year the Jamaican office has received over 500 cards and letters from Jamaican listeners. Letters tell of spiritual victories being won.

A backslider said: "I was saved but soon I found myself drifting, but thank God your broadcast has brought me back to the Lord."

A Baptist minister wrote: "This is to say how great a blessing your radio ministry has been to me, and to wish you continued blessing under God as you evangelize the unsaved and instruct and inspire the saints."

The deacon of the Mennonite Church there made this comment: "I have been listening to The Way to Life program every Lord's day morning since it first came over Radio Jamaica, April 7, 1957. The messages from time to time have been a blessing to me and also a help in establishing the Mennonite Church here in Jamaica. May the God of heaven and earth ever keep this program. The Way to Life, over the air is my prayer."

Others write that they are not Christians but wish to know more about the Christian life.

### "FAITH" Series in February

"Faith, the Gateway to Glory," is the theme of the February Mennonite Hour

messages by B. Charles Hostetter. Invite others to hear through a personal invitation.

### Heart to Heart Receives Enthusiastic Response

Beyond expectations! This describes the response of Heart to Heart listeners to the book, *Woman's Guide to Better Living*, by Dr. John A. Schindler. This book is currently featured on the Study Class of the Air, from January through March. And by the time the second Heart to Heart talk based on this book came over the air, nearly 800 books had been bought.

One mother wrote: "Please send me another book. I gave mine away." Another mother wishes that she would have had it ten years ago. She suggests, "It should be a must on every bride's list."

Men also find the author's practical suggestions interesting. Remark one father: "Say, that's an interesting book! I got started reading it last night and could hardly stop to go to bed."

We praise God that He has seen fit to bring this Heart to Heart outreach to many lives.

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

### For Missionaries on Furlough and Under Appointment

The Rural Missions Co-operating Committee has announced two events which should be of interest to missionaries on furlough and those under appointment: "The Study and Refresher Course for Missionaries" at Cornell University, Feb. 10-27, 1959. "Seminar on Extension Education" in Washington, D.C., March 3-10, 1959. For additional information write: I. W. Moosaw, Rural Missions Co-operating Committee, 156 Fifth Ave., New York 10, N.Y.

—EFMA.

The role of "evangelism by mail" in the harvest of souls was demonstrated in an evangelistic crusade held exclusively for Bible correspondence students in Chungli, Formosa, when out of 130 present, 65 rose to their feet in response to an invitation to accept Christ as their personal Saviour. To the Orient Crusades missionaries in Formosa who have been sponsoring these Bible correspondence courses for the past eight years, this turnout of decisions from its students was a proof that "whenever a thorough preparation of the Word precedes a reaping ministry, a great harvest will undoubtedly follow."—EFMA.

In the midst of pressures against Christians, the people of Ceylon are displaying a marked interest in Bible study courses available to them. Each month has seen enrollments of from 500 to over 700 in these courses. Letters come from many who want more information, while a great number sign decision cards. A national worker has recently been added to the staff. He will do follow-up work among those who have signed cards. Pray that his support may be forthcoming from among Ceylon Christians, and pray that God will provide a means of transportation as he carries literature and travels great distances.—Missionary Mandate.

### MISSIONS

## EDITORIAL

### Witnessing Against Conformity

How does a Christian witness in a culture where religion is the accepted norm? Where the individual refuses to go against the crowd? Where conformity to what the group does is expected and even encouraged by group pressures?

David Schoenbrun, CBS news commentator, told his audience at a Goshen College lecture-music series appearance recently that Europeans are amazed at the group conformity required in the U.S. He cited an instance from East St. Louis, Mo., where a community actually sued one of its members for putting up a black mailbox with white letters when the group had decided that everyone should put up white mailboxes with black letters.

The trend is away from the individualistic type person with convictions, principles, and goals to the adjusted type person who is concerned about fitting in. Someone has characterized the new personality as "other-directed" rather than "inner-directed." The "other-directed" person feels a deep need for being at one with his environment and his fellows. Isolation from his fellows develops a feeling of anxiety.

No doubt certain social and economic factors in our society have encouraged this attitude. The assembly line technique rather than individual craftsmanship characterizes our industry. Organizations of all kinds have become the vogue, not only in labor and management, but in all areas of human endeavor. I recently read of the president of a national organization who is a dues-paying member in 43 organizations. Being a member of some church then fits into the total pattern.

The trend toward a welfare state in government also illustrates this change of attitude on the part of the individual. Someone has said that we are nearer the norm of communism than we realize.

Since this "other-directed" attitude causes men and women to want to be religious because it is the accepted group pattern and not because they feel the need for individual salvation, the church today must find ways to witness in such a culture. One is reminded of the Laodicean church in Rev. 3. How does one witness in such a situation?

Jesus said to the Laodicean church, "Behold, I stand at the door, and knock: if any man [not organization] . . . open the door. . . ." The only true conformity is individual conformity to Christ. The church whose members follow Christ in their personal lives becomes the leaven in twentieth-century society as it has been in all the centuries since Christ. It is the one group to which one can safely adjust.—L. C. Hartzler.



## RELIEF AND SERVICE

### Voluntary Service

Elkhart, Ind.—Miss Mary Ellen Shoup, MCC worker recently returned from France, began a five-week period of deputation throughout Ohio, Indiana, Pennsylvania, Maryland, Minnesota, South Dakota, Kansas, Oklahoma, and New Mexico on Jan. 18. During her most recent term of service she was directress of the Valdoie Children's Home, which was recently transferred to the French Mennonite Church.

Sturgis, Mich.—Members of the VS unit here took part in the presentation of a program at the Mennonite church in Leo, Ind., on Sunday evening, Jan. 11. The program included VS testimonies by Iris Diller, Fairview, Mich., and Dick Brenneman, Wellman, Iowa. Superintendent Paul Oswald, of Froh Bros. Homestead, and Claude Maust, Springs, Pa., also spoke. A group of girls on the Froh Bros. staff sang several numbers, and VS-er Glenn Yoder, Mantua, Ohio, served as leader of the program. The VS-ers reportedly enjoyed this opportunity to further explain their reasons for serving and to testify to joy they have found in this experience.

Phoenix, Ariz.—The unit has been attempting to provide recreation facilities for the large number of braceros (Mexican nationals) who come to the states on contract with the government to assist in harvesting crops. Thus far the men in the area near the unit have enjoyed playing volleyball and horseshoe, and have shown an interest in the educational films which the unit has provided. The goal of the unit in providing such activities, and in their attempt to help these men learn the English language, is that of providing necessary friendship, which will make possible an opportunity to help meet existing spiritual need.

Aibonito, Puerto Rico—John Driver, Bible Institute director and pastor of the Guavate Mennonite Church, challenged the VS unit here recently with a talk entitled, "Motives for Service." The meeting was held in the conference room of the Mennonite Hospital here on Jan. 8.

VS-er Helen Eshbach, Lancaster, Pa., is moving the books which composed the VS library at La Plata to the new nurses' home here, where they will be accessible to more readers.

Harman, W. Va.—Arvilla Fern Gingerich, R.N., serving in the Mountain Clinic here, recently became an associate VS-er. She has decided to assist the VS program in Puerto Rico through a monthly contribution of \$100 to the work there.

Several other persons have also chosen this means of aiding the outreach of the church through VS when volunteering was not possible immediately.

God had one Son. He was a missionary.  
—Brown Gold.

### MISSIONS

## MCC Weekly Notes

### Second Feeding Project in Operation in Beirut

A second feeding project was opened in the Assyrian area of Beirut on Dec. 10. Approximately 170 children from four to ten years of age will receive bread baked from relief flour, and cheese or fruit daily. Old people over 65 years of age will be given flour once a month and cheese once a week.

Most of the beneficiaries belong to a needy Assyrian Christian group living in a more or less concentrated area in Beirut. Political upheavals and persecution in the 1930's drove these people from their homes in northern Iraq and scattered them in all directions. One group came to Lebanon and settled chiefly in the city of Beirut. Whereas the men had been herdsmen and farmers in their homeland, they now made a living as unskilled laborers. Very bothered to obtain work permits which aliens are required to have, or checked into matters of citizenship.

When normal employment became disrupted during last summer's political crisis, the government began to apply much more strictly the requirement for all foreigners to have work permits. These people, who had no reserve to draw on and who could not get employment, were hit hardest.

Alice Snyder, Kitchener, Ont., who is in charge of the emergency relief program in Beirut, writes: "Here is a weak Christian group which needs and is asking for help, not only materially, but spiritually. Maybe we were sent to Beirut partly as an answer to their prayers." She reports that many of the children are not in school because their parents cannot afford to send them to government schools. Evening classes for approximately 100 students are being held, money for school supplies having been given them by the Near East Christian Council. They would like to have Bibles and New Testaments, but they cannot afford to buy them.

### Note

Middle East Director Ernest Lehman reports that customs exemption on relief supplies into Lebanon has finally been granted, so that it will now be possible to get meat and clothing into the country. MCC is planning a shipment of approximately 25,000 lbs. in the very near future.

### Six Happy Pax Men in Nepal

About two and a half years ago, in the fall of 1956, two Pax men and a relief worker formed the first team of MCC men to enter Nepal. Today six Pax men are serving in various capacities in this ancient little kingdom in the Himalaya Mountains, which until seven or eight years ago was virtually closed to all foreigners. They are working with the United Mission to Nepal, an interdenominational group extending the Christian message via medical and educational services.

Unit Leader James Witmer, Uniontown, Ohio, gives a brief résumé of the team's activities: "Dean Wyse from Ohio is at a

mountain mission outpost where he had been building schoolrooms and a medical dispensary. He also has a rabbit project which creates a great deal of interest among the hill people. To the west, at Tansen, are Otho Horst from Maryland and Ken Stichter from Indiana. A new hospital is under construction there and the contribution of these men is of great importance. In the capital city of Katmandu at a seventy-bed hospital are James Miller from Ohio, Willis Rudy from Ontario, and myself. Miller does electrical repairing and other maintenance jobs at the hospital and he also has the big job of preparing a palace which we have rented recently for living quarters and a nursing school. Rudy has been serving as private secretary to Dr. Miller as well as doing social work among the single men staff. I have been acting as business manager for the hospital and nursing school. All three of us get our share of ambulance calls. This briefly, is the story of six happy men in Nepal, serving in the name of Christ through MCC."

### In Brief

Three years ago a church school was opened in Pati, Java. The school has two divisions. The first trains individuals for teaching in elementary schools; the second offers a course in commerce and economics on a senior-high school level. Wilbert Shenk, Sheridan, Oreg., serves as an instructor at this school. He reports: "The quality of the student body is rising each year and in a few years we will have a first-rate school. It is also important to us that our school continue to serve as a means of reaching the non-Christians. If one would want to calculate the per capita amount spent in time and money in reaching each new Christian in this country, it would be low for those won through the schools. And this will be multiplied again as these young Christian teachers go out."

From Vienna, Irene Bishop, Perkaspie, Pa., reports that as of November, 1958, there were still 15,482 Hungarian refugees in Austria. In addition approximately 4,500 refugees from Yugoslavia have come into the country since 1956, most of them farmers who wish to immigrate to the U.S.A. or Canada.

### Personnel

Akron—On Jan. 5, Willard E. Roth assumed the duties of Secretary of Information Service at MCC headquarters. He had previously served as pastor of a city mission in Des Moines, Iowa.

Europe—Doreen Harms and Elma Esau, both of Whitewater, Kans., and Joyce Braton of McVeytown, Pa., left for assignments in Europe on Jan. 12. Doreen will assist Peter Dyck in the MCC office at Frankfurt, particularly in matters of East-West relations. Elma will work with Paul Ruth in Menno Travel Service in Amsterdam and take over the work temporarily when the Ruths transfer to Akron in the spring. Joyce will also serve in Amsterdam, as MTS secretary.

Jordan—Lorne and Lois Ruegg, Stayner, Ont., sailed for the Middle East on Jan. 17. They will join the MCC unit at Jericho, where their work will be largely with material aid distributions.

via MCC, Akron, Pa.



## WMSA Weekly Notes

### Christmas Bundles

Yes, we know that you just dragged out the Christmas tree and you thought, didn't you, "Christmas is over." Though it is January, this is the right time to plan for Christmas bundles for 1959. The February WMSA Monthly will itemize the contents of such a bundle.

The Albany, Oreg., WMSA found this unique way of promoting Christmas bundles. "The WMSA sponsored a contest in the junior Sunday-school classes with the theme, 'Give Good Will Christmas Bundles.' Two prizes were given to the older and younger groups. Some very good posters were made. Sixty-nine Christmas bundles were given and we feel the poster contest created the interest we wanted."

### Heart to Heart

Here are four ways sisters are using Heart to Heart materials.

1. Basis for study class—North Lima, Ohio. "I am hoping to have a few neighbors in to join in this class."

2. Distribute to mothers in the congregation—Hartsville, Ohio. "Please send me 35 copies of Talk #19, Children Thrive on Love, and 35 copies of Children Want Discipline. We wish to distribute them to the mothers of our congregation."

3. Distribute to young neighbor mothers—Assaria, Kans. "Your talk, A Kitchen Saint, was very nice and I would like to have as many copies as you can spare to give our young neighbor mothers. I do enjoy your program very much."

4. Include with greetings—Capon Bridge, W. Va. "Your program means so much to me. I got a real blessing from your last week's talk. It touched my heart so much that I would like to have some copies to send to my friends with greeting cards."

### Nursing Education

How about our nursing education budget item? If each local WMSA would give prompt response toward the \$3,600 budget, the amount could be fully met without a drain on any treasury. Perhaps we should read the biography of Lydia Heatwole, which will soon be off the press, to give us a greater appreciation for the nursing education program of our church. What kind of nurse do we want our girls to be?

Lydia Oyer, St. Johns, Mich., writes, "I recommend the life story of Sister Heatwole to be read not by nurses only. It should be helpful to any Christian women who wish to have a close walk with God." Let us support through gifts and prayer the provision of our church to produce such nurses.

### Support Nursing Education!

WMSA Office, 1711 Prairie St.,  
Elkhart, Indiana



Our mission churches must examine their effectiveness, but our older churches must be equally concerned with their rate of growth and effectiveness in winning non-Mennonite people to Christ.—Nelson E. Kauffman.

## Mission and Churchmanship

Church and mission belong indissolubly together. On the one hand, the church is a part of the Gospel. The offer of reconciliation to God through Jesus Christ involves as one of its essential elements the offer of welcome into the fellowship of those who have received the reconciliation and who are already enjoying in foretaste the life of the New Age. On the other hand, mission belongs to the essence of the church. If churchmanship does not mean fellowship with the Lord Jesus Christ through the Spirit, then it means nothing; and you cannot have fellowship with Him without being committed to partnership in His mission to the world. The disastrous effects of making this separation are written large all over the present world situation.

We have grown accustomed to thinking that the church's mission is to be discharged by what are called "missions," and when political or other circumstances inhibit the work of "missions" we become despondent about the whole future of the church's mission. It may well be that what has happened before, and what is still happening now, may be the normal pattern for the decades ahead—that is to say that the church's mission should be discharged not by the organized labors of large bodies of paid professionals working through highly developed institutions, but by a multitude of anonymous nonprofessional Christians—merchants, travelers, soldiers, coolies, even beggars. There are many churches in India which have come into existence in this way. It appears to be the way in which Islam is spreading in some areas. It is probably the way in which Christianity has come to many places. It must certainly be the normal way by which God's total purpose is to be fulfilled. That can only be when the whole membership of the church, not a few professionals only, knows that by membership in the church it is committed to a mission to the world.

It may be one of the main tasks of the churches in the period immediately ahead of us to find ways by which the increasing movement of Christian men and women from one part of the world to another can be harnessed for the fulfillment of the church's world mission.—Bishop Lesslie Newbigin, in *World Associates Newsletter*.

## How Shall We Win Our Parents for Christ?

By ADELLA KANAGY

Bro. Hiroji Kaji led a recent Sunday evening discussion among our Nakashibetsu Christians. We were meeting in the home of one of the members, a circle of about ten kneeling on cushions on the floor.

Following the opening Bro. Kaji gave his testimony, recalling step by step the influences leading to his becoming a Christian. A Christian acquaintance, private reading of the Bible, occasional attendance at church services, and a series of family crises when his father was critically ill and his younger sister suffered an accident affecting her

mentality, were all links in the chain of influence by which the Spirit drew him to face the realities of life and the claims of God upon his life.

Even before he made a full commitment to the Saviour and received baptism, his chums began taunting him about being seen at the Christian church. As a leader among his high-school classmates and an active participant in sports, he found it hard to face the ridicule of friends. Yet the time came when conviction of the right road to take became strong enough to lead him to forsake all to follow Christ. He was received into the Nakashibetsu, Japan, Mennonite Church fellowship by baptism in the spring of 1956.

He is now employed by the national railroad, with which his father holds a leading position. As the only Christian in his family and among his fellow workers on the railroad, he stands very much alone in giving a daily Christian witness in those circles.

These things Bro. Kaji shared from his heart in our meeting and then challenged all with the question: "How can I lead my parents to Christ?" Coming from Buddhist family background, he has seen his mother go from one religion to another in search of a cure for her daughter's affliction. His burden is to help his mother, too, to find peace and meaning to life through Christ. The grandmother in the home is still strongly Buddhist.

Bro. Kaji's burden is similar to that of many young people in the Japanese churches. They have come out of a non-Christian background and now desire to win their unbelieving parents to the Lord.

Can we, whose Christian parents guided us into the church at an early age, share the burden of our young Japanese brothers and sisters by upholding them and their parents in effective, fervent prayer?

Nakashibetsu, Japan.

## Field Notes

CONTINUED

Director Hartzell, of the Brotherhood Mission in Philadelphia, brought the morning message at Zion, Birdsboro, Pa., on Jan. 11.

Bro. Henry Wyse is serving at Lower Owl Creek, Lucasville, Ohio, in the absence of Bro. Jonas Hostetter, who is on temporary leave for health reasons. Three girls from Fulton County who taught Bible school there last summer assisted in the services on Jan. 11.

Bro. Paul Showalter, Wooster, Ohio, taught music at the Pike Church, Elida, Ohio, the week of Jan. 11.

A chorister training course is being given at Eastern Mennonite College each Monday evening at 7:00 p.m.

Bro. D. A. Yoder, Elkhart, Ind., spoke in week-end meetings at North Clinton, Pettisville, Ohio, Jan. 16-18.



New members: eight by baptism at Nauwinway, Mich., on Nov. 23; four by baptism at Providence, Denbigh, Va., on Dec. 21; five by baptism at Congo, Ohio, Jan. 4; one by baptism and one by letter at Warwick River, Denbigh, Va., on Dec. 14; one on confession of faith and one by letter at Detroit, Mich., on Jan. 11.

The November bulletin of the Mennonite Biblical Seminary in Montevidio was dedicated to Kornelius Isaak, former student who lost his life while evangelizing hostile Moro Indians in Paraguay.

Bro. John Reschley spoke to the Mennonite service organization at Wellman, Iowa, on Jan. 12 in behalf of the Hesston College building program.

Bro. Edwin I. Weaver, Hesston, Kans., spoke in the Christian Life Week held at Bethel Deaconess Hospital, Newton, Kans., Jan. 19-23.

Bro. William McPherson, well known for many years among our people as the man without hands or eyes, who read his Bible with his tongue, went home to be with the Lord he loved on Jan. 5, at the age of almost 93 years.

Severe weather conditions prevented services in some of our churches on the first Sunday of the year—among them at Crystal Springs, Kans., because of drifted roads, and La Junta, Colo., because of low gas pressure.

Bro. S. M. King, Goshen, Ind., preached at Souderton, Pa., on Jan. 4, at Franconia on Jan. 11, and at Salford, Harleysville, Pa., on Jan. 18.

Bro. J. Lawrence Burkholder, Goshen, Ind., is teaching a course on the "Christian Church in New Testament Times" at the Elkhart, Ind., high school beginning Feb. 9. This is a class of the Indiana University Extension School.

Exchange program: Salford, Harleysville, Pa., at Ambler, Pa., Jan. 18.

Bro. Maurice E. Lehman, Lancaster County minister, was reported by the Associated Press to have sent a telegram to the White House urging that the Soviet Deputy Premier Mikoyan be invited to attend church. "He may come to my church and my house for dinner," said Bro. Lehman's telegram to the president.

Bro. Cornelius Rempel was guest speaker of the adult fellowship at Breslau, Ont., the evening of Jan. 27.

Bro. Milo Kauffman, Hesston, Kans., spoke in a Stewardship Conference at Perkase, Pa., the week end of Jan. 4, and at Indianapolis on Jan. 17, 18.

Twenty members over seventy years of age, including five winter guests, were honored as a Golden Age group in services at Upland, Calif., on Jan. 11.

The enrollment at the Michigan Mennonite Bible School at Fairview is 43 day students and 170 in evening classes.

The Evangelistic Committee at Neffsville, Pa., is sending a letter and Mrs. Grant Stoltzfus' Mothers' Pledge to all homes in Lancaster County which are blessed with new babies.

The Michigan MYF Convention was held at Fairview, Jan. 23-25.

A total of 601 hymns, 341 different hymns, were sung in services at Frazer, Pa., during 1958. Of the total, 286 were from

the Church Hymnal and 215 from Tabernacle Hymns.

Bro. Paul Hummel, Berlin, Ohio, reports in the Sugar Creek Budget a visit which he and Urie Shetler, an Amish minister, had with Cleo Eugene Peters, who is serving a life sentence for the murder of Paul Coblenz. Peters had been sentenced to execution, but through the influence of more than a hundred letters from Amish people his sentence was commuted to life imprisonment. Gene says he is converted, and his visitors felt that he was hungry and thirsting for righteousness.

Bro. Millard Lind is on leave of absence from Scottsdale, and during alternate weeks of the second semester will be teaching classes in Old Testament in Goshen College Biblical Seminary. The rest of his time he will be continuing his study in the Western Theological Seminary in Pittsburgh.

Bro. Erland Waltner, president of Mennonite Biblical Seminary, Elkhart, Ind., spoke at East Goshen, Ind., on Jan. 11.

Bro. Glen Sell was ordained to the ministry at Gaithersburg, Md., on Jan. 18. Bro. Lloyd A. Kniss officiated, with Bro. David Thomas assisting and preaching the sermon. There were testimonies by Ivan Leaman, father of Sister Sell, and Bro. Menno Sell, father of Glen. Bro. Sell will serve the Gaithersburg congregation.

Bro. J. B. Martin, Waterloo, Ont., spoke in a study conference on "The Church and Its Witness in Society" conducted by the Canadian Board of Christian Service of the Conference of Mennonites in Canada. The meeting was held Jan. 9-11 at Winnipeg, Man.

Bro. A. Lloyd Swartzendruber, Kalona, Iowa, preached at Peoria, Ill., on Jan. 18.

The Messengers' Quartet from Stryker, Ohio, gave a program at Science Ridge, Sterling, Ill., on Jan. 18.

Instructors in the winter Bible school at Phoenix, Ariz., are Eli Hochstetler, Wolford, N. Dak., and Raymond R. Peachey, Allensville, Pa.

Sister Mary Oyer, Coshen, Ind., conducted on Jan. 18 a service at the Oak Grove Fellowship Hall, Smithville, Ohio, entitled "Worship with Music in the Mennonite Church."

Bro. Paul T. Guengerich, Parnell, Iowa, currently in school at Goshen College Biblical Seminary, spoke at Clinton Frame, near Goshen, on Jan. 11.

Bro. J. J. Hostetler, Peoria, Ill., on the afternoon of Jan. 11, spoke to the Peoria Area Youth Rally of Christian churches on "The Faith of the Mennonites."

Bro. J. Otis Yoder, Harrisonburg, Va., conducted a Bible Conference at Congregational Mennonite Church, Marietta, Pa., the week end of Jan. 18.

The speaker at the Father-Son supper of the Orrville, Ohio, Men's Fellowship on Jan. 22 was Russell W. Frey, publisher of the Rittman Press, who reported on a trip behind the Iron Curtain.

#### Announcements

Nelson E. Kauffman at Bon Air, Kokomo, Ind., on Jan. 29 in an appraisal of the congregation's self-evaluation program.

Quarterly Sunday-school Workers' meeting with Roy Koch, West Liberty, Ohio, as speaker, at Conestoga, Morgantown, Pa., Jan. 28.

Moses Gitlin, speaking on "Important Points in Witnessing to Jews" at Vine Street, Lancaster, Pa., Feb. 2.

N. P. Springer, Curator of Mennonite Historical Library at Goshen, Ind., needs some missing issues of the Mennonitische Rundschau from 1880 to 1925. Anyone having files with which they would be willing to part, should please write to Bro. Springer and he will tell you which issues he needs.

J. Paul Graybill, East Earl, Pa., in a Bible Conference at Leonard, Mo., Feb. 16, 17.

John S. Hess, Lititz, Pa., YPM speaker at Hammer Creek, Lititz, Pa., Feb. 8.

#### Evangelistic Meetings

Don Augsburg, Harrisonburg, Va., at Warwick River, Denbigh, Va., beginning Dec. 28. Torrey Johnson at Neffsville, Pa., Feb. 17-22. Paul M. Roth, Masontown, Pa., at Longenecker's, Winesburg, Ohio, Jan. 11-16. Marvin Eck at Harper, Kans., City Building, Jan. 11-25. Norman Bechtel, Spring City, Ohio, at Hess's Lititz, Pa., Feb. 15 to March 1. Ernest Bontrager, Estacada, Ore., at Line Lexington, Pa., Feb. 1-8.

Meetings conducted by Bro. B. Frank Byler at his former home church, Bethel, West Liberty, Ohio, were greatly blessed. Some deep-rooted difficulties were cleared away. Over forty persons, mostly young people, in a new commitment, yielded themselves to the Lord for service.

A series of six Saturday night prayer meetings for revival are being held at Hess's Church, Lititz, Pa., with John S. Hess, Harry Bauman, James Hess, Paul Graybill, Noah Hurst, and Norman Bechtel as speakers.

## Mission News

### CONTINUED

Bro. John Driver, La Plata, Puerto Rico, is suffering from an attack of the mumps.

Bro. Norman Hockman, Honduras, preached at Martins, Orrville, Ohio, on Jan. 11, and spoke in the young people's meeting at Gantz's, Manheim, Pa., on Jan. 24.

Bro. Fred Augsburg, Youngstown, Ohio, preached at Eastern Mennonite College on Jan. 18 and spoke to the adult group at Trissels, Broadway, Va., on Jan. 21.

Sister Margaret Destine, Cuba, spoke at Hersteins, Neffers, Pa., on Jan. 11, and at Worcester and Perkase on Jan. 18.

The church of Central Africa (Presbyterian) founded by the Church of Scotland Mission is being handed over to Negro African control and will become completely independent. "We are now at the stage of integrating the mission and the church," said the mission representative. "The Africans must be given an opportunity to form a strong church and not to lean on us."

## OUR SCHOOLS

(Continued from page 80)

Ethiopian student at Eastern Mennonite College, gave a much-appreciated chapel address. We especially appreciated the international flavor of our brotherhood which he represented. We were quite happy to have Bro. Milo Kauffman of Hesston, Kans., stop over with us for a short time on Monday morning, Jan. 12. He brought a very challenging chapel message on Phil. 3:7-14, inspiring us in the great Christian motive for service, to excel to the glory of Christ.

Bro. Hiram Hershey, who is an instructor of a driver-training course at the Christopher Dock Mennonite School, Lansdale, Pa., spoke to the school here in our 2:10 assembly period on Thursday, Jan. 8. He was invited here to speak on the subject of driver education. This address was interesting, instructive, and timely. He told us that J. Edgar Hoover of the Federal Bureau of Investigation recently stated that America's public enemy number one today is the irresponsible driver who takes a toll of many thousands of lives every year. Certainly no Christian should be guilty of being in the category of public enemy number one.

Today, Jan. 16, we are observing visitors' day, especially for the parents of the freshmen. The parents will visit in classes throughout the day and then in the last period this afternoon they will listen to a program the class has planned for them. Visitors' day for the parents of the sophomores is planned for Feb. 13.

Midyear tests are upon us now, but we are confident we shall be able to surmount this hurdle successfully. There may be a few casualties, however, but we hope they will be very few. Although this is only midyear, the seniors already have their eyes upon the distant horizon, the year's end and commencement time, with definite hopes and a few misgivings to spur them on to full endeavors.

## ONTARIO MENNONITE BIBLE SCHOOL AND INSTITUTE

## Statistics

Total enrollment	113
O.M.B.I. enrollment for second semester	35
O.M.B.S. enrollment	78
Total number of students from Canada	58
Total number of students from U.S.A.	55
Number of girls in both schools	66
Number of fellows in both schools	47
Number married students in O.M.B.I.	8
Number of colored students	4

## Missionary Conference

Ontario Mennonite Bible School and Institute invites you to attend its first Annual Missionary Conference, February 19-22. The program is being planned in co-operation with Bro. J. D. Graber, executive secretary of the Mennonite Mission Board, and with the Ontario Mission Board.

A number of foreign missionaries and as many as possible of Mennonite mission workers in Ontario will be present to facilitate discussion and experience-centered communication. Those from the General Board who will be participating will be J. D.

Graber, Don and Dorothy McCammon, B. Frank Byler, Elvin and Mary Snyder, Ruth and Rhoda Ressler, Orley Swartzentruber, J. Ross Goodalls, Harold Reesors, and Tilman Martins.

Much of the time will be spent in fellowship, prayer, and discussion of the missionary's problems, methods, opportunities, challenges, successes, and failures.

However, to give direction and impetus, the following subjects have been assigned:

Missionary Teaching in the Old Testament—Elvin Snyder

Missions in the New Testament—B. Frank Byler

History and Organization of the Mennonite Board of Missions and Charities—J. D. Graber

The Purposes of God in the World—Orley Swartzentruber

Building and Extending the Church

In Kamishihoro—Ruth Ressler

In Hokkaido—Rhoda Ressler

In Puerto Rico—Elvin and Mary Snyder

In Argentina—B. Frank Byler

In France—Orley Swartzentruber

In French Canada—Martins and Reesors

Missions in the Local Congregation

The Pastor Is the Key—John Hess

An Effective Stewardship—John Snyder

How Promote Missions—Rufus Jutzi

The Local Outreach Program—Raymond Kramer

Two other important features of the conference will be the placement of missionaries in various churches throughout the Ontario Conference for speaking assignments on Friday evening and on Sunday morning, and the showing of slides depicting the work in several fields as time throughout the three days of conference is available.

The invitation to this conference goes out to all missionary-minded people throughout the church. The Ontario Mennonite Bible School and Institute would like to suggest that this conference be made an occasion for the home-coming of the big Bible School family.

The conference will be held at Ontario Mennonite Bible School and Institute, 800 King Street East, Kitchener, Ont. It will begin at 1:30 p.m., Thursday, Feb. 19.

## TO BE NEAR TO GOD

(Continued from page 83)

## Thursday, February 5

"Continue in prayer." Meditate on Col. 4:2-4; II Cor. 1:11.

"Why aren't there funds to carry on mission work? Why are missionaries coming home after serving only one term—and not returning 'for health reasons'?" asked a missionary recently.

She concludes that there is one basic answer to every problem on the mission field: prayer on the part of people at home.

Never before has it been possible to know so fully and so quickly the needs on a mission field. Television, ham radio, airplane service, and other modern wonders bring mission needs to our living room almost within the hour in many cases.

And yet we do not pray!

How we need the zeal of Epaphras for the mission cause! "Epaphras . . . always labour-

ing fervently for you in prayers . . . hath a great zeal for you . . ."

The prayer cell idea is entirely Biblical. Paul pleads for Christians to help together by prayer. II Cor. 1:11.

Satanic opposition is very real these days. One man alone may not be able to turn the tide against Satan. But two men, or three or four men praying together, can literally pray down miracles.

## Friday, February 6

"... thanksgiving." Meditate on Col. 1:11, 12; 2:7; 2:15; 4:2

Has American prosperity blinded Christians to their blessings? At Thanksgiving time, surely, we gratefully recall all God has done for us. But here Paul says we are to "continue" with thanksgiving. In chapter 1 he says we are to give thanks with joyfulness. Is a thankful heart possible apart from being genuinely thankful at heart? Is ungratefulness a habit? Can thankfulness be cultivated? Is it a gift from God by faith?

"Praise is faith at work." A lively faith produces a joyous heart. And you cannot find the thankless and pessimistic soul possessing a radiant faith!

## Saturday, February 7

"Let your speech be always with grace. . . ." Meditate on Col. 4:5; Phil. 1:27.

When Paul wrote to the church at Philippi, he said, "Only let your conversation be as it becometh the gospel of Christ." The Spanish translation of these words carries a bit more meaning than the English. It uses the word *digno* which carries the idea of dignity. Translated, we could say, Let your words carry with them the kind of dignity that the Gospel merits.

This same word *digno* (which is translated worthy, also) is used in Col. 1:10 when it speaks of walking (your daily walk) with the kind of dignity that the Lord merits, pleasing Him in everything.

"Speech . . . with grace" will surely mean that our words will carry with them the kind of dignity that the Lord and His Gospel merit.

Would speech with the dignity of the Gospel be full of slangy expressions? Would our words, if spoken with the dignity of the Lord, contain any kind of shady or off-color jokes or stories? Would conversation, spoken with the dignity of the Gospel, in any way glorify man, or seek the approval of man?

What about the dialect of the modern teen-ager? What about the great amount of silly, useless chatter we hear these days?

Does poor English enter in here? And gossip? Slander? Grumbling? Stirring up strife?

"Let your speech be always with grace"—spoken with the dignity that the Gospel merits.

—Marie A. Yoder.

Complete enforcement of old state "blue laws" would mean stoppage of all nonreligious activities on Sunday, said Pennsylvania District Attorney William C. Storb at Lancaster. For this reason he would not accede to the demand of 100 Lancaster merchants to enforce the state law against area stores. He said the state law prohibited "all worldly employment" which would include sale of newspapers, groceries, and gasoline.

## Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Albrecht, Stanley and Althea (Long), Tiskilwa, Ill., fourth child, second son, Mark Calvin, Jan. 7, 1959.

Baughner, Grover C., Jr., and Ruth (Miller), Baltimore, Md., third child, second son, Philip Daniel, Jan. 2, 1959.

Cressman, Clarence Ray and Lettie, Preston, Ont., fifth child, fourth daughter, Carol Louise, Dec. 25, 1958.

Derstine, Merrill and Jean (Langenwelter), Souderton, Pa., first child, a daughter, Alonna Fare, Dec. 21, 1958.

Fenton, Walter and Lois (Kanagy), Philadelphia, Mo., fourth child, first daughter, Joanna Marie, Dec. 16, 1958.

Frey, Martin S. and Margaret (Bowman), Litzitz, Pa., ninth child, fourth son, Robert Martin, Jan. 9, 1959.

Gingerich, Elroy and Hilda (Erb), Petersburg, Ont., second child, first son, Eugene Elroy, Dec. 12, 1958.

Hochstetler, Mose and Helen (Byler), Intercoeur, Pa., second child, first daughter, Shirley Ann, Oct. 28, 1958.

Hooley, Elmo and Melinda (Jost), Orrville, Ohio, second daughter, Rosemary Kay, Dec. 21, 1958.

Hostetler, Edwin R. and Susie Anna (Helmut), Kalona, Iowa, second child, first son, Lynn Francis, Jan. 1, 1959.

Jantzi, Leo and Bonnie (Hathaway), Athabasca, Alta., second child, first son, Joe E., Dec. 31, 1958.

Kropf, Oliver and Shirley (Zehr), Bright, Ont., first child, Joyce Darlene, Oct. 27, 1958.

Landis, Harold G. and Ruth (Shenk), Lancaster, Pa., third child, first daughter, Sandra Kay, Dec. 30, 1958.

Landis, J. Omar and Irene (Bair), Manheim, Pa., second daughter, Roberta Sue, Jan. 8, 1959.

Lantz, Phares O. and Emma (King), Cochraneville, Pa., first child, Dwayne Alan, Dec. 29, 1958.

Lauver, Raymond and Kathryn (Apple), Mifflintown, Pa., sixth daughter, Lillian Kay, Jan. 3, 1959.

Leathman, Ralph and Mary (Landes), Ottisville, Pa., first child, Gerald Lee, Dec. 26, 1958.

Martin, Joseph B. and Betty Ann (Watts), Manheim, Pa., third child, second daughter, Joyce Eileen, Jan. 3, 1959.

Miller, Alfred and Dorothy (Cunningham), Hamilton, Bermuda, seventh child, sixth daughter, Mary Elizabeth, Nov. 25, 1958.

Miller, Ivan J. and Mary (Yoder), Greenwood, Del., third child, second son, Merlin Edward, Dec. 21, 1958.

Miller, Paul and Verda (Eichelberger), Hebron, Ind., sixth child, third son, Robert Jay, Dec. 15, 1958.

Miller, Richard and Arlene (King), Uniontown, Ohio, first child, Dianne Kay, Dec. 31, 1958.

Miller, William F. and Phyllis (Ramseyer), Smithville, Ohio, second son, Neil Robert, Dec. 16, 1958.

Moyer, D. Willard and Beverly (Carlson), Sandy Lake, Ont., second son, Daniel LaVerne, Oct. 28, 1958.

Neuenschwander, Melvin and Anna (Vanpelt), Columbiana, Ohio, third child, second son, Silas Ray, Nov. 1, 1958.

Oyer, Verle and Margaret (Birkey), Foolsland, Ill., third child, second son, Vance Gordon, Dec. 20, 1958.

Reeser, Robert and Patricia (Wodtli), Sweet Home, Oreg., second child, first son, Donald Dean, Dec. 1, 1958.

Roggie, Elton and Helen (Roggie), Croghan, N.Y., third son, Arlen Wayne, Jan. 7, 1959.

Roth, Lorne and Esther (Licht), Wellesley, Ont., second daughter, Gloria Jean, Nov. 29, 1958.

Schloneger, Ronald and Patricia (Brown),

Louisville, Ohio, fourth child, second daughter, Debra Lynn, Dec. 8, 1958.

Sensenig, Robert L. and Rhoda M. (Boll), Leola, Pa., fourth child, third son, Rodney Lon, Jan. 1, 1959.

Shaffer, Merle and Lois (Mishler), Boswell, Pa., third child, first daughter, Sherry Elizabeth, Nov. 27, 1958.

Short, Marlin J. and Valda (Gochenour), Wauson, Ohio, second child, first son, Michael Lynn, Dec. 6, 1958.

Shrock, E. Delbert and Betty Burdeen (Yoder), Lagrange, Ind., first child, Wanda Jean, Dec. 31, 1958.

Stoltzfus, Paul S. and Ruth (Weaver), Myers-town, Pa., second child, first son, Chester Lee, Dec. 25, 1958.

Stout, Paul and Ruby (Vernon), Scottsdale, Pa., first child, Yvonne Hope, Jan. 10, 1959.

Swarley, James and Arlene (Leatherman), Dublin, Pa., fourth child, third daughter, Emily Kay, Jan. 6, 1959.

Troyer, Amos and Nancy (Pierson), Burr Oak, Mich., fourth child, third daughter, Alma Jean, Jan. 12, 1959.

Ulrich, Elmer O. and Betty (Litwiler), Roanoke, Ill., second child, first son, Michael Jay, Nov. 1, 1958.

Weaver, Elwood D. and Ruth (Hartman), Harrisonburg, Va., fourth child, second daughter, Susan Louise, Dec. 30, 1958.

Wentz, Norman W. and Violetta (Stauffer), Litzitz, Pa., sixth child, fourth son, Gary Lamar, Jan. 8, 1959.

Wenger, Ivan and Ethel (Birky), Nappanee, Ind., second daughter, Ann Luree, Dec. 28, 1958.

Yoder, Clifford and Freda (Hartzler), West Liberty, Ohio, twin sons, Duane Earl and Wayne Merle, Nov. 6, 1958.

Yoder, Irvin E. and Ruth (Stoltzfus), Oxford, Pa., sixth child, third son, John David, Dec. 27, 1958.

Zehr, Jay and Carolyn (Sommer), Champaign, Ill., third son, Jeffrey Stuart, Jan. 5, 1959.

## Anniversaries

Hershey, Elmer J. and Nora Wenger Hershey, Gulfport, Miss., celebrated their fifth wedding anniversary on Sunday, Dec. 28, 1958, at their home. Open house was held in the afternoon from 2:00 until 5:00 with over eighty guests calling and expressing their good wishes.

Nora Wenger and Elmer J. Hershey were married at Nora's home near Canton, Kans., on Dec. 23, 1908. They made their home at La Junta, Colo., until they moved to the Mississippi Gulf Coast thirty-six years ago. Hershey worked as a carpenter until his retirement several years ago. A son and daughter, Samuel and Mary, are living at home with their parents. Mrs. Hershey has served the Gulfhaven Church near Gulfport, Miss., as deacon from April, 1931, to the present time.

Yoder, On Nov. 15, 1958, Mr. and Mrs. John D. Yoder celebrated their golden wedding anniversary at their home, Hillcrest, Belleville, Pa. More than 150 relatives and friends called to offer congratulations and best wishes.

Children present were Mr. and Mrs. John Paul Yoder, Washington, D.C.; Mr. and Mrs. Leonard D. Meyer and John Edward Hagerstown, Md.; Eunice Ruth Yoder, Wilmington, Del.; Mr. and Mrs. I. Richard Herr, Susan Elizabeth, Barbara Ann, and Nancy Louise, Lancaster, Pa., and Joseph Mark Yoder, Belleville, Pa. Twelve guests present at this celebration were also present at the marriage ceremony fifty years ago which was solemnized in the home of Joseph H. Byler, father of the bride. Bro. Aaron Loucks of Scottsdale officiated.

Musselman, Warren K. and Sevilla (Stauffer) Musselman, Telford, Pa., celebrated their fifth wedding anniversary on Dec. 7, 1958, with open house held at their home. Over 100 rela-

tives, friends, and neighbors called to congratulate them. They were married on Dec. 5, 1908. Bro. Musselman is 70 and Sister Musselman is 71. Both are enjoying fair health. They are members of the Franconia Church. The Musselmans have 6 children, 24 grandchildren, and 3 great-grandchildren.

Zook, Roy A. and Salina (Miller) Zook, Kansas City, Kans., observed their fiftieth wedding anniversary on Dec. 27 by having a family dinner for all who could be present. The six living children were all present for the occasion: Esther, of the home; Estella—Mrs. Al Kleffbar, DeSoto, Kans.; George R., Williams, Minn.; Luke L., Kansas City; Elvera—Mrs. Earl Berkey, Akers, La.; and Eldora—Mrs. Marion Hartzler, Kansas City. There are also 21 grandchildren. Four children are deceased: Justice, Edna, John Mark, and Roy.

They were married by Bishop S. C. Miller and began housekeeping on a farm near McPherson, Kans. They moved to Tofted, Alta., in 1918, where they farmed for 18 years, and then returned to their former community. They worshipped with the West Liberty congregation and he was ordained to the office of deacon. In 1946 they moved to Kansas City, where Bro. Zook still serves as deacon in the Argentine Church.

Bro. Zook is 75 and Sister Zook is 72. Both are regular and faithful church attendants.

Open house was held at the home on Sunday afternoon, Dec. 28. Approximately 125 friends and neighbors called to extend best wishes.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Garber—Birkey—Marvin Garber, Alpha, Minn., cong., and Percy Birkey, Manson, Iowa, Ft. Dodge cong., by Edward Birkey at the Manson Church, Dec. 26, 1958.

Gingerich—Beachy—William Gingerich and Martha Beachy, both of Hartsville, Ohio, Marlboro C.M. cong., by Jerry S. Miller at the church, Dec. 27, 1958.

Hershberger—Yoder—Ward Hershberger, Woodburn, Oreg., Zion cong., and Patricia Yoder, Sheridan, Oreg., cong., by Clarence I. Kropf at the Sheridan Church, Aug. 22, 1958.

Horst—Klassen—Willard Horst, West Montrose, Ont., Elmira cong., and Elsie Klassen, Kitchener, Oreg. cong., by Edgar Metzler at the First Mennonite Church, Jan. 2, 1959.

Kempf—Shrock—Alvin Kempf, Rock Falls, Ill., and Lucile Shrock, Tampico, Ill., both of the Fairfield A.M. cong., by Herman Hostetler at the church, Dec. 7, 1958.

Wysie—Lind—Paul M. Wyse, Broadway, Va., Lindale cong., and Margaret M. Lind, Salem, Oreg., Western Mennonite cong., by Marcus and N. A. Lind on the Western Mennonite School lawn, Aug. 10, 1958.

## Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Charlton, Walter Fred, son of the late William and Annie (Hoffman) Charlton; born near Newburg, Pa., Sept. 5, 1884, died at the home of his son Frank on Dec. 17, 1958; aged 77 y. 3 m. 12 d. He was ordained to the ministry at the Diller Church on March 1, 1910. Married on Jan. 8, 1903, to Alice Burkholder, who died May 20, 1940. To this union were born 9 children. Two sons and one daughter preceded him in death. Surviving are 4 sons and 2



daughters (Frank, Mary—Mrs. David Shover, and Fred, of Newville, Pa.; Paul, Mechanicsburg, Pa.; John, Dalton, Ohio; and Ruth, Carlisle, Pa.), 23 grandchildren, and 5 great-grandchildren. He was a member of the Diller Church, where funeral services were held Dec. 21, in charge of Marvin Baser, and a member of the Strickler-Shope congregation, Middletown, Pa. For the past 18 years she was an invalid. Surviving are her children (Clarence and Mabel Harbold, both at home; Grace—Mrs. Meade Espenshade and Roy, both of Middletown, 5 grandchildren, and one great-grandchild. Funeral services were held Jan. 6 at the Strickler Church, in charge of Harry Longenecker, David Miller, and Clarence E. Lutz; interment in Shope's Church Cemetery.

Coble, Maggie, widow of Isaac Coble; born Feb. 13, 1873; died Jan. 3, 1959, at her home in Middletown, Pa.; aged 85 y. 10 m. 21 d. Her husband died July 24, 1917. She was a member of the Strickler-Shope congregation, Middletown, Pa. For the past 18 years she was an invalid. Surviving are her children (Clarence and Mabel Harbold, both at home; Grace—Mrs. Meade Espenshade and Roy, both of Middletown, 5 grandchildren, and one great-grandchild. Funeral services were held Jan. 6 at the Strickler Church, in charge of Harry Longenecker, David Miller, and Clarence E. Lutz; interment in Shope's Church Cemetery.

Cullar, John, son of Jonas and Rebecca (Lehman) Cullar; born Dec. 23, 1894, in Beaver Twp., Ohio; died Jan. 8, 1959, at the South Side Hospital in Youngstown, Ohio, of a cerebral hemorrhage, after an illness of a week; aged 64 y. 16 d. Married on Nov. 2, 1922, to Rena Metzler, who survives. Surviving also are a daughter (Ardith—Mrs. Arthur Blosser, Columbiana), 2 sons (John Allen and Harold E., both of North Lima), one brother (Elmer, Columbiana), and 7 grandchildren. One grandson preceded him in death. He was a vegetable grower and operated a greenhouse at his home for a number of years. He was an active member of the Midway Church, where funeral services were held Jan. 11, in charge of Paul Yoder and Ernest Martin; burial in adjoining cemetery.

Diener, Herbert Allen, son of Daniel and Carrie (Yoder) Diener, Elkhart, Ind.; born Nov. 2, 1949, at Middlebury, Ind.; died Dec. 13, 1958, at the Fort Wayne State School, where he had been a patient since August; aged 9 y. 1 m. 11 d. Besides his parents, he is survived by a brother (Darrell) and 2 sisters (Karen and Maribeth), all at home, a grandfather (Harry Diener), and the stepgrandparents (Mr. and Mrs. J. H. Schroek), all of Hutchinson, Kan. Funeral services were held at the Yoder Funeral Home, Middlebury, Dec. 16, in charge of Donald E. Yoder, Earley Bontrager, and Howard Zehr; burial in Yoder Cemetery.

Gerber, Catherine, daughter of Peter and Marie (Lichty) Stoll; born Oct. 24, 1865, at Fort Wayne, Ind.; died Nov. 6, 1958, at her home in Olds, Alta., after a long illness; aged 93 y. 13 d. Married to Noah Gerber at Wheatland, Mo., on Oct. 9, 1884. He died Nov. 3, 1937. Surviving are 4 children (Mary—Mrs. S. E. Benedict, Olds, Alta.; Louise—Mrs. J. Tannehill, Billings, Mont.; C. J. Gerber, Wakarusa, Ind.; and P. E. Gerber, Yachats, Oreg.), 2 sisters (Mrs. Burl Allen, Oscoda, Mo.; and Mrs. Bert Allen, Roundup, Mont.), 12 grandchildren, 21 great-grandchildren, 8 great-great-grandchildren, and 30 or more children that she mothered or raised part of their lives. She was the last remaining resident of what used to be the Mayton Mennonite congregation, where her late husband had been the deacon. She was a member of the West Zion Mennonite Church, Carstairs, Alta. Funeral services at the United Missionary Church, Olds, Alta., Nov. 9, were in charge of Peter Dyck and Linford D. Hackman; burial in Mayton Cemetery.

Good, Anna Bertha, daughter of Joseph and Hannah (Rouch) Martin; born Dec. 7, 1891, near Hopedale, Ill.; died Dec. 28, 1958, at Kouts, Ind., of heart trouble; aged 67 y. 21 d. Married on Dec. 27, 1911, to Joseph Good at Hopedale, Ill. Surviving are her husband, 7 children (Leonard, Ross, Ralph, Clara—Mrs. Norman Tyson, Nettie—Mrs. George Lampf, Irene—Mrs. Edd Freyberger, all of the Kouts community; and Wilmer, Blountstown, Fla.), 28 grandchildren, one brother (Elmer Martin, Hopedale,

Ill.), and 2 sisters (Mrs. E. T. Eash, Meadows, Ill.; and Mrs. Bertha Birky, Kouts). One son preceded her in death. She was a member of the Hopewell Church, where funeral services were held Dec. 31, in charge of Samuel S. Miller and Emanuel Birky; interment in church cemetery.

## Church Camps

"The 1959 camp program at Little Eden will include a new camp this year," Harley Nofziger, Archbold, Ohio, announced recently. Mr. Nofziger is secretary of the Little Eden Campground Association. The camp scheduled for Aug. 29 to Sept. 3 will be known as Golden Age Week and will have a program arranged especially for campers over 60 years of age.

Little Eden Camp, located ten miles north of Manistee, Mich., is situated on the north shore of Portage Lake and but one mile from the western shores of Lake Michigan. It has an excellent beach with the

hotel, cabins, and dormitories located among beautiful pines and birches. Two winding brooks over which nine rustic bridges have been erected find their way through the campground.

Eighty-six shareholders living in Ohio, Pennsylvania, Indiana, Michigan, Illinois, and Iowa own the nonprofit corporation organized to operate a Christian camp for both children and adults. The first four weeks of the summer are scheduled for youth camps and the last seven weeks for adult or family camps.

At their annual meeting at Archbold, Ohio, last October the shareholders elected their officers, who comprise the Board of Directors. This board is responsible for camp programming and for the general operation of the camp. Leland Bachman, Goshen, Ind., is president of the board; Dr. C. M. Hosteler, Goshen, vice-president; Harley Nofziger, Archbold, Ohio, secretary; Ralph Lugbill, Archbold, treasurer; and Roman Gingerich, Goshen, fifth member. The shareholders named Menno Miller, Goshen, chair-

## The Way of the Cross in Human Relations

### From HERE or THERE

You've heard the story about the tourist who in asking directions of a boy was told, "From here or from Crow's Corners? I don't know how to direct you from here but if you will go to Crow's Corners I can tell you how to get there."

Many directions are about as complete as the one above, especially when dealing with human relations. The only trouble is we are HERE and not THERE, and we need help to get THERE.

Guy Hershberger in his book **The Way of the Cross in Human Relations** takes us THERE first and then in the light of the "divine order" explains the HERE "man's disorder." He lays before us the cold bare facts not only where we are, where we should be going and how to get there, but also where we've been.

Read this book which brings the teachings of Jesus Christ to bear on the complexities of modern living. Only \$5.50.

at your local bookstore

HERALD PRESS, Scottdale, Pennsylvania



man of the grounds committee, with Wilbur Wyse and Elias Frey of Archbold as the other two members.

Other camps for the 1959 season will include Boys' and Girls' Camp, June 27 to July 4; Junior High Camp, Grades 7 and 8, July 4-11; Junior High Camp, Grades 8 and 9, July 11-18; Senior High Camp, Grades 10, 11, and 12, July 18-25; Home Builders' Week, July 25 to Aug. 1; Christian Business and Professional Week, Aug. 1-8; Christian Fellowship and Family Week, Aug. 8-15; Farmers' Week, Aug. 15-22; Rest, Relaxation, and Meditation Week, Aug. 22-29; Golden Age Camp, Aug. 29 to Sept. 3. The Goshen College faculty will hold their annual retreat at the camp beginning on Sept. 3 through Labor Day.

The board will be mailing out literature early in the spring. In the meantime youth campers may make reservations by writing to Little Eden Camp, Goshen College, Goshen, Ind. Adults should address inquiries and reservations to Harley Nofziger, Archbold, Ohio.

J. IVAN HOCHSTETLER  
ROUTE 4  
ELKHART  
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OCT 60  
9277



## ITEMS AND COMMENTS

BY THE EDITOR

It is reported that out of every ten converts in Africa today, seven become Moslems and three Christians. During the past thirty years the Moslem advance has moved nearly 1,000 miles farther south. Islam's appeal to Africans lies mainly in its lack of a color bar, its brotherhood, and its simple rule of life which does not have the stigma of being European, says the Cairo Times.

Southern Baptists have decided to open missionary work in Viet-Nam. Previous denominations working in this country have been the Christian and Missionary Alliance, the Seventh-Day Adventists, and the Mennonites.

A home for 108 white Russian refugees was opened recently in St. Raphael, France, the fourth home in that resort town to be converted as a residence for these refugee families. They had been living in Iran, Lebanon, Turkey, and Indo-China.

The National Association of Evangelicals is holding its 1959 convention in Los Angeles, April 6-10.

The New York Times reported early in the shopping season that religious themes in Christmas cards, which had been gaining in popularity for the last two years, hit a new high this year.

Five new languages and eleven new lands have been added to the schedule of the Lutheran Hour Gospel radio broadcast during its twenty-fifth year, which will bring to 59 the number of languages used on the program. The Lutheran Hour is the largest religious broadcast and is sent over 1,044 stations at a cost of over one and one-half million dollars annually.

A survey of Protestant missions in Japan in 1958 shows a total of 1,977 missionaries in the country with 436 on furlough. The inner board committee for Christian work in Japan has the largest number of missionaries, that is, with 317 now on the field.

A memorial plaque honoring Menno Simons (1492-1559), noted Reformation leader, after whom the Mennonite Church was named, was dedicated at Oldesloe, Germany, a small rural town in Schleswig-Holstein, where he spent his last years and which became the center of his activities. The project was jointly sponsored by the

local Mennonite community and students of Kiel University as a demonstration of their gratitude for aid received from Mennonites in other countries after World War II. The garden site, where the plaque was erected, had been previously established by Mennonite students from the United States. Preparations are under way by German Mennonite groups for ceremonies this year to commemorate the four-hundredth anniversary of the death of Menno Simons.

The Parent-Teachers Association's City Council at Williamsport, Pa., has launched a project to place copies of the Ten Commandments in the Williamsport public schools to help prevent juvenile delinquency.

The 115,000-member Lutheran Church of northern Tanganyika has elected its first African president.

The legislative advisory committee on family law will ask the new Wisconsin legislature to write into the state statutes a declaration of public policy on marriage and the family. "Marriage's stability," the proposed declaration says, "is basic to morality and civilization, and of vital interest to society and the state, greater even than the private interests of the spouses. The consequences of the marriage contract are more significant to society than those of other contracts and the public interest must be taken into account always. The seriousness of marriage makes adequate premarital counseling and education for family living highly desirable and courses thereon are urged upon all persons contemplating marriage."

Members of the Swiss Reformed Church Pastor's Association rejected, in a mail poll, a resolution opposing nuclear weapons for the Swiss army.

Plans for a National Lay School of Theology, believed to be the first of its kind in the country, were announced at the directors' meeting of the two laymen's organizations of the United Church of Christ.

The United Nations has proclaimed 1959 as World Refugee Year. During the past decade no less than 40,000,000 people have become homeless. Many have been resettled, but there are still hundreds of thousands whose resettlement problems have not been solved.

### For Ministers Only

The United States income tax laws give you many special benefits. Do you know how to make the best use of these benefits? Mr. J. C. Cassel, a certified public accountant has written a **Federal Tax Primer for Clergymen**. It deals with the federal income tax and the social security tax as they particularly affect you. Special attention is given to the minister (licensed or ordained) who receives only partial support from his congregation and who must supplement his income from other sources. The information is given in question and answer form. It is written in language you can understand. Examples are used to explain difficult sections. Both you and your congregation can benefit from a study of this twenty-eight-page booklet. Only 75¢.

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# Gospel Herald

TUESDAY, FEB. 3, 1959  
VOLUME LII, NUMBER 5

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Religious America places before us in beautiful cathedrals and church buildings the symbol of the cross. It is time we quit concentrating on the drama and the beauty of the story and the symbol, and begin to bear the cross.

## How Much Shall I Pay?

By Titus Bender

Every Christian ought to continually ask himself, How much shall I pay? It is the positive approach to sacrifice.

In Luke 14:25-33 Jesus lays before His disciples the terms for true discipleship. He refers to a builder who pauses to consider the cost of a house before building, lest he fail to complete it. Again He speaks of the king who considers how large an army he must call to defeat the foe. In the key statement of this passage, verse 27, Jesus declares the cost of following Him, in unmistakable terms, "Whoever does not bear his own cross and come after me, cannot be my disciple" (RSV).

Too often the Christian life becomes one of merely avoiding judgment. Awareness of coming doom is necessary to drive a person to seek help desperately, yet to flee from something—from judgment—is not necessarily Christian. The final leap of faith must be one of response to Christ's love. As I make this step, and every day, I must ask myself the question, "How much shall I pay?"

To build a house is costly, but if it is needed, it may be worth it. To build a friendship is more costly, but is more than worth it. To choose the cross with Christ is the costliest step in the world—my all—but only eternity will fully reveal the triumph of that moment!

Ulysses S. Grant barked the terms of unconditional surrender to Confederate forces and acquired the nickname "Unconditional Surrender" Grant. The Confederate forces surrendered to a military general, marking defeat, but the Christian surrenders to the Saviour, marking eternal victory. In fact, to surrender to Christ is the safest action in all of life, for "whosoever shall lose his life . . . shall save it."

### Four Areas of Cost

How much shall I pay? I think of four necessary areas of sacrifice in the life of every true disciple of Jesus.

*To be a disciple costs money.* I mean, my billfold is no longer my own. The Christian ought to be among the poor rather than among the rich in the amount of money spent on himself. To be a Christian costs money. I agree that the Lord "gives . . . power to get wealth." I have a close friend who found financial obligations hard to meet until he followed the Lord's call and went to school to prepare for teaching, at which time the Lord provided. Yet too comfortable living is an indication of spiritual poverty rather than of the Lord's blessing.

We as Mennonites find it easy to emphasize certain unique passages of Scripture, yet pass so lightly over Jesus' command to the rich young ruler, "Sell what you have, and give to the poor." Though God does not call everyone to sell everything, yet the general principle of financial sacrifice for world needs is as binding as "Thou shalt not kill." To be a disciple costs money.

*To be a disciple costs comfort.* It costs the comfort of a big bank account and no financial worry. Jesus prayed, "Give us this day our daily bread" and meant it. Today too many of us do not need to pray that any longer. Our thrift and careful saving avoid the necessity. No one dare make a rule saying how much it is proper to keep for a "rainy day," but saying that does not solve the problem we face. To be a disciple costs the comfort of a big bank account.

Discipleship may cost the comfort of the type of home many of us prefer. Christ's call may lead you to a smoke-filled industrial city, a poor Indian village where only a one-thousand-dollar home is in order, or a coal-mining community.

To be a disciple will certainly call for giving up the comfort of ease. I believe one of the greatest hindrances to God's work is the laziness of Christians when God's work is involved. We may be too

## Nailprints

By MARY ANN HORST

'Twas the nailprints on our Master  
Which convinced a doubting man  
That Jesus Christ was truly  
The risen Son of Man.

It makes me wonder, brother,  
Do people ever see  
The marks of crucifixion  
In the lives of you and me?  
Kitchener, Ont.

lazy to invite to dinner neighbor Jones who needs Christ. Laziness interferes with hours of intercessory prayer for those who need help. Laziness interferes with my writing that letter to a needy Christian friend. To be a Christian calls for self-discipline. How much shall I pay?

*To be a disciple means to be willing to say good-by to friends.* Jesus and His work must be pre-eminent. In Matt. 19:29 He said, "And every one who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold, and inherit eternal life" (RSV). In Luke 14 He calls on all Christians to hate (love less) all friends and possessions. Jesus must be pre-eminent and His call binding.

In 1 Pet. 2:11 we, the church, are addressed as pilgrims and strangers. Today we are too permanently glued. We scarcely have time to be prophets to the world with our Mennonite community building. One thing is evident: either we do not feel we have the message the world needs, or are not overly interested that they receive it.

Wherever God calls on me to be His disciple—in the home community, in a neighboring state, or across the sea—His call always means to be willing to say good-by to the home community and friends.

*To be a disciple means to relinquish men's applause.* It seems to me that tragedy has often occurred in the life of disciples because of failure to distinguish between the desire for appreciation and love, and the desire for applause. We all need friends, and being a true Christian will never rob us of these. In fact, only brothers in Christ can appreciate each

other in the deepest sense. To admit the need of friends is very humbling, but to desire applause of men is the opposite. Being a helpless sinner delivered from the snare of Satan, whom I once so foolishly followed, hardly leaves room for self-congratulation. Having received from God every talent I own, and having been prepared to use these talents meaningfully only through Christ's work, hardly calls for a desire for self-praise.

All of us Christians have been bought by Christ's blood, and we all need each other. We ought to appreciate one another much more than we do. Yet the desire to be raised on a pedestal before men rather than serve among them in humility is antagonistic to the spirit of Christ.

If we conquer this sin of passion for men's applause, the disrepute we may suffer from being a disciple will hardly discourage us.

Religious America places before us beautiful cathedrals and church buildings the symbol of the cross. It is time we quit concentrating on the drama and beauty of the story and of the symbol of the cross and begin to bear it. Paul "[bore] in . . . [his] body the marks of the Lord Jesus" and found them most unglamorous at times, yet he was thrilled with the opportunity.

Pause with me as I ask this question! If the millions of China, South America, and Russia who have not met Christ, were gazing intently, searchingly, into my eyes this moment, would I blush with shame at the little money, comfort, and ease that I have been willing to part with?

Pause with me as I imagine Christ standing before me this moment with His hands tender with those strange scars and His eyes seeming to say, "I died for all your world neighbors; why do you stand here idle?"

He pauses to listen as I sing, "Jesus, I my cross have taken," and I hear His whisper, "Have you?" I continue to sing, "I'll go where you want me to go, dear Lord, . . . I'll say what you want me to say, . . . I'll be what you want me to be." And again I hear His searching question, "Why do you stand here idle?" I look into His eyes, remembering the price of those hot, dusty days, the sleepless nights, the garden struggle and the battle won, the dark night when "they fled," the cry, "My God, why hast thou forsaken me?"

Then as I pause to consider the life I've been living, I whisper, "Where is

## Our Readers Say—

In the Dec. 30 issue of the GOSPEL HERALD, in the Our Readers Say column, the statement was made that our young people do not know or appreciate the hymns in our church publications. May I ask why?

I would like to illustrate what is happening at present in our Mennonite churches.

There are two ladies' quartets that have been singing for some time. One is a teen-age group, the other a somewhat older group. Each group picks the songs that they want to sing. The teen-age group select hymns from our church publications. The older group select spiritual songs from outside publications. Again I ask, Why?

Until about eight years ago the primary department of the Sunday school used so-called children's songs and for the older children spiritual songs from outside sources. The children came into the adult department and they did not know the good hymns. About eight years ago a new policy was adopted for the children's worship service and they were taught the hymns in our church hymnals. These children are now the teen-agers who select the good hymns to sing in their quartet work. The older group who as children were taught the so-called children's songs and a little older were taught spiritual songs have failed to graduate into the hymn class.

Too many of our congregations still have "opening exercises" for Sunday school and church services when they should have "worship services." As a song leader with over 45 years' experience, I am convinced that we should go forward with more and better hymns instead of going backward with more spiritual songs that too often appeal more to the feet than to the heart. If we want to teach our children loyalty, we must be loyal. Let's use our church publications, but let's make them the best in their field.—E. I. Culp, Tiskilwa, Ill.

my cross?" Can I look into His eyes without blushing?

How much shall I pay?

Meridian, Miss.

The other day I flew over the Okefenokee Swamp. We were down low and I could see an ugly green film over the water. It looked dirty and unclean—a breeding place for health-destroying creatures. At one time the water in that swamp was sweet and pure, coming from clear springs high in the mountains. But in that low place it had stopped, and having stopped it had stagnated.

So in life. If you stop when you hit low places, your life begins to stagnate. Sometimes tears blind our eyes and we can't see the way ahead, but we must keep going.

—Charles L. Allen, in *All Things Are Possible Through Prayer* (Fleming H. Revell Company).

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## EDITORIAL

### *Walk in the Spirit*

(Gal. 5:25-6:5)

*"If we live in the Spirit, let us also walk in the Spirit."*

Christians live in the Spirit. Christians are called not to obey a law but to experience an infilling of the life of God. We sometimes think of eternal life as that point in our future when life in the body stops. There is truth in this idea. It is also true that eternal life is now. Eternity exists now parallel with life today. This eternity has invaded our present sinful world. And Christians are raised from life in the flesh to life on the eternal plane of Spirit.

Life on this new plane is attained not by our own efforts. This transferal can come only by participation in the death and resurrection of Christ. Could you have raised the dead body of Christ to life again? Neither can you transfer yourself from the kingdom of darkness into the kingdom of light. Only by a miracle of God can one be raised from death into newness of life.

Life in the Spirit is a release from frustration. In the Corinthian church it was at first accompanied with speaking in tongues and other great emotional experiences. By some Christians the freedom in the Spirit was interpreted as living according to one's passions. But the message of Paul was, "If we live in the Spirit, let us also walk in the Spirit."

"Walk in the Spirit." To live in the new glory of the Spirit is to live according to the new inner principle of His life. The letters of the Apostle Paul often started with the great verities of this new life. Somewhere before the end, however, they always included the inevitable "therefore." To the Corinthians Paul insisted that the sign of the Spirit was not speaking in tongues, but love. "The fruit of the Spirit is love, joy, peace. . ."

*To walk in the Spirit is to turn one's back on a self-centered life.* Paul described such a life in this passage (5:26):

desirous of vain glory;  
provoking one another;  
envying one another.

Are these characteristics a part of the life of your congregation? of your life? Paul would say to you, "Walk in the Spirit."

To walk in the Spirit is to become concerned about one's brothers. Paul says in this passage, that even "if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness . . ." (6:1). The self-centered man rejoices in the fall of another, thinking that he will rise on the body of the fallen. The spiritual man, however, must reach out in genuine concern for the one who has fallen. He bears another's burdens and so fulfills the law of Christ. He bears the fruit of the Spirit which is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance . . ." (5:22, 23). This last word "temperance" might be translated "self-control." So life in the Spirit is the very opposite of what some would suppose.

To walk in the Spirit requires effort. This is not self-effort, but effort which is a response to the grace of God. To make this point we must go outside the scope of this text. . . . As the writer to the Hebrews wrote, we must "hold fast . . . [our] profession." This can be held as we "come boldly unto the throne of grace" in prayer. Heb. 4:16. It can be done as we provoke one another unto love and good works in the assembly. Heb. 10:24, 25.—M. L. in *Herald Adult Bible Studies*.

### *Orations to God*

The occasion was the inauguration of a governor. The proceedings opened with an invocation delivered by a clergyman who was a close friend of the new governor. And what a prayer it was! It was addressed to God—it had to be to qualify as a prayer. But it was obviously intended for the ears of men. For it told God things that He already knew—that this is a beautiful and richly endowed commonwealth, that it had seen a series of important historical events—all loftily described. The orator stretched the truth a bit when he told God that in this state men are neither Democrats nor Republicans, but first of all citizens. The oratorical flight ended with "These petitions we ask in the name of Jesus." But there had been little or nothing of petition in the prayer.

But it is not only on political occasions when God is thus instructed. Many a

preacher whose only part in a service is leading in prayer uses the opportunity to put in his share of exhortation and discussion. We so dearly love to preach that we can't keep from preaching when we pray. The formula often is, "Lord, Thou knowest. . . ." But if He knows, why tell Him? The story is told of a minister who managed to work into his prayer an announcement which he had forgotten to give at the proper place.

Prayer may include praise, adoration, confession, petition, and intercession. But there is no place in public prayer—obviously not in private prayer—for information. We pray to an all-knowing God, who needs no instruction. A Boston newspaper once described a church prayer as the most eloquent ever delivered to a Boston audience. The description was probably accurate, for we doubt whether God even hears a prayer whose chief quality is eloquence.

Extempore prayer has many virtues, and most of us probably feel that we want those who lead us in public prayer to pour their words out of the heart rather than to read them from a book or manuscript. But if these extempore prayers degenerate into the mere cogitations of the preacher's mind, an appendix to the sermon, then we would rather hear prayers written by somebody who knows what prayer really is.

Lord, forgive our prayers.—E.

### *Ministers, Attention!*

Clergymen who have not previously exercised their option to obtain old-age, survivors, and disability insurance coverage under the provisions of the Social Security Act, and wish to do so, have until April 15, 1959, to file Waiver Certificate Form No. 2031 with the Department of Internal Revenue.

Any minister, priest, rabbi, Christian Science practitioner, or member of a religious order who has been duly ordained, licensed, or commissioned, and has not taken a vow of poverty, who files the Form 2031 with the Internal Revenue Service by the above date, will be mandatorily covered beginning with the year 1956, as well as for subsequent years for which he may have net earnings of \$400 or more, any part of which is from the exercise of the ministry.

In figuring the amount of his net earnings, the clergyman should include his regular remuneration received from his church, fees which he receives from the exercise of his ministry, the rental value of his parsonage or rental allowance he receives as part of his compensation, and the value of meals and lodging furnished him for the convenience of his employer.



If the clergyman does file the Form 2031 Waiver Certificate on or before April 15, 1959, he will also have to file amended Federal tax returns for 1956 and 1957, to include reporting his earnings as self-employment income for social security credits for those years, as well as pay the social security self-employment taxes.

The maximum amount of self-employment income to be reported for 1956, 1957, and 1958 is \$4200 per year; the self-employed tax rate for 1956 is 3%; 3-3/8% for 1957 and 1958. Beginning with 1959, the maximum earnings amount is increased to \$4800 per year; and the self-employment social security tax rate will be 3-3/4%.

—Social Security Administration.

## Not Sold at Auction

By M. T. BRACKBILL

from *Starrywood Scrapbook*

Ladies and gentlemen: I have here for sale the most remarkable garment that ever was made. It will become man or woman of any age or nationality, of any rank or position. It is guaranteed never to grow threadbare, and is warranted to be absolutely mothproof. This garment will never wear out, or become outmoded. Here's a garment to challenge the wear and tear and style trends of all time. What am I bid? Someone start it off at a million dollars.

A million I have; make it two. Two I have; make it five. Five I have; make it twenty-five. Twenty-five I have; make it a hundred.

This garment surpasses every claim of its Maker. It is not only exceedingly comfortable and perfectly soul-fitting, but is appropriate to wear in any honorable occupation, and on all proper occasions. This garment is seasonable every day of the year, and is suited to every climate, and all sorts of weather. For, look you, this garment is lined with the genuine textiles of love, and will afford you ample protection from all the wilting and the chilling blasts of the world, but will radiate freely your own genial spirit. What a garment! What am I bid?

A hundred million I have; make it five. Five I have; make it ten. Ten I have—ten hundred million, a billion dollars. A billion dollars I have; make it two.

A billion dollars. Why, that's no price at all. That doesn't touch the cost of the cloth of which this garment is made, to say nothing of all the priceless ornaments of grace that adorn it. Why, the materials in this garment come from the looms of Him who weaves the fabrics in the iridescent wings of hummingbirds and moths, who spins photons into light

rays and weaves the light rays into rainbows and bolts of lightning. This garment will never fade, for it is dyed in the blood of the eternal Lamb of God. Moreover, this garment is sewed throughout with a scarlet thread from ancient Calvary. Here's a garment to set against the everlasting ages. Here is a bargain at any price. What am I bid?

A billion dollars I have; make it ten. Are you all done? Going at a billion dollars, a paltry billion. A world I have; make it two. Two I have; make it five. Five I have; make it ten.

Why, note the exclusiveness of its pattern, the faultless design, the exquisite taste and flawless workmanship with which it was made. It is positively the loveliest garment ever devised. And no wonder! For this garment was tailored by the divine Clothier of roses, larks, and stars. It was fashioned by the creative stylist of rosy-tinted dawns, the tenuous curtains of dusky night, and the luminous draperies of the aurora borealis! See what an elegant vesture it is, apparel fit for a palace, fit for paradise.

Ten worlds I have; make it twenty-five. Fifty I have; make it a hundred.

My dear people, this soul garment has all the exquisite beauty of a regal wedding robe, and that is exactly what it is. With it, and it alone, you can gain admittance to the royal banquet in the palace of the King, or acceptance in the exclusive society of the bride of Christ, earth's redeemed, or heaven's angelic hosts. What is that worth to you? Speak up. What do you say?

A hundred worlds I have; make it a thousand. A thousand I have; make it a million. A million I have; make it ten. A million worlds. A million little worlds like Venus, Earth, Mars. Are you all done—going at a million worlds?

(Pause)

Ladies and gentlemen: The sale is closed. I have just been informed that this astonishingly glorious cloak is not to be sold. I am told that it was paid for long years ago at a price not counted in dollars or worlds or stars either with all their worlds, and is not to be sold at auction or any other kind of sale; but, believe it or not, is to be given away free! I have also this astounding news: that there is an unlimited number of robes exactly like this one to be given away, one each, to whosoever will in exchange for his self-righteous rags!

You will find these matchless, priceless robes at the foot of yonder cross. Come over into the church and put them on. Refreshments will be served with Bread and Water of Life.

Harrisonburg, Va.

*Anything that you can't afford to die by certainly isn't fit to live by.—Walter E. Isenhour.*

## 50 Years Ago

(from GOSPEL HERALD, Jan. 16, 1909)

The new meeting house, built by the Sugar Creek congregation near Wayland, Io., opened for service on Christmas Day. . . . at the funeral of Bro. Samuel M. Moyer [Harleysville, Pa.] 435 teams were hitched in and about the sheds. . . . Oak Grove Bible Conference . . . D. J. Johns, J. E. Hartzler, and J. A. Ressler . . . instructors . . . twenty-three confessions. . . .

(from GOSPEL HERALD, Jan. 23, 1909)

Bro. Menno M. Wyse died of typhoid fever . . . Mary, wife of Menno M. Wyse, died of typhoid fever . . . leave 8 children . . . six of whom, together with Bro. Menno's mother, were down with typhoid fever at the time. . . . Mary Wyse . . . died . . . of typhoid fever . . . took sick while nursing in her son's family. . . .

(from GOSPEL HERALD, Jan. 30, 1909)

. . . ordination . . . at the West Union Church, Iowa Co., Iowa . . . lot . . . fell upon Bro. W. S. Guengerich. Our brother has the sympathy and prayers of the brotherhood.

A newspaper reporter once asked Billy Graham's father, "When was Billy called to preach?" "About ten years before he was born," was the elder Graham's answer. What did he mean?

In 1908, when the senior Graham was a teen-aged boy, he went to an evangelistic meeting in Charlotte, N. C. When the preacher finished his message, Frank went forward but could not grasp the way of salvation. He left that night with a heavy heart. Night after night he attended and the same thing happened. He could find no peace. On the tenth night he once more hitched up his horse and buggy and drove in from his farm to the meeting. Frank was in a turmoil. He felt his sins were too many for God to forgive. He tried to overcome them, but it was no use. He could merely call on God for mercy. Then it was that God broke through. Frank saw that Christ had borne all of his sins on the cross and had risen from the dead and was his living Saviour. Frank put his whole trust in Christ, and peace and joy filled his heart. When he entered the chapel, the minister saw the change in his face and knew what had happened. He put his arm around him and, facing the congregation, said, "This young man is going to preach Christ." Frank Graham explained many years later: "I thought I was going to preach too. I was willing, but the Lord knew better. He put me out to plow corn and milk cows, for He knew I'd have a son who would come along to do the preaching for the family."

# How May We Please God?

By H. H. Smith, Sr.

We can have no higher aim in life than to please God in all that we do. And nowhere in the Bible can we find justification for a lower ideal than this. The author of Hebrews gives an impressive account of some of God's servants of old who were noted for high achievements because of their faith in God. While some parts of the early narratives of the Bible may be obscure and not easily interpreted, the record shows that there were a few men in those days who stood out above others, as men who earnestly endeavored to do the will of God. Such a character was Enoch, of whom it was said: "By faith Enoch was taken up so that he should not see death; and he was not found, because God had taken him. Now before he was taken he was attested as having pleased God. And without faith it is impossible to please him. For whoever would draw near to God must believe that he exists and that he rewards those who seek him" (Heb. 11:5, 6, RSV).

Faith is most important in all our efforts to please God. We please Him by doing His will, but we cannot do His will in our strength alone. By faith and trust in Christ our Saviour we receive grace sufficient to serve Him faithfully. "This is the victory that overcomes the world, our faith" (1 John 5:4, RSV).

Jesus said: "He who has seen me has seen the Father" (John 14:9). Therefore we know that whatever pleased Jesus, pleased God also. Let us note some things that pleased our Saviour when He was here upon earth. Nothing rejoiced the heart of the Master more than to see people coming to Him and believing in Him as the Son of God, the Saviour of the world. He came to save the people, and was "able . . . to save . . . to the uttermost," but He could save only those who trusted in Him as Lord and Saviour. This makes faith of paramount importance.

## Rejoicing the Master's Heart

Recall the case of Jesus' healing the servant of the Gentile soldier, as related in Luke 7. This officer showed humility and faith that greatly moved the heart of the Master. He sent an urgent message to Jesus: "I am not worthy to have you come under my roof; therefore I did not presume to come to you. But say the word, and let my servant be healed" (Luke 7:6, 7, RSV).

Jesus was so pleased and moved by the faith of this Gentile soldier that He turned to the multitude that followed Him and said: "I tell you, not even in Israel have I found such faith" (Luke 7:9, RSV). And the servant was healed.

Again, the Master was deeply moved by the faith of another Gentile—the Canaanite woman, whose unconquerable faith would take no denial, as she pleaded with Him to heal her afflicted daughter. 'O woman,' He exclaimed, 'great is your faith! Be it done for you as you desire.' And her daughter was healed instantly" (Matt. 15:28, RSV).

## Thought for the Week

Said one of a pilgrim group, "I can't keep up." Said another, "I can't wait." And soon the pilgrims were scattered up and down the road, lacking fellowship and mutual strengthening.—E.

The author of Hebrews offers another suggestion as to how we may please God. "Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God" (Heb. 13:16, RSV). This attitude toward others should be the natural result of faith in God. We know from the Word of God, the teaching of the Master, and from all that we have learned about Christian discipleship, that we can do nothing more pleasing to God than to show kindness to others—and that means all others. This covers a broad field. Do good—"to all the people you can, in all the places you can, in all the ways you can, as long as ever you can."

This reference to "sharing," coupled with the word "sacrifices," implies that the writer has in mind "generosity of spirit" in all our sharing—even to the point of making sacrifices. We are living in trying times—and that goes for the whole world. In these days we should be exceedingly careful how we handle our money—and all that we possess. The way we use our money may mean the difference between life and death for some others. John Wesley spoke wisely concerning a Christian's relationship to his possessions. He taught that the talent of making money is not to be despised, but regarded as God-given and used for His glory. He emphasized the good that money might do if properly used: "It may be eyes to the blind, feet to the lame—yea, a lifter-up from the gates of death!"

## Forget Not—Neglect Not!

We should note significant words of caution in connection with the subject of being kind to others and sharing with them. While there may be only a

slight difference, two words are used. The King James Version says, "Do not forget." The Revised Standard Version says, "Do not neglect." Here is where we so often fail in our Christian duties and opportunities: we are not alert, we neglect or forget, and the result is that an opportunity to help others is lost forever. But the story below is of another kind.

It is about a young man who did not neglect. As I write, my eyes fall upon the front page of my county paper which carries a picture of a group of happy, smiling faces of Korean orphans. They have just been fitted out with warm clothing for the winter and given Christmas toys. The story goes back to last summer, when a young soldier was sent from this country to Korea. He became interested in the sad plight of so many orphans and began a correspondence with the editor of his home paper about ways to help these unfortunate children. There were some fifty children in an orphanage which he and his company were sponsoring. The result was that a group of girls here became interested and secured clothing and toys for the children, which reached them before Christmas.

Such incidents might be multiplied a thousandfold, if we were all as alert to help others as that young soldier. May we hear the voice of God speaking to us today: "Do not neglect—do not forget!"

Ashland, Va.

## South Pacific Conference

Condensed Report of Annual Meeting  
Upland, Calif., Nov. 27-29, 1958

Conference sermon by Sherman Maust  
on Eph. 5:25-27.

Ellrose Zook, Executive Editor from  
Scottsdale, Pa., spoke on Past, Present,  
and Future in Mennonite Publications.

### Actions:

1. Official recognition of Spanish work of Bro. Joe Toledo.
2. Recommended 5 cents per mile allowance for conference travel by car.
3. Authorized Executive Committee to take any action necessary to supply spiritual needs of I-W men.
4. Elected two delegates to 1959 General Conference.
5. Resident bishops shall be provided when requested; congregation and Executive Committee shall arrange for nonresident bishop oversight.

J. D. Graber represented interests of the Mission Board.

Total membership, 479; net gain, 27.

W. R. Nafziger, Secretary.



## OUR SCHOOLS

### Church, Education, and Missions

#### VI. Urbanization in Africa

By JOHN R. MUMAW

This represents an interview with an African city pastor of a new congregation organized in July, 1956, and a member of his congregation who is headmaster of an elementary school nearby with over 600 pupils. The membership of over 100 adults is represented in the following vocations; factory work, construction gangs, domestic service, teaching, clerking, etc. The congregation was started by gathering together Christians who were converted in rural missions but who subsequently moved to town. Through evangelism the church had increased that number by reclaiming backsliders who got lost in the city, and by converting people in first-time confessions. This work is going on in a rapidly growing city of 135,000 people. Many of these rural-city dwellers go to their villages for long week ends to care for their crops. Some leave their jobs and remain in the country for as much as three months. In many cases the women do the necessary work in the country.

This growing church has encountered some very difficult problems. Young people coming to town for employment feel a new freedom. They are attracted to worldly amusements, beer gardens, and sports. Even those who were reared by Christian parents and were taught by rural missionaries are indifferent to the church when they become involved in these other interests. The real challenge is to attract the youth to the church. Building a church in the city must resolve this difficulty if it is to survive the processes of urbanization.

Another very persistent problem emerges from poverty. Parents both work to keep up with the urban standard of living. When children return from school at late noon, they are unsupervised until evening. In many cases beer has consumed the resources needed for adequate food. Parents may leave the house for work in the morning, giving the children one slice of bread, which is all they have for the day. Then they resort to stealing and to the garbage cans for more to eat. This leads to serious maladjustment and immorality. The social welfare organization has not resolved this problem, and so the church is trying to find ways of meeting this need also.

The problem of race tension brings its share of difficulties into the church also. Discriminations irritate the wounded spirits. Wherein church leaders fail to

exercise the true spirit of brotherhood, weak Christians take offense and lose heart in the church. This is further complicated in a city church which is composed of people from various tribes. Color is not the only cause of division. Tribal loyalties cling to culture with prolonged persistence. This helps to accentuate the confusion. A city church must find ways of resolving social tension.

The outlook of the African in most countries is quite uncertain and in some instances is gloomy. The extremists threaten the possibility of peaceful adjustment in political circles. Unless the "moderates" become more vocal with their point of view, the race issues may explode with revolution. The city church, where this tension is most explosive, must demonstrate brotherhood in reality. The African does not ask to live side by side with Europeans, but to experience brotherhood whenever blacks and whites meet at all crossroads in life. The African Christian is not irritated so much by the laws of government, even though they may be restrictive, as he is with the practices of society. The Christian can obey laws but he cannot escape feelings aroused by discriminations. The church must provide an atmosphere where the wounded spirit can find understanding and security.

Another very real problem for the African city church is helping the city

dwellers who have been uprooted from their tribal customs and moorings to find security in a new society. Already in the rural mission the African Christian has been taught that his customs are pagan and therefore are all wrong. The mission in too many cases has attempted to replace native practices with European customs, as though they are all Christian. But the African cannot reach the European standards of living nor does this imitation of European culture fit his own nature and environment. He becomes confused, he no longer has the restraints of tribal law, and he does not have the inner controls of European motivation. When he moves to the city, he only invites more confusion. When he moves away, he loses the way. The African city church, instead of trying to remove the native from his life completely, must find ways of integrating Christian ideals and values with African life and temperament.

There is no use to tell people to stay in the country. They are going to the city all over the world. The missionary of tomorrow will have to know how to help native Christians build churches in the city.

### Can't You Hear the Water Splashing?

By ROY D. ROTH

(A chapel talk at Hesston College on Nov. 17, 1958)

The text this morning is John 13:4, 5, "He [Jesus] riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash

### You Tell on Yourself

You tell what you are by the friends you seek,  
By the very manner in which you speak,  
By the way you employ your leisure time,  
By the use you make of dollar and dime.

You tell what you are by the things you wear,  
By the spirit in which you burdens bear,  
By the kind of things at which you laugh,  
By records you play on the phonograph.

You tell what you are by the way you walk,  
By the things of which you delight to talk,  
By the manner in which you bear defeat,  
By so simple a thing as how you eat.

By the books you choose from the well-filled shelf—  
In these ways and more, you tell on yourself;  
So there's really no particle of sense  
In an effort to keep up false pretense.

—The Lighted Pathway.

the disciples' feet. . . . A parallel text is I Pet. 5:5, 6, " . . . Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

Other translations of this latter text use various figures for the idea in the King James, "be clothed with humility." Weymouth puts it this way: "gird yourselves with humility." In the Amplified New Testament we read, "apron yourselves, all of you, with humility." The Phillips' paraphrase uses this figure: "wear the 'overall' of humility." I understand that the "overall" in Britain is what Americans call the "coverall."

We need very much to learn this lesson in humility. We need to fix our thoughts on the Lord. We need to fix our attention on His greatness and His goodness. We must remember who we are in His sight and what we would be without Him.

Can't you hear the water splashing here on the campus this year? Can't you see the aprons of humility, and the coveralls of service?

Your roommate is going through a sore trial. You spend an hour, maybe two hours, listening to this person's problems. Together you talk things over. You pray together. Can't you hear the splashing of water as you wash the disciples' feet?

You are an older student, perhaps more mature in your Christian experience. You notice a younger student who isn't happy here at Hesston. In fact, you learn to know this younger student better, and discover that he is very much discouraged. You invite your friend to go for a walk. Together you discuss what is on your friend's heart. The younger student's spirit and morale are revived and you are both thankful to God. Can't you hear the water splashing as you wash the disciples' feet?

How many times this year, as I walked past our religious counselor's office, have I seen this little sign on her door: "Busy this hour. Please come back later." Can't you hear the splashing of water inside her office, as she washes the disciples' feet?

Or take as an example our pastor as he visits the homes in our community. Or the YPCA visitation groups which contact homes, jails, old people, and the sick. Or an instructor who makes an appointment to talk outside of class time with a student about an academic problem or difficulty, or some spiritual concern. Can't you hear the water splashing on the campus this year?

Someone has said that earthly thrones are built with steps up to them, but that the remarkable thing about the thrones of the eternal kingdom is that the steps

are all down to them. Mary Miller's devotional column in the last issue of *This Month* also spoke to this point:

The world is full of climbers, craving position, reaching for influence. There have also been the other kind—those who respond to the crying needs of human beings and forego position and prestige to serve those needs.

Moses gave up the highest position in the land; he "[chose] rather to suffer affliction with a slave people."

Abraham "obeyed; and he went out, not knowing where he went."

Daniel pushed aside his chance for power over such a minor issue as a dish of food. St. Francis of Assisi gave away his wealth to live like Christ, "to go about doing good" to the poor, the needy, the broken-hearted.

Albert Schweitzer shied away from prestige entanglements to do something for a neglected world where the need is sore.

Christ wept over the unrecognized needs of those who were shouting to crown Him King.

May it never be said that Hesston students are out to get positions. May it always be said that Hesston students are out to serve. Let none of us ever say, "Here is a service I could never bring myself to perform," or "There is a group of people I could never be happy with," or "I couldn't imagine spending my life doing such a menial task," or "I just couldn't work among such a class, or in such a place, or in such a community."

A frequent criticism of higher education is that those who are educated no longer want to work, or that they want only the high positions, or that they lose their touch with the common man. But this simply is not true. A smattering of so-called education may do these things to people, but a real education will not. In fact, a real education will equip us to move about among all kinds of people without in any way embarrassing them. Real education gives us an understanding of ourselves and of the needs of the people around us.

Remember, the end and goal of life is God. And people are to be loved and brought to that goal. We are to love people and use things—not use people and love things. Real love means hard work, according to Phillips' paraphrase of I Thess. 1:3.

Can you hear the splashing of water in your dormitory, in your room, in your office, in your classroom today?

## HESSTON COLLEGE

Two new instructors joined the faculty for the second semester, beginning Jan. 19. Myrtle Hamilton will teach classes in college home economics and in physical education; and Calvin Redekop will begin classes in sociology and related subjects.

Dean Holsinger has been appointed as one of a committee of six to represent the Kansas Council of Church-related colleges on the Professional Advisory Committee to

# A Prayer

FOR THIS WEEK

Our dear holy God, Creator of all men and Father of all committed, Christian disciples, we acknowledge Thy eternal love which has won us even amid our complete unworthiness. Grant, we pray Thee, that we might love our fellow men as Jesus loves men.

We thank Thee for Thy eternal, timeless Word; grant that we might treasure its message and be guided by its divine precepts.

We thank Thee for the blessed, indwelling Holy Spirit; grant that His continuous presence might cause us to magnify Christ and move us to a daily, faithful witness.

We thank Thee for our song leaders and for the singing congregations which they attempt to lead. Inspire, with Thy love, these who serve in the ministry of music. Support and direct them. Grant them courage and joy in their services until Jesus comes. In His name, Amen.

—J. Mark Stauffer.

# Prayer Requests

(Requests for this column must be signed)

Pray that a school assignment for Sister Erma Grove, missionary to Ghana, will materialize again for the next school year.

Pray for the annual conference of the Puerto Rican Mennonite churches to be held the first week end in March.

Pray for a sister who has been in ill health for a number of years, that the Lord may touch her body, calm her mind, and give peace to her spirit.

Pray for the missionaries in Japan as they plan for their spring meeting, March 3-6. These meetings include inspirational and business sessions.

Pray for the annual meeting of the Puerto Rico Mennonite Conference and attendant meetings, March 6-8.

the State of Kansas study of higher education which was authorized by a senate resolution for "a study, survey, report, and recommendations regarding the state educational system, beginning with kindergarten and extending through college and university."

Leon Horst, the college director of the physical plant, has been elected to a committee to plan a 1960 conference for the maintenance personnel and administrators of Mennonite colleges and the hospitals of Colorado, Nebraska, and Kansas.

Thirteen new students enrolled for the



second semester. Five are full-time college students—Allen Bohn, Lillah Bohn, Daryl Garber, Kermit Gingerich, and Gertie Washington; three are part-time college students—Mrs. Dean Byers, Mrs. Paul Kennel, and Aaron Martin, Jr.; three are full-time high school students—Adelma Garber, Jane Reschly, and Linda Reschly; two are part-time high-school students—Salvatore Franco and Regario (Gregg) Franco.

## GOSHEN COLLEGE

The Detroit Symphony Orchestra, under the conductorship of Paul Paray, will appear in the Goshen College Lecture-Music Series, Goshen, Ind., Feb. 14, Saturday, at 8:15 p.m. (EST). Featured as violin artist for the concert, Mischa Mischakoff will perform the solo works in Beethoven's Concerto in D Major for Violin and Orchestra. Mr. Mischakoff is a famed violinist and concert master. Other numbers on the program will include Beethoven's Overture to "Fidelio," Faure's "Pavane," and Bizet's "L'Arlesienne" Suite No. 2. Tickets are now on sale for this lecture.

## GOSHEN COLLEGE BIBLICAL SEMINARY

Faculty and students of the Goshen College Biblical Seminary began a new semester of work on Jan. 26 by moving into the new Seminary building. The entire group gathered in the new building for the first time at nine o'clock on Monday morning for the opening chapel service led by President Paul Mininger.

Although some parts of the interior of the Seminary building have not yet been completed, the classrooms and offices are entirely complete and all Seminary classes are now meeting there regularly.

Five classrooms and eleven faculty and administrative offices fill one wing of the new building. Across the main lobby is a large library and reading room. Beyond that are rooms for the Mennonite Historical Library, the Archives of the Mennonite Church, the Historical Committee, and Mennonite Research Foundation; and the John Horsch Memorial Room.

Attached to the south edge of the Seminary building is a small chapel with a seating capacity of about 150 persons. The chapel's steeply pitched roof provides an interesting landmark for motorists on nearby Route 15. The chapel and library wings will be completed as soon as funds become available.

It is fitting that the first regularly scheduled class to meet in the new building should be taught by Dean Harold S. Bender, who has been associated with the Seminary since its beginning in 1935 and has served as Dean since 1944. Immediately following the opening chapel, his Church History students convened in an adjacent classroom.

This move not only enhances theological studies at Goshen, but also from additional space in the Administration Building for other departments of the college.

The move also marks the third important forward step made by the Seminary during the current school year. Other noteworthy events included the beginning of some joint classwork with the Mennonite Biblical Semi-

nary in Elkhart, as well as the full accreditation granted the Goshen Seminary in December by the American Association of Theological Schools. Accreditation is based on the quality of the academic program, as well as on items like faculty size and training, quality of student body, buildings and grounds, library, financial resources, and the general excellence of the institution.

## Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Christ and Modern Woman, by Argye Briggs; Eerdmans; 1958; 153 pp.; \$2.50.

Those who have known Mrs. Briggs only as a Christian novelist will be delighted to meet her here in an able analysis of a social and spiritual problem. The subject is the disturbing plight of modern woman in the midst of revolutionary change, and her way to hope and service. In three parts of seven chapters each the author describes the problems, analyzes them, and presents the solution and challenge. Each chapter is based on some encounter of Jesus with women as related in the Gospels. It was surprising to this reviewer to see how many of these there were.

The book must be read in its entirety. From the early chapters any woman reader might decide (1) not to be a woman, and (2) not to live in this time. But the Christian tone is positive, and the conclusions are constructive and inspiring.

It is always difficult to describe a "typical" person. There is no "average modern woman." Therefore some readers may feel that Mrs. Briggs is not describing them. But probably some will feel completely unrelated to the "modern woman" pictured. And every woman is so affected by current dilemmas as to be in need of the analysis and the help here given.

This is an able treatment of a original subject in a delightful style. We heartily recommend it to all women. And this problem demands the understanding that can be gained by study on the part of all men that have mothers, wives, or daughters.

—Paul Erb.

Dispensationalism in America, by C. Norman Kraus; John Knox; 1958; 156 pp.; \$3.00.

During the past one hundred years dispensationalism became a major force in American church life, and a better understanding of the modern dispensational movement was overdue. The author and the publisher have put us under debt for this thorough review and appraisal.

The book traces the movement to the Plymouth Brethren, particularly to J. N. Darby, and names the men who were active in promoting the system in America. It describes the Bible conferences and the Scofield Reference Bible which popularized it here. The author recognizes the value of the movement as a reaction to and revolt from the theological liberalism and the philosophy of progress with which it was contemporary. However, while his aim is primarily to help

us understand the movement, he is generally critical of its theological inadequacies.

A special value of the treatment is the distinction which is clearly established between historical premillennialism and this recent and special variety of it. It is unfair to millennialism to suppose it synonymous with dispensationalism, and the differences are here set forth.

This book, written by a Mennonite scholar, is of importance to the Mennonite Church. Together with most Protestant denominations we have been greatly affected by dispensational teachings. However, few Mennonites ever accepted the full position—such details, for example, as the postponement theory and the inapplicability of the Sermon on the Mount in the present age. The numerous Mennonites who are premillennialists will be glad for help in sorting out the older millennialism of the early centuries and of many sound scholars from the vagaries which have come to us via Darby and his followers. Greater unity in our prophetic teaching will come as a result of better understanding here.

The author is critical of the dispensationalist use of the Scriptures. Since he does not discuss this matter in detail, some readers may feel a bit uncertain about his own formulations concerning inspiration. The reviewer feels that the author is simply insisting on the progressive character of revelation.

We recommend this book to all Bible students, especially to those seeking to find their way in eschatology.—Paul Erb.

Christian Marriage Today, by Mario Colacici; Augsburg; 1958; 182 pp.; \$3.50.

The subtitle of this book is "A Comparison of Roman Catholic and Protestant Views with Special Reference to Mixed Marriages." The four chapters are: Roman Catholic Teaching on Marriage, Protestant Teaching on Marriage, Mixed Marriages Between Persons of Different Religious Confessions, and Basic Theological Differences Between Roman Catholicism and Evangelical Protestantism. The author, a former Catholic, now evidently a Lutheran, is well equipped to write a book which is more factual than interpretative. Neither Catholics nor all Protestants will agree with everything he says. But the issues are set forth here in a way that is sure to contribute something of value to every student of marriage. While most of the emphasis is on Protestant-Catholic intermarriage, the problems of intermarriage between different Protestant groups are also set forth very effectively. We recommend this book for the discerning reader.—Paul Erb.

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Millions of children are being sent to boarding schools for training and work away from home as a part of Communist China's new commune system, according to a Hong Kong dispatch to the New York Times. A communist source says: "Parents should understand that their children are going to live in a communist state, that it is for society to raise and educate the young into a new generation and give the kind of love that no maternal love can ever hope to compare with."



# CHURCH MUSIC

## An Evaluation of Music in the Franconia Conference

Throughout her history, Franconia Conference has tenaciously held to unaccompanied congregational singing. Obviously, the reason for this is that we believe in a simple worship service, wherein each worshiper shall have the opportunity of active participation. Special singing has only been granted in our conference since 1947 because many feared this would lead away from congregational singing.

In the past, singing classes were frequently held at various churches in an effort to teach four-part singing. Such brethren as J. W. Yoder, Leidy Hunsicker, Timothy Thut, George R. Swartley, Henry Bechtel, Warren H. Swartley, Samuel R. Detweiler, and others taught these classes effectively, and the quality of singing in their generation and ours is largely a result of their efforts. However, congregational singing does not maintain itself and therefore there must be a program of constant teaching. Currently, the Christian day schools and Christopher Dock High School are in a strategic position to teach our young people to sing, to appreciate good music, and to cultivate in them an appreciation for unaccompanied singing.

There seems to be a definite trend in our conference to the use of the better type of hymns in our worship services. Most of our churches now have the *Church Hymnal* which is a decided improvement in this, over the *Church and Sunday School Hymnal*. However, many of our congregations have not yet "sung through" the hymnal and have not learned many of the fine hymns in our book. Instead of using the lighter songs which often glorify one's own mood and feeling, why not sing many hymns to the Saviour, messages that glorify Him who alone is worthy of glory? Such hymns help to indocrinate the saints and fasten in their hearts the great truths of the Gospel.

In the area of children's singing there is much room for improvement both in type of music and in pupil interest and participation (the latter probably the result of unsatisfactory leadership). In some congregations (according to a questionnaire sent out last year) there seems to be very little organization for children's singing. If we value congregational singing, here is an area that should have close attention now! It has been said that "the church moves forward on the feet of its children." Certainly, then,

a qualified person (preferably a sister) should be appointed to be responsible for the children's singing. This person would study methods of leading, the characteristics of the child's voice, be constantly alert for suitable music, and, above all, be spiritually qualified to teach the children to worship in singing. According to the above-mentioned questionnaire about 65 per cent of our congregations are using choruses without books. Our day schools have shown us that children can be taught to appreciate the better hymns and therefore effort should be made to raise the standard of singing in the children's department. This, of course, will require discretion, a gradual change probably being most satisfactory. The new book just released, *Our Hymns of Praise*, compiled by J. Mark Stauffer, will fill a definite need in this area and should find a ready acceptance in our conference. Pastors, superintendents, song leaders: Awake to this great need for the benefit of congregational singing in the future.

Franconia Conference can rejoice in the number of spiritually and musically qualified song leaders who take their work seriously and are constantly trying to improve themselves. There is concern, however, for some who seem not to realize the tremendous challenge it is to try to lead a congregation in *real* worship. Such should put forth more effort to attend music conferences, to study their hymnbook, learn new hymns, and otherwise engage in a program to improve their musical knowledge and ability. Spiritual Christians are constantly seeking to be more effective in their witness and in the service to which they have been called. Song leaders cannot expect to lead their congregations to a higher level, either spiritually or musically, than they themselves have attained. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed."

In the questionnaire sent out last year, nineteen congregations reported that no special effort had been made in the past two years to improve the singing in their congregation. With all the various activities of the church, it is hard to find a time for music instruction. Some congregations have included a period of music in connection with winter Bible study or other meetings. Congregational song rehearsals would be very beneficial to any congregation. Effort should be made in each congregation, at not too distant

intervals, to maintain a good quality of singing. It would be well if each congregation had a music committee, or at least one person delegated to ascertain music needs and plan accordingly. Without someone officially responsible, frequently no one assumes leadership in planning for improvement. A greater concern on the part of the ministry in giving counsel and encouragement might be of help in this. Every group of believers should hear at least one sermon a year on the purpose and value of congregational singing, and how to effectively promote it. There are a number of ministers in our conference who would be qualified to preach this type of sermon, should the home minister feel unqualified in this, for example: Paul R. Clemens, Henry L. Ruth, and others. Needless to say, our congregational singing program would be greatly benefited by a stronger emphasis on singing in the home, at the family altar, as well as in social gatherings. In this day of closely timed schedules care should be exercised in streamlining worship services at the expense of the singing, that there be time for only one or two songs in a service.

It is always encouraging to hear of new special singing groups being formed among our young people. What better way could there be to improve our singing than to have small groups getting together here and there to practice singing? In our congregations that have the best singing a number of such organized groups can usually be found. As these individuals then take their place in the congregation, they can assist others to sing more correctly. While we need to strive constantly to keep our singing on a level that honors a holy God, let our special groups use such music that can be effectively presented without the use of instrumental accompaniment. Surely there must be sufficient such music available in varying degrees of difficulty, to challenge even our best singers. Introducing instruments even for special programs cannot be harmonized with the position of our conference on unaccompanied singing in worship services, and will without doubt break down conviction on this point. Let us keep our special singing such that both those participating and those listening can worship. Anything short of this will be merely a display of talent.

May each one of us as song leaders, teachers, ministers, and Christians do our part in maintaining a simple worship service where each can take an active part. "When a congregation of the saints lift up their voices in singing hymns to the Saviour, voices alive with holy reverence and overflowing joy, human instruments could but weaken the testimony" (John C. Wenger)—William Swartley, Secretary of Music, Franconia Conference.—*Mission News*.



# FOR OUR SHUT-INS

## Shut In!

By J. Paul Sauder

### Shut in!

Well, hardly, when my mind can roam  
To pray for saints wayfaring Home;  
To pray for peace and harmony,  
That men and nations friendlier be.

### Shut in!

But truly not from thankfulness.  
Those bounties with which God does  
bless,  
So numberless they surely are  
That we must miss their count by far.

### Shut in!

But not from those we chance to meet;  
The mother from across the street,  
The doctor, nurses, those we love,  
And others who about us move.

### Shut in!

Of course we are, with Him we love,  
To fellowship with One above,  
To join His aims, to converse, so  
Pray in His kingdom here below.

### Shut in!

Of course we are, to give our best.  
We also ran, but now must rest.  
So serve we now those whom we meet,  
The mother from across the street,  
The doctor who needs blessing too,  
Our loved ones as they come in view,  
The visitor who needs the Lord,  
The friendless one down on the ward,  
The nurse's aide who lost her mate,  
The orderlies who on us wait,  
The ministers who always pout,  
And other folks, at least a score.  
Add to that number those away  
For whom I'm privileged to pray.

O God of love, keep me from sin  
Who am to ministry shut in.  
Elkridge, Md.

## Out of the Mist

By MARY ANN HORST

The little girl was yet in the bloom of childhood. The white-haired gentleman was in the sunset of life. But if the difference in age had any effect on their relationship with one another, it was only to sweeten their comradeship.

The little girl loved to watch the old gentleman cultivating, plucking, and pruning in the garden. But one day, as the little girl watched him working in the flower bed, her eyes grew sad. "Why!" she exclaimed, "there are only a few flowers in the flower bed and you are taking them, too!"

The gardener's lips softened into a smile. "I want to make this the most beautiful flower bed that I possibly can," he told the little girl. "In order to do

that I must cultivate the soil thoroughly and I must add a little fertilizer to enrich it. I can do this best if I remove all the flowers that are now in it."

And a few months later, as the child beheld the gay blooms waving in the summer sunlight, she smiled her approval on the old gentleman's labors.

"You have done a good job," she complimented admiringly. "You have made this into a very beautiful flower bed."

There was once a life, a gay, beautiful young life, whose days were filled with the blossoms of joy. This young life's peals of sweet laughter drew benevolent smiles from the faces of older, more subdued souls. Indeed, they highly treasured the presence of this sweetly joyous life, for it seemed to them that in this presence they felt a resurgence of the springtime of their own days.

But one day one of joy's blossoms was plucked from this young life—and then another, and yet other blossoms were taken away. And it made older and wiser hearts ache with pain to behold—instead of a light in the eyes—a mist, and to hear instead of buoyant laughter—a sob.

Yet as time went on they became aware that a new light had dawned in the eyes—a light that not even the mists of sorrow could dim. It was the light of love, a love sanctified by the fires of affliction. And they were glad to find that it was a love that knew how to share and to make lighter their own burdens, because it, too, had known sorrow's agonizing thrust.

And as they wondered at the new beauty springing from the saddened young life, they became conscious of a song, a tender, beautiful melody pulsating in the heart of the sorrow-sanctified soul. The tender melody, born not of joy, but of pain, not of light, but of night, echoed the glad message of the hope of heaven for the downcast wanderer, of the peace of the Prince of heaven for those in troubled waters.

And they said, "The old springtime beauty was a joy to see. But the fires of sorrow have blotted it out and brought instead this new beauty—beauty as the bird's caroling after the tempest, beauty as the halo of the rainbow after the showers. The lashings of the wildest storm cannot silence the new song; and the darkness of the blackest night cannot blot out the light; for they are the song and the light of heaven. And they shall endure even throughout the eternal years. And the light shall never be veiled with mist. And the song shall never know the note of pain."

Kitchener, Ont.

## Maria's Secret

By FANNIE WENGER

Sometimes it takes years to detect inner splendor in a person. But when I met Maria Baker I sensed this quality right away.

A friend suggested that I call on her. When I met Maria in her little three-room apartment, she welcomed me heartily. I found a tiny little woman whose smile expressed an inner joy. When I spoke of our friend, tears of joy came to her eyes.

"Oh, my friends are so good to me," she said over and over. "And God takes care of me too."

Then as she groped for my hand I looked full into her face and saw that the eyes were dim and expressionless. Blind! Could it be?

As if detecting my surprise, she said, "I've been blind for fifteen years." A light broke over her face as she added, "But I'm not blind to the spiritual light. Thank God!"

We seated ourselves on living room chairs facing each other. I was entranced by the smile that played across her face. "What do you do with your time?" I asked.

"Oh, I keep busy," she chuckled. "Seems like I'm busy most of the time just helping people."

I was puzzled. "Lots of folks have troubles—they're twisted; I help unwind them."

"How?" I asked. "Well, the devil sure can fence us in at times, but he can't put a roof over us."

She settled back in her chair, "That song, 'Precious Lord, Take My Hand,' is my special one. I sing it at night when I can't sleep."

She sang it then, and her voice was strong and clear. "Precious Lord, take my hand, lead me on, let me stand; I am tired, I am weak, I am worn, . . . Precious Lord, lead me on."

"There's always strength right there, within the reach of all of us," she concluded, "if we reach up and take it."

That was it—if we reach up and take it. How foolish to be weak when we could be strong! Maria had found the secret of an indomitable faith and a joy that is unquenchable.

Scottsdale, Pa.

### EXPRESSIONS OF APPRECIATION

I wish to express a sincere thank-you to my friends and neighbors for their prayers, the kind visits, gifts, flowers, and cards of remembrance I received while a patient in the hospital and during my convalescence at home. May the Lord richly bless you in His service is my wish and prayer.—Mrs. Edgar Wimer, Strasburg, Pa.

We wish to thank our kind friends, neighbors, and relatives for their cards and letters of sympathy in the passing of our son and brother. May the Lord bless you all.

—Aaron Martin and family, Ronks, Pa.



# TO BE NEAR TO GOD

Sunday, February 8

Read Ex. 9:11-15.

"I AM THAT I AM."

So Moses was to tell Israel. This is the all-inclusive name. All we can know and cannot know of God is wrapped up in it. Its depths cannot be fathomed. He always was; He always shall be. He is "I AM THAT I AM." Yet He is my God and my Father. The God of all the eternities is concerned in our todays.

I thank Thee, my God, for such grace.

Monday, February 9

Read Gen. 22:1-14.

"God will provide."

Abraham found it true in the great test that came to him. God provided the sacrifice. Centuries after, He provided Another typified by the substitute for Isaac. That Other was our Lord Jesus. Our salvation has been provided.

God sees me in my needs whatever they may be—my spiritual and my physical needs. In myself I am helpless, destitute, ignorant, and fearful. But God looks down—He sees; He provides.

Thanks and praise to Thee, my Father.

Tuesday, February 10

Read Ex. 15:23-26.

"I am the Lord that healeth thee."

Israel came to bitter waters and their thirst was terrible. Life brings to us the bitter and the hard to bear. We may be broken in spirit and restoration is nowhere in sight. But God is here to heal. "He healeth the broken in heart." In the care of such a God I find myself.

Thank you, Lord, I will trust in Thee.

Wednesday, February 11

Read Ex. 17:8-16.

"The Lord my banner."

Under His banner we go out and do valiantly against the enemies of righteousness. The Lord Himself is the banner under whom we go and "His banner over . . . [us is] love." In Him and through Him the enemy will know defeat. For the Christian there will be victory. But we must leave the resources for the battle to Him. It is then that foes great and small will flee.

Thou art a God of victory. I thank Thee.

Thursday, February 12

Read Ex. 31:12-17.

"I am the Lord that doth sanctify you."

Israel was to keep the Sabbath as a sign that it was God who sanctified them. They were set apart as a peculiar treasure for Him.

And now we who have made Jesus our Lord and Master are sanctified by Him to work out His purposes in us. The people we meet should know without being told that we belong to a redeemed company. They should be influenced to salvation because they have met us. They should know something of the fragrance of Jesus.

The sanctified one no longer belongs to self, to others (in many ways), to sin, nor to the world that crucified the Son of God.

Father, I thank Thee that I belong to Thee.

Friday, February 13

Read Judg. 6:11-24.

"The Lord send peace."

The Father sent peace in its fullness in Jesus Christ. So Jesus said, "Peace I leave with you, my peace I give unto you." And Paul wrote, "He is our peace." The truth follows that when we have Jesus, we have peace.

"Peace, perfect peace, in this dark world of sin?"

Saturday, February 14

Read Ezek. 48:30-35.

"The Lord is there."

Today we can say, "The Lord is here." In my room this morning—He is here. Today as I go to my desk—He is there. I could not flee from His presence if I wished to do so. But who would want to be away from Him? Now in a way that was not possible during the days of the prophets God is present with me. My body is His temple. "Christ liveth in me."

O my Father, I thank Thee.

—Sadie Hartzler.

## Jesus Questioned About the Great Commandment

Sunday School Lesson for February 15

(Mark 12:28-34)

In each of these studies we would see Jesus and get better acquainted with Him. What do we learn of Him as we listen to Him answer questions? He was very wise in each answer and spoke with authority. The listeners of that day marveled. Do you? One more question (today's lesson) and the Word says "no man after that durst ask him any question." Also from Jesus' answer we are learning truths for living as disciples, especially in today's lesson.

Who asked the question? A scribe, a lawyer, a recognized authority concerning the meaning and the application of the laws of Scriptures. He was a student of the laws and a writer. Perhaps he was speaking for the scribes in general or maybe just for himself.

What was the question? What is the command? The Jews had many commands, 365 prohibitions and 248 positive duties. These were divided into two groups, the "weighty" and the "light." There was always much discussion and debate concerning which group a law belonged to. Their concept of religion was that of a set of rules. What they must do and must not do. Is this Christianity? Are we saved by anything we do or anything we do not do? Remind your pupils that our righteousness is as filthy rags. Too often we start our little children out on this kind of teaching, salvation by works.

What was his purpose? Perhaps he was an honest seeker. Perhaps he thought to try to involve Jesus. We do know that the Pharisees did seek some statement of blasphemy in which Jesus would make Himself equal with God.

How did Jesus answer? By quoting two of the Jewish laws. The first, the Shema, each Jew recited twice daily. How clever! How wise! How kind too to quote the scribes' laws! Yet how sad that this scribe had failed to think what he daily said and

had failed to see that love for God is the basis of true religious faith! With it Jesus quoted another very closely related law, inseparable from the first.

With what love must we love God? Love with the heart means love with the affections. Love with the soul means with the dedication of one's life. Love with the strength means we give Him our lives in service. And Jesus added, "and with all thy mind." With the mind means that we love God intelligently and study to get better acquainted with Him. Examine your loves. Do you give God your undivided allegiance and wholehearted devotion? This is required for worship of Him.

How does love for neighbor prove we love God? Can we love our neighbors and be unconcerned about the drink evil?

What did the scribe reply to Jesus' answer? His answer showed that he recognized that the spiritual means of the law are in opposition to forms and ceremonies. All the days of His teaching Jesus had been teaching the spirit of the law rather than forms. Why couldn't the Pharisees and scribes see the essential differences? Did they want to see? Obedience to laws is easier than salvation through God and Christ. The latter requires love, a gift of faith.

Did the scribe become a believer in the love of God? Mentally he was convinced, but in his heart he didn't love God enough to yield. The "much more" he couldn't do. This is necessary to enter the kingdom of God.

"Man can keep the Ten Commandments with some degree of success, and disobey the great commandment of love for God, but man cannot keep the 'first and great commandment' without at the same time being consistently obedient to all the other commandments" (W. M. Smith).

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1857 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.





## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

The North Scottdale congregation, which has not been holding regular Sunday evening meetings, has voted to have a Sunday evening service twice a month.

Sixty-two members out of three hundred and twenty-four in one of our congregations elected the officers for the year. Why were all these people deprived of their vote? They did not attend the business meeting.

Bro. D. W. Lehman, Harrisonburg, Va., preached at Bayshore, Sarasota, Fla., on Jan. 18.

Bro. C. F. Derstine, Kitchener, Ont., spoke to a state MYF meeting at Sterling, Ill., on Jan. 31.

Bro. Milton Brackbill, Paoli, Pa., gave a series of messages on "The New Birth" Feb. 13-15 at Roselawn, Elkhart, Ind.

Bro. Stanley Shenk is teaching Mennonite History to the adult class in the Tuesday evening Bible study conducted for twelve weeks at Rocky Ridge, Quakertown, Pa.

Editor Menno Schrag of the Mennonite Weekly Review showed slides of South and Central America to a mission study class in Hesston, Kans., on Jan. 21.

Bro. Virgil J. Brenneman, Iowa City, Iowa, preached morning and evening on Jan. 18 at Waterloo, Ind. In the afternoon he spoke to the MYF group.

Bro. Ordo Yoder and wife of Goshen, Ind., have gone to Hesston, Kans., where Bro. Yoder will serve as leader of the VS building unit.

Bro. Myron Augsburg spoke concerning Christian work in Lebanon to the East Goshen, Ind., congregation on Jan. 21.

Neil Jantz, representing the work of the American Sunday School Union in the Missouri-Kansas area, spoke in the Pennsylvania Church, Hesston, Kans., on Jan. 18.

Sister Mary Royer, Goshen, Ind., spoke on "Good Books for Children," at Sunnyside, Elkhart, Ind., on Jan. 25.

Bro. Ross Goldfuss and wife, on furlough from Argentina, spoke at Bethany, East Earl, Pa., on Jan. 25.

Mrs. Harold God, former music teacher at Rockway Mennonite School, was guest speaker recently for the Wilmet married couples' fellowship in Ontario. She spoke of children's need for music.

The Johnstown Mennonite School Church gave a program at First Mennonite in Johnstown on Jan. 25.

Soviet Embassy officials in Washington took "under consideration" the invitation extended to Deputy Premier Mikoyan by Bro. Maurice Lehman, Lancaster, Pa., to attend church services at East Chestnut Street, but later said that the official's schedule was too crowded to accept any more invitations.

Youth Bible meeting at Erisman, Manheim, Pa., has Bro. Daniel Sensenig, on furlough from Ethiopia, as guest speaker on Jan. 31.

Exchange programs: Bro. William Yovanovich, and a group from Guilford Road,

Jessup, Md., at Steelton, Pa., Jan. 18. VS unit from Iowa City at South English, Iowa, Jan. 11. Zion, Vestaburg, Mich., at Herrick, Clare, Mich., Jan. 25. Herstein, Neiffers, Pa., at Ambler, Pa., Jan. 25.

New members: one by baptism at Pea Ridge, Philadelphia, Mo., Dec. 28; four by baptism at Bethel, Elora, Ont., Jan. 22; nine by baptism at Roselawn, Elkhart, Ind., Jan. 25; fourteen by baptism and one by letter at Erb Street, Waterloo, Ont., Jan. 25; six by baptism at Lower Deer Creek, Kalona, Iowa, Jan. 25.

Guest speakers at Pleasant View, Goshen, Ind., on Jan. 11 were H. S. Bender, Goshen, in the morning service, and J. C. Wenger, Goshen, in the evening service.

Reactions to change of format: ten subscribers like it; three subscribers don't like it; 17,978 subscribers like it both ways. Typical reactions: "A fine improvement." "More youthful appearance." "Real glad to see it." "Very attractive." "Appreciated the new look." "Good clear lettering of long-established usage . . . fitting for Christian publications." "Nice improvement." "Congratulations on the improved format." "Like spreading out a linen tablecloth before setting the table, and makes the good cooking more appetizing." "Simple, but attractive." "Not yet learned to like Gospel Herald boxed off in the corner." "Old suit is more impressive." "Front page has lost its balance."

Bro. Paul M. Lederach, field secretary for the Commission for Christian Education, discussed the forthcoming graded Sunday-school materials and other Commission concerns with the Ontario Christian Workers' committee on Jan. 27 and the Ontario A.M. Christian Workers' committee on the morning of Jan. 28.

Bro. J. J. Hostettler, Peoria, Ill., was at Scottdale Jan. 21, 22, helping to lay plans for the promotion of graded Sunday-school materials.

Bro. Urie A. Bender, editor of the Youth's Christian Companion, spoke in Christian Emphasis Week at Iowa Mennonite School, Jan. 28-30.

Philip Bucher and Stephen Stoltz, I-W workers recently returned from Peru, told of the work done there with LeTourneau at Frazer, Pa., on Jan. 25.

The Meadville, Pa., congregation did not have services on Jan. 25 because of the floods in that city.

Bro. Paul Wittig, formerly of Imlay City, Mich., plans to begin his service as pastor of the Beth-El Church, Colorado Springs, Colo., on Feb. 8.

Bro. Alvin Becker of the Northern Bible Society spoke at both Stoner Heights and Beech churches, Louisville, Ohio, on Jan. 25.

Bro. Henry P. Heisey, bishop of the Valley Chapel Brethren in Christ Church, spoke to the adult group of the Beech Church, Louisville, Ohio, in the midweek service on Jan. 29.

Bro. Laurie Mitton has resigned his position as superintendent of the Belleville (Pa.) Mennonite School to serve elsewhere. Bro. Arthur Byer, who serves on the faculty, has accepted this office.

Bro. John Shenk, Denbigh, Va., pastor of the Rock of Ages Broadcast, preached at Wesley Chapel, Newark, Del., the morning of Jan. 25, and at Maple Grove, Atglen, Pa., in the evening.

Mennonite Quarterly Review is one of forty-four periodicals indexed in the 1958 volume of the Index to Religious Periodical Literature, published by American Theological Library Association, Princeton, N.J. A three-year accumulation of this important index will appear next year.

Judge Warren K. Hess, Morgantown, Pa., spoke at Zion, Birdsboro, Pa., on "The Christian and Public Leadership" the evening of Jan. 25.

A Gospel team from E.M.C., composed of James Lapp, Daniel Hess, Lintford Gehman, John Rutt, and Edwin Martin, gave a program at Plains, Lansdale, Pa., Jan. 25.

The children from the Sharon School, Ybor City, Tampa, Fla., gave a program in the evening service at Tuttle Ave., Sarasota, Fla., on Jan. 18. Bro. John Wenger serves as principal at Sharon.

The Personal Evangelism class of the Lancaster Mennonite School had charge of the YPM at Elizabethtown, Pa., on Jan. 25.

Bro. Ray Sala, field representative of Mennonite Mutual Aid, Inc., spoke on the group plan of Mennonite Hospital and Surgical Aid at Sharon, Plain City, Ohio, on Jan. 18.

Bro. Clayton Swartzentruber, Kidron, Ohio, was guest speaker at the Father-Son banquet held at the Walnut Creek (Ohio) School, Jan. 26.

Bro. Don Hartzler, recently returned from Pax service in Greece, showed pictures of the work there to the West Liberty, Ohio, community in the high-school auditorium on the afternoon of Jan. 25.

(Continued on page 116)

## Calendar

School for Ministers, Goshen Biblical Seminary, Feb. 3-20.

Ministers' Week, Hesston College, Hesston, Kans., Feb. 3-6.

Annual Mennonite Disaster Service Conference, Ham-  
ilton Hotel, Chicago, Ill., Feb. 12-15.

World Day of Prayer, February 13.

Annual meeting, Ministers' Bible Study and Fellowship Meeting, Conservative Mennonite Conference, Kalona, Iowa, Feb. 18-25.

Christian Community Relations Conference, Zion, Hubbard, Ore., Feb. 27-28, March 1.

Spring Missionary Day, March 8.

Mennonite Publication Board meeting, Nappanee, Ind., March 13-15.

Spring meeting, Commission for Christian Education, Scottsdale, Hesston, Kan., June 8-14.

Annual meeting, Illinois Mission Board, Highway Village, East Peoria, Ill., April 17, 18.

Annual Mission Board meeting, South Central Conference, Cheraw, Colo., April 17-19.

Annual meeting, Ohio Mission Board, Elida, Ohio, April 17-19.

Home Sunday, May 10.

Annual meeting, Ohio and Eastern Conference, Ted-  
row, Wauseon, Ohio, May 12-14.

Annual meeting Mennonite Board of Missions and  
Charities, Hesston, Kan., June 8-14.

Leureville Mennonite Camp: Johnstown Youth Re-  
treat, June 18-21; American Sunday School Union,  
June 22-26; Boy's Camp, June 27 to July 3; Girls'  
Camp, July 4-10; Junior High I, July 11-17; Junior  
High II, July 18-24; Youth Camp, July 25-31; Family  
Week, Aug. 1-7; Music Conference, Aug. 8-14;  
Missionary Bible Conference, Aug. 15-21; Business  
Family Week, Aug. 22 to Sept. 2.

Peace Sunday, June 28.

Biennial meeting of Mennonite General Conference,  
Goshen, Ind., Aug. 25-27.

Annual church-wide MYF meeting, Orrville, Ohio,  
High School, Aug. 28-30.

Study Conference on Home Interests sponsored by  
the Mennonite Commission for Christian Education,  
Goshen College, Goshen, Ind., Aug. 28-31.

Annual meeting, Mennonite Board of Christian Educa-  
tion, Hesston, Kan., Oct. 21-24.

# Missions



THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE • 1711 PRAIRIE STREET, ELKHART, INDIANA • TELEPHONE, ELKHART 2-2786

## News Notes

Dr. Ernest Smucker, formerly of Fisher, Ill., and now resident surgeon at the Evans-ton, Ill., hospital, gave an illustrated mes-sage on "Your Child and Health" at the FTA meeting for the Bethel Mennonite Church nursery parents, Chicago, Ill., on Jan. 12.

The H. James Swarrs, Ramat Gan, Israel, visited Hebron over Three Kings Day, Jan. 6, stopping at the cave where Abraham, Isaac, and Jacob were buried.

Six persons were baptized at the Bethel Mennonite Community Church, Chicago, Ill., on Sunday morning, Jan. 11. Pray for them that they may find real joy in witness-ing for their Lord.

Bro. J. Ross Goddard, director of the On-tario Hebrew Mission, spoke in the follow-ing Ontario Amish Mennonite churches re-cently: Jan. 22, Steinman; Jan. 23, Poole; Jan. 25, morning, Cross Hill and Maple View; evening, Jewish film in Wellesley town hall.

The H. James Martin family is schedu-led to leave Montevideo, Uruguay, by plane for North American furlough on Feb. 25.

Attendance at Alice, Texas, has been in-creasing recently to a high of 58. More classroom space is needed in the present facilities. Mrs. Joe Hostetler has been con-ducting a girls' club on Friday evenings with a fruitful response from those attending. Several of the older girls have shown real interest in Bible study and the facts of sal-vation.

Paul Edwin was born to Bro. and Sister Peter Sawatsky, Sao Paulo, S.P., Brazil, on Jan. 19.

A group from the Lockport Mennonite Church, Stryker, Ohio, under the leadership of Bro. Calvin Short, were scheduled to conduct the worship service at the Glad-stone Mennonite Church, Cleveland, Ohio, on Sunday morning, Jan. 25.

Bro. J. D. Graber, Elkhart, Ind., served on the Ministers' Week program at Eastern Mennonite College, Harrisonburg, Va., Jan. 26-29. He gave the 1959 Conrad Grebel lectures on "The Church Apostolic."

The annual meeting of the Lebanon, Oreg., Community Hospital Corporation was held on Thursday evening, Jan. 15. At that meeting funds were received to complete the payment on the new convalescent wing.

The Youth Rally for the Chicago, Ill., Mennonite churches is scheduled for Feb. 6-8, with Abe Sabah, student from Nigeria, and other foreign students appearing on the program. The meeting on Feb. 6 will be held at the Second Mennonite Church, on Feb. 7 at the Englewood Mennonite Church, and on Feb. 8 at the Bethel Mennonite Community Church.

The Hope Rescue Mission, South Bend, Ind., has set up an advisory Board com-

posed of one representative from each of the churches assisting with the work at the mission. A meeting of this board is planned for Feb. 16.

Bro. and Sister B. Frank Byler were scheduled to speak at the Berlin, Ohio, Men-nonite Church on Feb. 1. They are also scheduled at the Millersburg, Ohio, Men-nonite Church on Feb. 15.

Chicago city officials have notified the workers at the Union Avenue Mennonite Church to be ready to evacuate their build-ing. Wrecking crews are now working be-tween 16th and 18th streets on Union Ave.

Bro. David Troyer, missionary under the New Tribes Mission on furlough from Japan, spoke at the Englewood Mennonite Church, Chicago, Ill., on Sunday evening, Jan. 25.

Bro. John I. Smucker, superintendent at the Mennonite House of Friendship, Bronx, N.Y., was scheduled to speak at the Birch Grove Mennonite Church, Port Allegany, Pa., on Sunday morning, Jan. 25, and at the Alden, N.Y., Mennonite Church in the eve-ning.

Six persons were received into church fel-lowship at Paris, France, on Dec. 28. Ap-proximately 200 persons attended a Christ-mas service at the Foyer Fraternel on Sunday afternoon, Dec. 21, when André Trocmé brought a Christmas message fol-lowing a children's program.

The Orlo Fishers, Goshen, Ind., left for Corpus Christi, Texas, on Jan. 19 where they will serve as self-supporting workers assisting the Weldon Martins in the Span-ish witness.

After spending several months in Uru-guay assisting the missionaries there, the Elmer Millers have gone to Argentina where they will attend the annual church con-ference, Feb. 16-20, and then go on to the Chaco for their permanent assignment.

The programs at the Trenque Lauquen Campground, Argentina, are scheduled as follows for February: Feb. 4-13, Youth Re-treat; Feb. 14-18, Women's Meeting; Feb. 16-20, Annual Conference; and Feb. 21-25, Family Retreat.

Bro. Don McCammon, missionary on fur-ough from Japan, is scheduled to speak in the following churches during the next sev-eral weeks: Feb. 8, Locust Grove Mennon-ite Church, Sturgis, Mich.; Feb. 14, 15, Iowa City, Iowa; Feb. 15, evening Parnell, Iowa.

Bro. John Leatherman, Tanganyika, preached at Neffsville, Pa., on Jan. 25. On the evening of that day Bro. Dwight Wiebe, MCC VS director, spoke at Neffsville on "The Spiritual Potential of I-W Service."

The London, Ont., Rescue Mission gave a program at Baden, Ont., on Jan. 22.

Sister Martha King is the new director of nurses at Kiowa County Memorial Hospital, Greensburg, Kans., succeeding Sister Marie Naffziger, who is administrator at the Attica, Kans., hospital.

## Your Treasurer Reports

A mid-month financial report of mission funds shows a further reduction in the pres-ent deficit of the General Board. As of Jan. 13 the net deficit was \$77,000.00, which is substantially reduced, by current contribu-tions, from a high of \$200,000.00.

We are most grateful for this support and concern of the church. We trust that con-tinued contributions between now and March 31 will make possible the complete elimination of this operating deficit in mis-sion accounts.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

Bro. Mario Snyder, Chicago, Ill., and a male octet from the Second Mennonite Church in Chicago will give a program at Pleasant Hill, East Peoria, Ill., on Feb. 22.

Bro. Robert Keener, on furlough from Tanganyika, was guest speaker at Lambert-ville, N.J., on Jan. 25.

Bro. Philip Miller, Knoxville, Tenn., de-scribed the work of the Virginia Mission Board in Tennessee at Zion, Broadway, Va., Jan. 28.

Bro. Paul Gingrich, on furlough from Ethiopia, plans to speak at Christopher Dock Mennonite School on the evening of Feb. 14 and at Perkasie, Pa., Sunday morn-ing and evening, Feb. 15.

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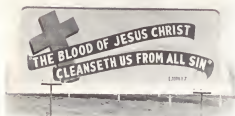
Scientists, teachers, and doctors are re-portedly fleeing East Germany in large num-bers. This brings the number of refugees who have fled from East to West Germany since 1949 to about three million. The hous-ing shortage is acute, although the labor-ing economy is eventually able to pro-vide jobs for most of the refugees. First, however, they must be investigated. Dur-ing the waiting period of about two months, they are herded into camps where both the living and moral conditions are deplorable. Missionaries are trying to bring spiritual light into this darkness, but so much more could be accomplished if the German Chris-tians themselves would bear the major re-sponsibility for this effort. Pray to this end. —Missionary Mandate.

★

At present 44 mission societies are work-ing in the Congo, with a total of 1,800 mis-sionaries, 500 ordained African pastors, 520 unordained African pastors, 19,500 African evangelists and monitors, 1,200 African medical workers, and 3,000 other Christian workers.—EFMA.

# Billboard Evangelism

BY LANDIS E. HERSHEY



Large painted board sign placed along the Pennsylvania Turnpike at the Lancaster-Reading interchange.

The work of the Wayside Gospel Crusaders burst forth from a conviction received while driving from Lancaster to Philadelphia each day for work for several years. As one travels over the same route regularly, he becomes accustomed to reading most of the signs along the way. Some of what I saw and read would tear homes apart, send people to skid row, and to a Christless eternity. I also saw a number of legitimate advertisements describing the best paints, gasoline, automobiles, etc., but nothing for the upbuilding of mankind, inspiration for the soul, or a warning to the unsaved.

In February, 1946, eleven Mennonite laymen met together in our home to discuss the possibilities of placing God's Word on large billboards along our highways. This was not exactly new to have a Gospel message placed along our highways, since years before a few small signs had been hand-painted and hung on trees by others.

Several months before our first meeting, I obtained a Gospel poster from another organization and had it posted on a 10-by-25-foot outdoor billboard by the local advertising company along one of our busiest highways leading into Lancaster, Pa. After it was there a week or two, I asked those who loved the Lord and who were interested in the Lord's work what they thought of the Gospel poster and that method of spreading the glorious Gospel of Jesus Christ. I discovered that others had convictions, too, and had been pondering over these possibilities for years, but still nothing had been done. After these private interviews the first meeting was held, and the Wayside Gospel Crusaders organized for the purpose of advancing the Gospel in a greater way in our own immediate area.

Many Christians have discussed, prayed, and wondered how the Gospel can be given to the truck and bus driver, the traveling salesman, the sight-seeing motorist, and those who are always going somewhere, when we cannot invite them to our services or witness to them personally. The placing of Gospel signs along the highways is one of

the ways to let our Lord Jesus Christ be given to this group of people. The triple purpose, then, back of this work is first, that the Lord Jesus be exalted and honored; second, that sinners be warned from the wrath which is to come; and third, that saints be encouraged. How we are thrilled while driving through a strange country or community to see a Gospel sign! One has described it as a "spiritual oasis along the desert highway."

One is challenged as he sees the leading of the Lord in a project of this nature when there are those who are willing to pray and work and give toward the cause. Our desire was to have several of these large Gospel posters scattered around the Lancaster area. The posters were purchased from another group located in the western part of our nation, the only one we knew who had them for sale. As these were purchased and posted, the one in charge of the advertising company suggested to us that if someone would make up a small design, it would be much cheaper to have some for our own use.

An artist brother in our Mennonite Church was contacted, the design was made, and 30 posters were ordered, not knowing what we would do with all of them. The first and only advertisement to make these available to others was published in the first issue of the Mennonite Community. This brought many responses from our Mennonite areas requesting information on erecting Gospel signs. The 10-by-25-foot sign was too large for the majority of the inquiries; so after much discussion

and patience, a small paper poster (36 by 56 inch) was made available for use. To be able to sell the posters for a small fee, we had 100 of them printed.

Again the question as to what we would do with so many posters arose, but it wasn't very long until more designs had to be made and printed. To the present time over 800 large posters have been made in 14 different designs, and over 3,500 small posters have been printed in 18 different designs. Four hundred 36-by-56-inch Spanish posters have been printed and have been used in Texas, Florida, Puerto Rico, Cuba, Honduras, and Guatemala. Our English posters have been located at one time or another in 27 of our 49 states. Recently some English posters were sent to Auckland, New Zealand. The Lord has been leading a little farther than the borders of Lancaster County, Pa.

On a few occasions posters were donated and the rental charges paid by the Crusaders to help in community-wide evangelistic campaigns such as were held at Wilmington, Del., and the Christ for Today campaign formerly held at Hannibal, Mo.

Another little step that was taken in faith several years ago was the designing and producing of several hundred small porcelain-finished signs to be placed on or around the farm buildings to give a silent testimony and witness to the many who approach our homes. Again we had no way of distribution, but within a few months after we received them, they were all gone.

Several years ago it was our desire to see an extra large painted Gospel sign located somewhere along the Pennsylvania Turnpike. After several years of patience and prayer a very desirable location was offered by a Mennonite brother. Another Mennonite businessman built the entire board of steel without any cost to us, the size of which is over 50 feet long and 16 feet high, being one of the largest Gospel signs in our part of the country.

The question has been asked, "What is the value of this method of giving out the Gospel?" It is not the best method of giving forth the Gospel, but it is one of the many ways that it should go forth. We believe it takes many seeds of the Word which need to be well watered by prayer to bring individuals to our Lord Jesus Christ. We have had opposition, and so if the devil is interested in our work, we are certain that many are receiving the messages as they go forth along our highways.

Wayside Gospel Crusaders, 1647 Old Philadelphia Pike, Lancaster, Pa.



"Let not your heart be troubled—believe in Jesus Christ." This poster is displayed on the side of a church in San Juan, Puerto Rico, by the Antilles Evangelistic Association.

Bible Exhibition Planned in Dourados, Brazil. The exhibition will feature a display of Bibles in many languages and in all sizes, along with Bible commentaries, in the Portuguese language. It is hoped that the exhibition, located on the main avenue of Dourados, will arouse great interest and help to sell many Bibles to all classes of people.—EFMA.



## Christians in China

### Part Two: The story of what happened to Mennonite missions in China

In the year 1911 two things took place in China which would affect the mission program of the General Conference Mennonite Church: one was the beginning of evangelistic work by the H. J. Browns in the southern part of Hopei Province; the other was the establishment by revolution of a Chinese republic, with Sun Yat Sen as president.

The mission work prospered, growing into a Chinese Mennonite Conference of twenty-three mission churches. One of the largest of these was located in a suburb of Kaichow, now known as Puyang, at that time a typical Chinese city surrounded by an earthen wall thirty feet thick. On the same mission compound were a 100-bed hospital and nurses' training school, and the 500-student Hua Mei High School.

Both the hospital and the schools enjoyed a fine reputation. Graduating nurses who took their examinations at the capital of Nanking consistently ranked high. As far as anyone could have told in those early years of mushrooming churches, a mission program in populous China was one of limitless opportunity.

But the new Chinese republic was in difficulty. Years of political turmoil, waves of nationalism with demonstrations against foreigners, and exploitation by Chinese war lords followed, paving the way eventually for communism. Japanese invasion brought further conflict until the capitulation of Japan in World War II. Then civil war disrupted the country until after the communists gained control in 1949.

By 1941 there were no more General Conference Mennonite missionaries in Hopei Province north of the Yellow River. For a while work was carried on in the west, in Szechwan Province, but with the coming of the new regime that, too, had to be abandoned. The Chinese churches were on their own and would need all the support their native pastors and lay members could give them.

Through the years missionaries who had served in China waited for news of the mission churches and fellow Christians, but little or no news was forthcoming. Then refugees came from the Chinese Mainland to nearby Taiwan (Formosa), bringing bits of information, and through these chance gleanings, a picture of what has been happening is being pieced together. Here are some of the things that have been learned by William and Matilda Voth, former missionaries to China, and later missionaries to Japan and Taiwan.

One day the communists approached the Chinese pastor of the large Kaichow-Puyang church with a show of good will, saying, "We are all working for the public good, are we not?" They had come to "borrow" the church for the next Sunday morning. Instead of a Christian worship service that

Sunday there was an orientation lecture on communism, and that was the end of Christian worship in that church.

Next the church property itself was taxed heavily. Taxes increased until finally the total tax was more than the value of the property. Thus the government acquired a large church building.

Close by was the Mennonite Christian Hua Mei High School with 500 students. During the Japanese occupation it was the only high school open in the southern part of the province. It had a dedicated Christian principal and twenty-one Christian teachers.

Before long, authorities decided that two of the teachers were not capable enough. They were replaced with two communist teachers. This happened a second time, and in six months the school had ten communist teachers.

But the biggest blow to the embattled principal was the fact that the communist teachers ran the school. He and the remaining teachers had no hand in policy-making; the communists decided everything. Since he no longer controlled the school, and since it was impossible to keep any kind of Christian atmosphere, the principal resigned rather than lend his support to a non-Christian enterprise. The communists would not accept his resignation and he finally walked out in protest and left the area.

The 100-bed Puyang Hospital, with its adjoining operating room and neat Chinese flower gardens, was the next to go. Doctor Hu, who had once worked with S. F. Pannabecker and C. L. Pannabecker, was hospital head during the new regime. Communist medical men who came into the area "borrowed" instruments and medicine until the hospital was depleted. Without instruments and without medicine, a hospital cannot function. Doctor Hu and the rest of the staff saw there was no use in remaining; they had nothing with which to carry on their work.

Since then there has been occasional news of these Christian workers in medicine. After the hospital closed, Miss Chang, daughter of a native pastor in the Mennonite mission field and herself a graduate of the mission nurses' training school, went west and found work in a large hospital in southern Shen Hsi Province. Because of her fine Christian spirit and high qualifications, she was promoted to be hospital supervisor within a few months of her arrival. Later on she came to the mission hospital in Cheng Tu, a city in western Szechwan, where work had been opened in 1948.

Three other nurses from Puyang Hospital came to a Methodist hospital in the city of Kweilin. When W. C. Voth visited there some time later, he discovered that these three from Puyang Hospital were on the

staff. Of course, he asked how they were getting along. He was told that when the nurses had first applied for work, they were accepted on probation. The hospital staff soon saw that the nurses were well qualified. The staff was even more impressed by the girls' excellent Christian spirit and their organization of a nurses' prayer group. Before long the eldest was appointed supervisor of the hospital nursing staff. An American superintendent of nurses testified that the coming of the three Christian nurses from the Mennonite Puyang Hospital had revolutionized the morale of the entire Kweilin hospital.

The most recent news from China concerns a fresh clamp down by the government. Missionaries who formerly served there ask you to join them in prayer for the Christians in China, that the church may continue to be strong.

via General Conference Mennonite Church News Service.

## Home Bible Studies Appreciated

By WILBUR HOSTETLER, *Director*

In December 213 persons enrolled in Home Bible Studies through the Home Missions office at Elkhart, Ind. This is the third consecutive month that the registration was over 200. Many of them are responses to the publicity in the September issue of *The Way*. These applications are still being received, along with coupons from the January issue. Publicity in *The Budget*, *Witnessing*, and *Amish Missionary Endeavor* is also responsible for a number of applications.

During October and November an unusually large number of classes were formed for the study of the courses. Since church groups usually choose to study "The Sermon on the Mount," more were registered in this course than in "God's Great Salvation." However, in December about three fourths of the applications were again for the latter course.

Approximately half of the December enrollees come from Mennonite, Amish, and related groups. Quite a number of these are members of "mission" churches, and several are not even members yet, but label themselves Mennonites because of their interest and appreciation.

The number of respondents in December who indicated no church affiliation is one sixth of the total. This is about double the usual number of such responses, which indicates that more unchurched people are being contacted. This does not mean that all of these are being reached for the first time; many of them are persons with whom missionaries have been having conversations.





Pastor Raymond Kramer using the Home Bible Studies course with MYF class, St. Jacobs, Ont.

As usual, house wives and students comprise the largest block of the month's applicants. Day laborers, farmers, skilled laborers, clerical workers, and professionals follow in that order.

A newsletter is being prepared for distribution to all those who have been enrolled from the Elkhart office. It includes some interesting facts about the enrollment, office procedure, and a new course to be ready in 1959. It appeals to the loyalty of present and former students to get new persons interested.

The new course is "Living for Christ." It has been written by John C. Wenger, Goshen College Biblical Seminary professor, and is being processed by the Mennonite Publishing House, Scottsdale, Pa. What do the students say about the lessons?

"I was very happy to do this lesson: have always wanted to study God's Word, but I waited until I came to prison before I got started. Have been doing His work for over a year. A wonderful blessing to be with our Lord and Saviour Jesus; so in His wonderful name my prayers will be with you and your school."

"I have appreciated these lessons very much. They have encouraged me to go on in my Christian life. Thank you."

"I am very thankful to have received my certificate after having finished the 12-course lesson on 'God's Great Salvation' which I enjoyed very much. It was truly an inspiration and much spiritual help. I thank you also for the other help you have given, answering extra questions. . . ."

"I have enjoyed it and also have seen many of my own sins and shortcomings. Pray that I might live this Sermon in my everyday life. May God bless you and many others through this course."

"I enjoyed the course very much and found it very helpful in my Christian life. The meaning of the 'Sermon on the Mount' is much clearer to me now."

"Thank you kindly for the wonderful lessons. I am studying for the ministry, so that when I leave here (prison) for school I will be that much more in understanding God's Word. So, with these wonderful lessons I know I will learn much of our Saviour's wonderful love. So, thank you, and my prayers are with you."

"I enjoyed these first four lessons so very much. I am looking forward to the rest of the course. Please send me more than a lesson at a time. I can use four lessons a week. May the Lord richly bless you and your staff. Thanking you very much."

One of our students was in correspondence with the man who murdered an Amish farmer in Holmes County, Ohio, before his conversion to Christ in prison and wrote to the Ohio governor asking for clemency. The death sentence was later commuted to life imprisonment. He wrote here and asked that the prisoner be enrolled in Home Bible Studies, but explained that mail restrictions might make this difficult. Praise God for such victories and opening doors.

Elkhart, Ind.

A Bible and book store has recently opened on Guadalcanal in the Solomon Islands, and is beginning to attract a steady clientele, including a number who are not Christians. One of the cults has recently arrived here and is sparing no effort or expense in getting its literature into the hands of the people. Pray for the ministry of the books, tracts, and Gospel records, especially to non-Christians. Pray that Christian nationals may join the missionaries in making the Gospel message known to the islanders. —Missionary Mandate.

## Missionaries Share Concerns

... South America is often called "the land of tomorrow" because the people are leisurely and progress has often been slow. Often we lament the indifference on the part of many people and the slow progress in some areas of the work of the Gospel; yet, on the other hand, we rejoice to see advances being made and are confident in the One whose message we proclaim.

The special evangelistic services held Aug. 28-31 in Sao Paulo, Brazil, attracted fair numbers in spite of some rain. Two of the meetings were held outside in our back yard since it was not possible to accommodate nearly 100 people in the living room. We rejoice with those who manifested decisions for Christ and are seeking to lead them on in the faith.

One couple, Alberto and Maria, had never before attended a Gospel meeting, but responded wholeheartedly to the invitation and soon manifested their joy in the Lord. They showed a hunger for spiritual things and regularly attended all the services. Suddenly they had to leave the house they were renting and moved some distance away. We were disappointed, since now it was difficult for them to attend the meetings, but they invited us to begin meetings in the new area where they are now located.

Their home is located in a new, developing area where the people are poor and live in small shacks. Alberto and Maria's house has only a bedroom and a kitchen; so meetings have to be outside. The neighbors and near residents were invited, and on the first Sunday afternoon about 60 people, including children, assembled beside the small house. Only a few chairs were available; so the people stood or sat on some logs that were conveniently at hand. The people are used to privations and do not worry about the lack of beautiful pews. The listeners showed good interest, and a number who were sick asked for prayer (Pentecostal influence is strong here).

The place where we meet is on a hill, and when the people see our carryall arriving they begin to assemble. The second Sunday about 75 were present and quite a number showed a desire to follow Christ. Last Sunday (Nov 23) it began to sprinkle a little, but we boldly continued the service. A few minutes after the close a heavy downpour began. On clear days the sun gets very hot since at this season it is almost directly overhead; so in both kinds of weather some kind of shelter is necessary. Pray that a stable and growing work may develop there.

One other young couple, Benedito and Dilza, who manifested a decision, have had some difficulty in beginning the Christian life. They have a new baby and attended services irregularly. The wife, Dilza, began to have curious spells of crying and shouting. The doctor said it was nervousness, but others attributed it to a former contact with

Spiritism. During a number of visits we pointed out the power of Christ to save and to keep, but also the need of a complete commitment to Him and of continual prayer and trust. They had already bought a Bible, and some additional Christian literature was left with them. Dilza has recovered and is now attending services regularly with her husband. Pray that she may be kept from further lapses and become a strong believer.

Nelson Litwiler from Montevideo stopped here for several days before going on to northern Goiás. Hostellers and Musselmans came to Sao Paulo for a counsel meeting and for a time of fellowship. Pray that God will provide the necessary workers before next fall when our furlough comes due. Apart from the need for replacements for furloughs, there are many large communities that urgently need a stable Gospel witness.

You noted our new address in the July letter (and probably planned to write sometime, but postponed it). The new location with more room helped to increase our Sunday school to about 50. Occasional meetings can be held in the cemented back yard. It is also very convenient for recreation time on Saturdays after the Bible class with children.

You have been praying with us for a much-needed church building. Some funds have been allotted as a loan for this need. Dirt fill for the lot has been slow in coming, but is now nearly completed. A builder is working on plans, but the rising cost of materials (some have doubled within a year) requires us to change our already modest plans. We may put up a smaller building toward the back of the lot to be used as a church until the membership increases and it is possible to construct the main building.

We are grateful to God for continued good health. We ask your prayers for my voice, which has a tendency to become hoarse after much speaking, especially in the open air. A P.A. system would be a help. . . .—Peter and Alice Sawatsky Missionary Letter, A1. Anapurus 974, Bairro Indianopolis, Sao Paulo, Brazil.

#### Radio Pioneer on World Trip

Dr. Clarence W. Jones, founder of missionary radio station HCJB in Ecuador, South America, is now on a year-long survey trip in the interests of missionary radio. He writes: "It is simply amazing how much interest in missionary broadcasting has increased in all these countries since I visited them 13 years ago.

"Latin America offers tremendous possibilities for Gospel broadcasting, as a whole. Mexico's laws still prohibit religious broadcasting, but even there one can see 'cracks' in the armor. In Cuba, the evangelicals are thoroughly awake and alert to radio for Gospel purposes, and have been for years."—via Mennonite Broadcasts, Inc.

The Christian should not only bear suffering, but should share suffering.—C. N. Hostetter, Jr.

## Broadcasting

### From Grandpa to Teen-agers

Carl Beck, Japanese radio director, lists in a recent letter these seekers: Grandpa Takeda, Miss Kanoso (a 17-year-old girl), a schoolteacher, and a high-school student.

Grandpa asks, "Could you explain to me the relation between the Jehovah and the Jesus of the Bible?"

Miss Kanoso, who comes from a staunch Buddhist home, says, "I am very much dissatisfied with my own life and, hearing your broadcast, have decided to write you for help." Her brother is a Christian and she added, "I would like to know the joy that my brother seems to have found."

Through them I learned to know the Lord Jesus Christ," wrote a farmer's daughter about the Bible courses.

Miss Sei, a schoolteacher who has recently found Christ, is helping her sister with the Bible courses "hoping that she, too, can find salvation."

"Please teach me the difference between the Mennonite Church and the Catholic Church. And tell me why it is not good to worship idols," wrote a high-school student.

### Japanese Outlets Number 40

Nine new farmer networks were added in recent months, bringing the total to 40, including two radio stations.

The radio and Bible correspondence ministry has opened up many new doors in Japan. Pray regularly for the many seekers who write in response to the broadcasts.

### Mennonite Hour for Charlottesville

The Mennonite Hour began Sunday, Feb. 1, on WINA, Charlottesville, Va., at 7:30 p.m., and will continue each Sunday evening thereafter. The broadcast will be part of the outreach program of the newly organized Charlottesville Mennonite Church. Dr. Kenneth Heatwole was recently licensed to serve as pastor.

### Spanish Studio Receives Compliment

Dr. Clarence W. Jones, cofounder of Radio HCJB, on his present world trip surveying radio developments says in his report on Puerto Rico: "The Mennonite Studio—spanning new—is the last word in modern acoustical construction."

### ELWA Marks Fifth Birthday

ELWA, Liberia, marked its fifth anniversary in a rally held in Monrovia on Jan. 18. This station, which carries *The Way to Life* broadcast, is expecting to erect a new 50,000-watt transmitter in the near future. This will greatly enlarge the present outreach which now covers a large part of Africa.

Currently 19 missionary radio stations are in operation around the world.

### Heart to Heart Begins on Frostburg, Md.

Heart to Heart is now carried every Saturday at 12:15 p.m. on WFRB, Frostburg, Md. Miller Brothers, Allis Chalmers dealers, of Springs, Pa., are the sponsors.

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

## MISSIONS

## EDITORIAL

### America's Crisis

America has a spiritual crisis. In spite of an increased interest in religion and even an increased membership in the churches, only about eight per cent of America's population is in the Sunday morning worship service and two per cent at night. Thirty million children do not attend Sunday school or church.

An estimated 60 million, or 40 per cent of the population, are living in areas not served by any church. The dead and closed churches number 60,000 with an estimated 1,000 rural churches dying each year and 10,000 towns and villages in the U.S. without an open church.

Add to these figures the rapid increase of population—15,000,000 between 1950 and 1955 and another 35,000,000 by the early 1970's—and one begins to see the spiritual challenge before the church. This is further underscored by the fact that too many churches preach a watered-down Gospel.

Jared F. Gerig, chairman of the Commission on Evangelism and Church Extension of the National Association of Evangelicals, says in a recent report from which these statistics are taken: "We are also confronted with the secularism of the entire public school system, an education of our children without the benefit of the Bible, God, or Christ the Saviour. We have an education without ethics, training without truth, facts without faith, books without the Bible, and schools without the Saviour." This says nothing of the unbelief and liberal Christianity present in institutions of higher learning.

What people read determines much of their education. Monthly circulation figures of cheap magazines total 10 million love and adventure story magazines, eight million "True Confession" type magazines, three million detective story magazines, 10 million movie magazines, and 90 million adventure comic books. An estimated 75 million people attend the movies regularly each week plus an untold number who practice no control over what appears on their television screens.

All of these factors add to America's moral crisis. Crime rose 9.1 per cent in 1957, which represented an increase in 23.9 per cent over the past five years. Crimes in 1957 equaled one major crime for every 61 persons. One major crime was committed every 11.3 seconds. America spends three times as much money on alcohol as for religious purposes. One out of every three or four marriages ends in divorce and one out of every eight babies is born out of wedlock.

Dr. Gerig's report, entitled, "America, Our Judea," can be secured by writing the National Association of Evangelicals, 108 N. Main St., Wheaton, Ill. May these figures send us to our knees and to our unsaved neighbors.—L. C. Hartzler.



## RELIEF AND SERVICE

### Voluntary Service

Elkhart, Ind.—Several MYF groups in this area have recently enjoyed programs with a special emphasis on VS. The MYF group from the Locust Grove Mennonite Church joined the current orientation group at Mission Board Headquarters on the evening of Jan. 20 to help in the assembling of the annual VS publication, VS 1959. The combined group also viewed the slide set which includes pictures from nearly all existing VS units.

VS Director Ray Horst spoke to the Olive Mennonite Church MYF-ers regarding VS on Jan. 21. On the same evening, Kermit Derstine, Goshen College Biblical Seminary student, was in charge of a program with special emphasis on VS at the Holdeman Mennonite Church MYF meeting.

Elkhart, Ind.—Representatives from the Relief and Service Office taking part in Service Emphasis Week at Hesston College, Hesston, Kans., were Assistant VS Director Millard Osborne, and I-W Services Coordinator Eldon King. These men were available on the campus for personal interviews from Jan. 20 to 22, regarding service under the Mennonite Relief and Service Committee.

Feb. 9 to 13 marks Service Emphasis Week at Goshen College, Goshen, Ind. Both men listed above along with Personnel Secretary, Dorsa Mishler, and VS Director Ray Horst will be counselling prospective volunteers at Goshen.

Horst and Mishler will represent the Relief and Service Office at Eastern Mennonite College, from Feb. 16 to 20.

Elkhart, Ind.—The first VS orientation group of 1959 met at Mission Board headquarters from Jan. 13 to 23. Richard Showalter, Waynesboro, Va.; Glenn Kennell, Roanoke, Ill.; Nelson Miller, Millersburg, Ohio; and David Lehman, Apple Creek, Ohio, all went to Hesston, Kans., where they will assist in the construction of the new dormitory on the Hesston College campus.

Mr. and Mrs. James Buerge, Albany, Ore., will be serving at the Bethel Mennonite Church, Chicago, Ill. Mr. and Mrs. Ted Eash, Ligonier, Ind., were assigned to the VS unit at Adriel School, West Liberty, Ohio.

Joining the Mathis, Texas, VS unit are Lois Mast, L.P.N., Wooster, Ohio, and Edna Gardner, R.N., Apple Creek, Ohio.

Nelson Kreider, Palmyra, Mo., will continue to serve at the Hope Rescue Mission, South Bend, Ind., where he began serving Dec. 31, 1958. Rafael Diaz, Aibonito, Puerto Rico, will be serving with the unit at La Junta, Colo.

Algiers, Algeria, North Africa.—The following news items are excerpts from a recently initiated newsheet which is circulated among our mission-service personnel in Algeria and Morocco.

Charles Sauder, Archbold, Ohio, is receiving medical care and treatment here in Algiers for amoebic dysentery. He will be

under a doctor's care for a period of at least three weeks following Jan. 10.

Algerian missionaries and service workers are looking forward to a meeting which is now being planned for sometime in May at which Dr. Kenneth Cragg will speak. Cragg is Professor of Arabic and Islam at Hartford (Conn.) Seminary, and an outstanding expert on matters relating to the Moslem world.

Algerian Pax men now serving at Khemisset, Morocco, have recently established sleeping quarters in the old schoolroom which has now been replaced by the new school building which the men themselves assisted in building. Eugene Kurtz, Pocomoke City Md., and Roy Landis, Blooming Glen, Pa., are the two men who have been loaned to the Sunset Farm. They would much appreciate hearing from friends in the States. Their address is Sunset Farm, Khemisset, Morocco.

La Junta, Colo.—Fred Shank, Harrisonburg, Va., former VS-er and X-ray technician at Mennonite Hospital here, recently passed the national examination given by the American Registry of X-ray Technicians. He is now employed by Methodist Hospital, Indianapolis, Ind.

### I-W Services

Bronx, New York—I-W men from this area met on Saturday evening, Jan. 24, at the Clad Tidings Mennonite Church for a period of fellowship together.

Portland, Ore.—I-W men working in the city were invited to the VS unit home at 4455 N.E. Garfield here recently. All those men who were in the city at the time and not on duty at Good Samaritan Hospital were present.

### Foreign Relief and Services

U.S. government surplus foods available to MCC include skim milk powder, wheat and wheat flour, corn and corn meal, and rice. It costs approximately \$1.00 to ship 300 pounds of these surplus foods, or \$200 to ship a carload lot. During the 1957-58 fiscal year, MCC shipped 3,614,000 pounds of surplus commodities to Austria, Germany, Jordan, Korea, and Viet-Nam. These surplus commodities were valued at \$675,000.

Surplus foods are distributed in the best way possible under the principles of good stewardship by officially appointed workers of the Mennonite Central Committee. Churches support these workers and the surplus distributions through the regular Relief and Service offerings in their congregations. When these contributions reach an average of 50 cents per member per month throughout the entire constituency, the Relief and Service Committee feels that it will have sufficient funds to carry on the foreign relief and service program.



We must discover the significant issues facing us in our church life, and meet those issues with courage and fortitude if we are not to deteriorate internally, not to speak of failing in church extension and evangelism. —Nelson Kauffman.

## MCC Weekly Notes

### Peace Section Executive Secretary and Pax Pastor Appointed

The appointment of two brethren to positions of major responsibility was announced at MCC annual meeting Jan. 17.

Elmer Neufeld, who is presently doing graduate work at the University of Chicago, will assume the duties of executive secretary of the Peace Section at Akron, Sept. 1. He replaces Jesse Yoder who has been serving as acting executive secretary on a half-time basis since September, 1958.

Clarence Hiebert, pastor of the Mennonite Brethren church at Enid, Okla., has been appointed Pax pastor in Europe. This post has been vacant since last July when the Noah Goods returned. The Hieberts will be leaving for Germany in July.

### To Visit Haiti

C. N. Hostetter, MCC chairman and Executive Committee member, will visit the Haiti VS units in early February.

He plans to vacation in Florida in mid-January and from there will continue to Haiti, a little country in the Caribbean, less than 800 miles southeast of Miami.

The purpose of his one-week visit is to become acquainted with the MCC-VS program—the medical unit at Hospital Albert Schweitzer and the agricultural project at Petit-Goave, and to evaluate the contribution MCC has been able to make thus far.

### M. R. Zigler Spends Day with MCC Personnel

M. R. Zigler, well-known Christian leader and Church of the Brethren minister, visited here Jan. 20.

The high light of Bro. Zigler's visit was his stimulating chapel talk. He said that when a tragic automobile accident in Sweden last August took the lives of Mrs. Zigler and two other persons but spared his own, he promised God to devote his remaining years to the promotion of peace and better understanding among men in the world.

His doctor in Sweden took expert care of him so that he is now well on his way to recovery and able to get around with the help of a cane. This doctor had little respect for the Christian Church, as such, and felt that he could worship God better in the hospital than within the walls of church buildings. Bro. Zigler sees a challenge in this—that Christ's followers must be more dedicated disciples and more genuine peacemakers. He enjoined his listeners to seek the will of God in their lives and commit themselves wholeheartedly to God's leading.

Bro. Zigler retired last summer from his post as European director of Brethren Service Commission. He is active as a member of the Executive Committee of the World Council of Churches, however, and expects to return to Europe in February for the semiannual meeting of this committee.

### Meet With U.S. Secretary of Agriculture

Leaders of major religious and secular overseas relief organizations representing the American Council of Voluntary Agencies met with U.S. Secretary of Agriculture Ezra Taft Benson on Jan. 20 in his office in Washington, D.C., to review current aspects of U.S. surplus food distribution programs to needy people abroad.



J. N. Byler, director of the Relief Section and a vice-chairman of the American Council, represented MCC at the meeting. He reports that Mr. Benson was a very friendly and courteous host. Representatives thanked him for his co-operation in making government surplus food available, reported briefly on how it was being distributed by their respective agencies, and expressed the hope that additional kinds might be available in the future.

Surplus foods, limited mostly to milk powder, wheat flour, and corn meal, are being distributed in more than 50 countries abroad, representing in excess of 50 million persons utilizing about a billion and a half pounds yearly. The agencies hope that some high protein foods such as cottonseed oil and soybeans will become available to help balance rations that are too low in protein content.

Other organizations represented at the conference with Mr. Benson included Church World Service, Catholic Relief Services, American Jewish Joint Distribution Committee, Lutheran World Relief, and American Friends Service Committee.

#### Workers Visit Russian Colony of Old Believers

From Sao Paulo, Brazil, Abram Dick reports that while visiting the Mennonite colonies in Parana, he was also able to go to Santa Cruz, Paraguay, where the Russian colony of Old Believers is situated. This group left Russia in 1919 and settled in China, was uprooted once more as a result of communist oppression and emigrated to Brazil in May, 1953, with the assistance of the World Council of Churches.

Bro. Dick reports that 77 families are living in three villages in small frame houses which are still under construction. They have bought three used tractors and the government has loaned them two others. They are working the soil and gradually investing in cattle, pigs, and poultry. Some Mennonites have donated cows and little pigs to the neediest families. They have also offered work opportunities to Old Believers and paid them good wages.

So far the colony has no school and no building for church services. The nearest town is 15 miles away. Conditions are poor but the people are clean and look healthy. Their religion is very strict. When they come to Witmarsum to work for Mennonite farmers, they bring their own dishes because they regard Mennonite utensils as unclean. When they go out to work they go in groups. Despite pioneer hardships, they are very thankful to be able to begin life anew in Brazil.

via MCC, Akron, Pa.

**Ghana:** The number of primary schools in Ghana was more than trebled between 1951 and 1957, says a recent government statement. The figure rose from 1,083 to 3,372 and by January this year another 30 had been added, most of them in the north. Enrollments had gone up to 455,700; and the number of girls rose from 45,300 to 155,700.

There had also been expansion in the middle and secondary schools. In 1951

there were 539 middle schools; now the figure was 1,030, with 93,200 boys and 32,600 girls. Enrollments for secondary education had risen from 2,900 to 10,400—a figure which exceeded the number envisaged in the Accelerated Development Plan.—EFMA.

## WMSA Weekly Notes

### Program Guide

Another Program Guide has gone to press. This year we are stressing missions in both the women's and girls' program. The central theme is found in Isa. 43:21: "This people have I formed for myself; they shall shew forth my praise." Early in March the Program Guides will be sent to the district vice-presidents and they in turn will mail them to the local groups. These programs are prepared to coincide with our fiscal year: April, 1959 through March, 1960.

### Hospital Takes Over

We have often heard of WMSA helping hospitals, but here is a case where a hospital takes over. The Wilmington, Del., Hospital supplied sheets for the Alvin Hostetler family who returned recently from India. Ruth and Mabel Hummel, sisters of Mrs. Hostetler, work at this hospital.

### How Shall We Receive If They Are Not Sent?

"Each district secretary of literature should contact her local literature secretaries, asking them to be responsible for a monthly contribution to be sent to the WMSA Office at Elkhart. This is not to be in the form of an article, but simply an up-to-date report on new projects undertaken, any unusual activities, community or congregational contacts, etc. In your district this report should be mailed from the 15th to the 31st of each month, from the contributor directly to the WMSA Office."

The general literature secretary has worked out this good plan for gathering news and sent it to the district literature secretaries. We take it that the district literature secretaries have appealed to the local groups "where things happen." Happenings are facts. It is not ethical for us to use our imagination in writing for this column. How then shall you be able to read this column if we do not write it? How shall we write it if we do not know the facts? How shall the facts be sent us unless a responsible sister in the local circle sends them?

### Canned Food for Missionaries

Prairie Street, WMSA, Elkhart, Ind., had as its January monthly project "canned food for the Frank Byler family." The Bylers are missionaries in Argentina and have recently arrived for North American furlough. They are planning to live in the Elkhart community. What a blessed privilege is ours to share our abundant larders with those who for years have not tasted "home canned food!"

WMSA Office, 1711 Prairie St.,  
Elkhart, Indiana

Too often the faith of our fathers is still their faith.—Melville Naziger.

### Follow-up—Important!

Susie is her name. Two and a half years ago she served 30 days in jail. Her charge? It doesn't matter, for now, "Old things are passed away... all things are become new." Her spiritual growth during the 30 months that she has been "out" would put many an older Christian to shame. Certainly all my efforts on her behalf have been worth while.

Here's been a hard life—financially and emotionally. She is Dad and Mom combined. It is her job to provide for three husky children and herself. Where is her husband? No one seems to know. It was rumored that he had remarried.

Many a time I have heard her say, when she was going through a severe test, "I told the Lord all about it and somehow the need was provided—the problem solved—not always the way I wanted, but the way God wanted, and that has got to be best for me." And then, with a smile of confidence she would remind me, "You used to say that to me when I was lost saved every time I fretted about my first life."

Housing was always a problem for Susie because of the children. Through the church she attended, she was able to rent a three-room house in the rear of a rambling old house. The rent was just right on her limited budget.

On the night I visited her (follow-up is so important) she had moved into this house about four weeks previously. "It will look much nicer the next time you come to see us," she said. "I'm going to buy some gay chintz to cover those faded chairs and for drapes—that's sure to brighten it up."

Sitting on the floor beside an old-fashioned kitchen stove were two darling little blond girls, ages five and six, playing gleefully with the family cat.

Sprawled full length on the floor nearby was "Bud," who had just had his eighth birthday. He was giving first aid to a stray pup which had attached itself to him. Susie kept an admiring eye on her little family as we drank a cup of coffee and ate a doughnut. The children were loved and wanted.

Susie had lost five days' work within the last two weeks due to sickness, so, of course, I was concerned about her needs. To my queries she replied with her usual smile of confidence, "Just fine, however," she added, "I must tell you what the Lord did for us yesterday."

"My rent is due in two days and I don't have the full amount on account of being out sick for five days," she told me. "So in my dilemma, I said to myself, 'Susie, you can't stretch dollars, but the Lord can, so I went into my son's room and told God what a fix I was in. When I got through praying I went out into the kitchen and as I prepared dinner I sang real cheerful like so that my children wouldn't know that I was worried."

"Trust in the Lord and don't despair,

He is a friend so true;

No matter what your troubles are

Jesus will see you through."

"After supper," she went on to relate, "the landlady came in to see me—she lived in the front. For a bit I was real scared for fear she was going to remind me my rent was due. We visited a bit casually; then she said to me in a Southern drawl, 'Honey child, you-all must be having a hard time



being father and mother; would it help if you paid the rent by the week instead of by the month until you get ahead a bit?" I tried to thank her, said Susie, "but my heart was too full to say words. I cried."

"What's the matter, Child?" my landlady kindly asked, thinking there was something wrong. "Nothing!" I managed to stammer. "In a minute—I'll tell you."

"I pulled myself together," Susie went on to relate, "and told her how God had used her to answer my prayer for guidance and help. I thanked her."

"Honey, child," replied my landlady as she put her arm around me, "you'll thank the dear Lord for He put you on my heart. I've been serving Him mighty high twenty years. He has never failed me yet, and He won't fail you, my child."

"After my landlady left, I offered up a prayer of thanksgiving to God for again I had proved, 'He faileth not.' Now that I can pay the rent by the week I will have enough money for food and other needs until I get my next full pay check."

I had come to minister to Susie—instead, she ministered to me! The joy of the Lord in her heart that night had spilled over on me. Praise God for the overflow life!—Mima Snodgrass, Woman's Chaplain, in Broken Shackles.

## Field Notes

### CONTINUED

A group from Westminster College, New Wilmington, Pa., worshiped with the Maple Grove congregation, New Wilmington, Jan. 18.

The Iowa Mennonite Writers met at Iowa Mennonite School on Jan. 29 with Urie A. Bender, Scottsdale, Pa., as guest speaker.

Bro. Curtis Bergey, Franconia, Pa., was guest speaker at Salford, Harleysville, Pa., Feb. 1.

Bro. Kenneth Heatwole was licensed as minister on Jan. 11 for the new congregation at Charlottesville, Va.

Bro. Luke Birky, Rocky Ford, Colo., brought the morning message at Beth-El, Colorado Springs, Colo., Jan. 25.

Bro. Abner Stoltzfus, Atglen, Pa., and mission worker in New York City among the Jewish people, was speaker in the evening service at Clarence Center, N.Y., Jan. 25.

The Nurses' Chorus, Goshen, Ind., directed by Mrs. Loretta Yoder, gave a program at Orrville, Ohio, on Jan. 25. Bro. Richard W. Yoder, Goshen College, gave a sermonette.

Bro. Robert Keller, Greensburg, Kans., brought a message to the Crystal Springs, Kans., congregation, Jan. 25.

### Announcements

Elizabethtown, Pa., area chorus at Bethesda Mission, Feb. 10.

Passion Week speakers: Elvin Snyder, Goshen, Ind., at Kingsview, Scottsdale, Pa., March 25-29; Paul Erb, Scottsdale, Pa., at Mennonite Gospel Center, Kansas City, Mo., March 25-29.

Annual Christian Life Meeting, Columbia, Pa., with Ray J. Shenk, Elkridge, Md.,

and J. L. Horst, Harrisonburg, Va., as instructors Feb. 15.

Don Augsburg, Harrisonburg, Va., and Mary Royer, Goshen, Ind., guest speakers in a Sunday-school conference at Market Street, Scottsdale, Pa., March 14, 15.

A. J. Stoll, Casselton, N. Dak., will give three lectures on Stewardship on Missionary Day, March 7, 8, at Leader, Minn.

J. A. Hostetler, Book Editor for Mennonite Publishing House, on the staff of Annual Eastern Writers' Conference, St. Davids, Pa., June 20-25.

The annual Ministers' Bible Study and Fellowship Meeting of the Conservative Mennonite Conference in Kalona, Iowa, Feb. 18-25. Guest teachers: George R. Brunk, Harrisonburg, Va., and Sanford Shetler, Hollsopple, Pa.

Orley Swartzentruber, Princeton, N.J., at Lambertville, N.J., the morning of Feb. 8.

Milo Kauffman, Hesston, Kans., speaking on Stewardship in the Wellington Co., Ont., churches, March 5-8.

Lloy Kniss, Ellicott City, Md., and Wm. McGrath, Beltsville, Md., at the Willamette Bible Institute at the following Oregon churches: Harrisburg, Feb. 15-22; Hope-Well, Feb. 23 to March 1; Tangent, March 9-15; Sheridan, March 18-20.

Lehman Keener and wife, Deputation Secretaries of the Unevangelized Fields Mission, Inc., in a Missionary Conference at Crossroads, Gulfport, Miss., Feb. 23, 24.

John Weaver, guest speaker at Miners Village, Cornwall, Pa., YPM on Feb. 8.

Myra Hess speaking on "The Reality of God's Presence" at Landsville, Pa., YPM, Feb. 8, 7:30 p.m.

Curtis C. Cressman, New Hamburg, Ont., and Stanley Beidler, Quakertown, Pa., guest speakers in the annual ministerial meeting at Byerland, Willow Street, Pa., Feb. 24, 25.

Sister Anna Byler, on furlough from Argentina, in mission study series with the intermediates at Roselawn, Elkhart, Ind., beginning Feb. 18.

Study Conference on Mental Health, Roanoke, Eureka, Ill., Feb. 10. Speakers include Chester Raber, Paul Miller, Robert Hartzler, and Dr. Clair Amstutz from Goshen, Ind., and Dr. Edward Mininger, Elkhart, Ind.

Iowa-Nebraska District Mission Board, Alpha, Minn., Feb. 17, 18, and Ministers' Conference, Feb. 19, 20. Guest speakers: Nelson E. Kauffman, Elkhart, Ind., and John C. Wenger, Goshen, Ind.

Sister Minnie Graber, president of WMSA, will speak at Hesston College the evening of Feb. 6 to the women of the College, Pennsylvania, and Peabody churches; and to this fellowship the women of the Bethel College Church also have been invited. Sister Graber is speaking Feb. 3-6 in special meetings for women in connection with the Ministers' Week program of the South Central Conference.

### Evangelistic Meetings

Andrew Hartzler, Newport News, Va., at Calvary, Newport News, beginning Jan. 4. Raymond L. Kramer at St. Jacobs, Ont., March 22-29. Joe Kropf, Sheridan, Oreg., at Sweet Home, Oreg., beginning Jan. 10. Howard Zehr, Elkhart, Ind., at Albany,

Oreg., Jan. 22-29. Raymond Charles, Lancaster, Pa., at Mellinger, Lancaster, Pa., Feb. 15 to March 1. Myron Augsburg, Harrisonburg, Va., at Doylestown, Pa., Jan. 25 to Feb. 1, and at Leo, Ind., Feb. 13-22. John H. Hess, Toronto, Ont., at East Chestnut St., Lancaster, Pa., March 4-8.

Eugene Witmer, executive secretary of Augsburg Crusades, was in Hutchinson, Kans., the latter part of January meeting with local committees in preparation for the Crusade to be held in Convention Hall in March. It was mistakenly reported that music on the Crusade each Sunday morning broadcast was by the Mennonite Hour male quartet. Music has been furnished by various groups, including those from Hesston College.

## Home-Coming

I watched a little girl one day busily engaged in devouring tiny fistfuls of chocolate candy. Suddenly her father appeared, coming up the walk. With a squeal of delight, she crammed the last of the chocolate into her already full mouth and ran, arms outstretched, to meet him.

There was a fervent embrace, moist kisses, and joyous cries of, "Daddy! Daddy! You're home, you're home."

Then Daddy noticed the sticky little fingers and the dark smudges on what had been a clean white shirt.

I watched the reaction. His expression clouded. It was quite evident what his first intention was. He held the child away from him and then put her down. For a moment he was thoughtful. Then a smile broke over his face. He could hide it no longer. How could he hold any ill feelings toward such an armful of loving confidence? With a tender pat, he left her and went to change his shirt.

I thought how we, too, often come to our heavenly Father with smudges of our iniquitous living and find forgiveness with Him who is plenteous in mercy. His arms are always open to the child who will come to Him in such a manner. He is ever ready to receive us "just as we are."

Unlike the innocent chocolate stains on Daddy's white shirt, the marks of sin are always deep and damaging. But through Christ even the darkest blot can be removed, never to show again.—Bruce Bradford, in *The Christlike Magazine*.

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Dr. Talmage, when a young man, was inclined to be rather skeptical. One day, after he had asked an old minister "why" this and "how" that, the aged man replied, "Talmage, you must let Almighty God know some things you don't know." He acted on the advice, trusted, and preached to thousands afterward.

—The Sunday Companion.

## Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Berge, Willard and Thelma (Godshall), Morris, Pa., fifth child, third son, Philip, Jan. 17, 1959.

Burkholder, Joseph N. and Helen (Wittmer), Dedrick, Ethiopia, second child, first daughter, Sharon Rose, Nov. 22, 1958.

Cender, Mahlon and Esther (Berkey), Dewey, Ill., third child, second daughter, Beth Lynette, Jan. 14, 1959.

Cutrell, Sam and Waneta (Sommers), Denver, Colo., second child, Mary Lynn, Dec. 31, 1958.

Derstine, Vernon and Miriam (Godshall), Elroy, Pa., third child, first daughter, Yvonne, Jan. 7, 1959.

Fry, Herbert and Inez (Kuhns), Los Angeles, Calif., fifth child, first son, Timothy Paul, Dec. 17, 1958.

Gehman, Paul S. and Sallie (Kulp), Souderton, Pa., sixth child, second son, Ernest Ray, Dec. 31, 1958.

Glick, Isaac N. and Mildred (Alger), Calling Lake, Alta., second child, first daughter, Jan Maria, Jan. 4, 1959.

Gunden, Leon and Goldie (Brenneman), Pigeon, Mich., third child, second son, Rodney Edward, Nov. 14, 1958.

Hersberger, Floyd and Barbara (Miller), La Paz, Ind., second child, first daughter, Paula Sue, Dec. 2, 1959.

Keim, Roy and Doris (Riegecker), Goshen, Ind., first child, Ronald Lee, Oct. 27, 1958.

Kilheffer, Paul M. and Gora (Eshleman), Lancaster, Pa., second child, first son, Abram Kevin, Jan. 8, 1959.

King, John Mark and Ruth L. (Yoder), Wellman, Iowa, first child, James David, Jan. 13, 1959.

Leasa, W. Kenneth and Betty (Brackbill), Paducah, Pa., third child, second son, Stephen Konrad, Dec. 29, 1958.

Leimbach, Earl R. and Betty (Hoover), Wakarusa, Ind., fourth child, first daughter, Kathleen Sue, Oct. 19, 1958.

Miller, Edwin L. and Nellie (Miller), Hutchinson, Kans., fifth living child, second daughter, Leanna Irene, Jan. 15, 1959.

Miller, H. Lynn and Mertice (Brenneman), Wellman, Iowa, fourth child, second son, Thomas Lynn, Dec. 19, 1958.

Miller, Daniel Dennis and Joyce Elaine (Fenton), Leonard, Mo., twin sons, Jerry Lee and Garry Lynn, first children, Jan. 13, 1959. (Jerry Lee died five days later).

Miller, Marion and Sarah Mae (Zook), Portsmouth, Va., first child, Dale Eugene, Jan. 3, 1959.

Morrow, Ted and Catherine (Roth), Scottdale, Pa., third child, second daughter, Mary Katherine, Jan. 25, 1959.

Moyer, David Edwin and Sarah (Longacre), Lederach, Pa., fifth child, third daughter, Ruth Elisabeth, Nov. 17, 1958.

Peters, Amos S. and Mary Elizabeth (Geb), Manheim, Pa., second child, first daughter, Nancy Ann, Dec. 29, 1958.

Roth, Kenneth and Evon (Zook), Albany, Oregon, first child, Eileen Lynne, Dec. 27, 1958.

Rutt, Mervin S. and Gladys (McGinnis), Blue Ball, Pa., fifth child, third son, Mervin S., Jan. 19, 1959.

Sauder, James and Rhoda (Clymer), Harrisonburg, Va., second child, Ronda Loren, Nov. 14, 1958.

Schlabach, Daniel and Retha (Miller), Millersburg, Ohio, a daughter, Brenda Joy, Nov. 29, 1958.

Slabach, Fred and Lillian (Riepsacker), Middlebury, Ind., sixth child, third daughter, Carol Ann, Jan. 6, 1959.

Stofus, William and Caroline (Buckwalter), Atglen, Pa., second child, first daughter, Colleen Lu Rae, Dec. 13, 1958.

Stutzman, Edward and Doris (Nussbaum), Ber-

lin, Ohio, second daughter, Karen Rae, Jan. 9, 1959.

Weaver, Clarence and Rhoda (Martin), Ephrata, Pa., first child, Carol Louise, Jan. 5, 1959.

Yoder, Paul and Gora (Hartzler), Allensville, Pa., third daughter, Sandra Ann, Aug. 27, 1958.

Yutry, Ruben and Ada (Plank), Arthur, Ill., fourth daughter, Myrna Joy, Dec. 15, 1958.

Zehr, Clifford Julius and Geraldine (Gingercich), Copenhagen, N.Y., seventh child, first daughter, Annette Marie, Jan. 10, 1959.

Zook, Donald and Deloras (Roth), Clarksville, Mich., second child, first son, Carl Dean, Jan. 6, 1959.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Alderfer-Beidler—Clyde K. Alderfer, Telford, Pa., Franconia cong., and Darlene Beidler, Telford, Perkiomenville cong., with Abram G. Metz at Perkiomenville, Jan. 17, 1959.

Bauman-Shantz—Clare Bauman, West Montrose, Ont., Elmira cong., and Eileen Shantz, St. Jacobs, Ont., cong., by Howard S. Bauman at St. Jacobs Church, Sept. 5, 1958.

Bowman-Knarr—Clayton Bowman, Elmira, Ont., Florida cong., and Vera Knarr, Elmira, Ont., cong., by Howard S. Bauman at the home of the bride, Jan. 17, 1959.

Davis-Baer—Raymond F. Davis, Jr., and Marie Louise Baer, both formerly of Maugansville, Md., now at Mt. Airy, Md., by Lloyd A. Knis at the Mt. Airy Church, Jan. 17, 1959.

Dewitler-Faul—Lawrence Dewitler, Pocomoke City, Westover cong., and Joan Faul, Minot, N. Dak., Harvey City Mennonite Brethren cong., by J. F. Froese at the Mennonite Brethren Church, Dec. 30, 1958.

Heller-Bauman—Herbert Heller, Narvon, Pa., Cambridge cong., and Doris Bauman, Lititz, Pa., Florida cong., by Amos S. Horst at the Hess Church, Dec. 27, 1958.

McClintock-Johnson—John McClintock and Verna Johnson, both of Portland, Oregon, Portland cong., by Claud M. Hostetler at the church, Dec. 19, 1958.

Meyers-Alderfer—David W. Meyers, Souderton, Pa., Line Lexington cong., and Madeline G. Alderfer, Souderton, Salford cong., by Claude B. Meyers, father of the groom, at the Salford Church, Dec. 27, 1958.

Minich-Huber—Daniel S. Minich, Columbia, Pa., Chestnut Hill cong., and Arlene E. Huber, Shawville, Pa., Hess cong., by Amos S. Horst at the Hess Church, Jan. 18, 1959.

Rutt-Swartzendruber—Wilmer Rutt, Peach Bottom, Pa., Strasburg cong., and Lois Swartzendruber, Wellman, Iowa, cong., by Virgil J. Brenneman at the Danforth Chapel, Iowa City, Iowa, June 27, 1958.

Shantz-Pierce—Merle Shantz, Breslau, Ont., Cressman cong., and Velma Irene Pierce, London, Ont., King Street cong., by Ephraim Gingerich at the Christian and Missionary Alliance Church, London, Ont., Jan. 17, 1959.

Yoder-Lambright—Lester Yoder, Wakarusa, Ind., Yellow Creek cong., and Birdena Lambright, Lagrange, Ind., Shore cong., by D. A. Yoder, grandfather of the groom, at the Shore Church.

two daughters (Edith—Mrs. John Hartzler, of Eureka, and LaVerne—Mrs. N. A. Brunk, Frederick, Md.) and six grandchildren. They are members of the Roanoke Mennonite Church.

Troyer, Dave and Kate (Reber) Troyer, Attica, Kans., celebrated their fiftieth wedding anniversary on Sunday, Dec. 7, at a reception held in the church basement for relatives and friends. They were married on Dec. 10, 1908, near Harper, Kans., and have lived in that vicinity since then. Mr. Troyer is 84 years old and Mrs. Troyer is 74. They have three sons (LaVerne, Rago, Kans.; Virgil and Dave, Jr., Hutchinson, Kans.) and one daughter (Velma—Mrs. Virgil Schmidt, Hesston, Kans.). The Troyers are members of the Crystal Springs Church, and Bro. Troyer has the distinction of being the senior member in that congregation.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brenneman, Emery A., son of Abraham and Sarah (Ott) Brenneman, born Oct. 15, 1888, near Wellman, Iowa; died Dec. 14, 1958, at Wellman of an advanced malignancy; aged 70 y. 1 m. 30 d. Married to Alida Bender, Parnell, Iowa, on Nov. 22, 1914. Surviving are wife, 4 children (LaFerna—Mrs. Ray M. Yoder, Willard, Nina—Mrs. Paul L. Miller, and Orval E., all of Wellman), 2 brothers (Edis and Ed, Kalona), and 11 grandchildren. One sister and one grandchild preceded him in death. He was a member of the West Union Church, where funeral services were held Dec. 17, in charge of Herman E. Ropp; interment in church cemetery.

Grooms, Margaret Ann, was born Feb. 11, 1872, at Pond Bank, Pa.; died Jan. 7, 1959, at Pond Bank, of infirmities of old age; aged 86 y. 10 m. 27 d. Married to Oliver Grooms, who died in 1937. Surviving are the following children (John, Frank, Chester, and May, of Pond Bank; Mrs. James Milley, Mrs. Phoebe McMullen, and Virgie, of Chambersburg) and a sister (Mrs. Charles Duma, of Chambersburg). Funeral services at the Pond Bank Church, Jan. 10, were in charge of Harvey E. Shank and Marlin Lehman; interment in Mont Alto Cemetery.

Herring, Phyllis, daughter of Washington and Annie (Offenbacher) Coverstone; born Sept. 17, 1888, in Rockingham Co., Va.; died Dec. 31, 1958, in the Smithland Nursing Home, Harrisonburg, Va.; aged 70 y. 3 m. 14 d. Married in 1912 to J. W. Coffman; after his death she married George Carman Herring, who died in 1950. Surviving are one son (Lawrence W. Coffman, Portsmouth, Va.) and two brothers (Vernice and Medford, both of Elktion, Va.). She was a member of the Elktion Mennonite Church. Funeral services at the Brill Funeral Home, Elktion, Jan. 2, were in charge of Harold H. Lahman; interment in Elktion Church Cemetery.

Kratz, Oliver B., son of Harry and Anna (Bishop) Kratz; born Aug. 24, 1879, near Chalfont, Pa.; died Dec. 20, 1958, at the home of his daughter in Souderton, Pa., after an illness of several years; aged 79 y. 3 m. 26 d. Married on Nov. 28, 1901, to Anna Moyer at Chalfont, Pa. Surviving are his wife, 2 children (Walter M. and Laura—Mrs. James Moyer), 6 grand children, 3 great-grandchildren, and 5 half brothers and sisters (Mrs. Clara Kern, Mrs. Ellis Schneebeli, Chas. Kratz, Mrs. Stanley Hagen, and Mrs. Ruth Burr). He was a member of the Blooming Glen Church, where funeral services were held Dec. 24 with David F. Destine, Jr., officiating; interment in Blooming Glen Mennonite Cemetery.

Litwiler, Lilly, daughter of Joel and Magdalena (Gask) Beckler; born Dec. 28, 1888, near Zurich, Ont.; died at the Lutheran Hospital, Fort Dodge, Iowa, Jan. 13, 1959, from burns suffered when clothing ignited from a gas stove on Jan. 12; aged 70 y. 1 m. 16 d. Married on March

## Anniversaries

Schertz, Mr. and Mrs. Peter R. Schertz, Eureka, Ill., observed their golden wedding anniversary on Dec. 28, with open house for relatives and friends in the church and community. They were married on Dec. 1, 1908, by Bishop Andrew Schrock in Tazewell Co., Ill. They have

19, 1919, to Simon Litwiler, Hopedale, Ill. Surviving are her husband, 4 children (Glen and Earl, Manson; Ethel—Mrs. Eldon King, Cona Lake, Pa.; and Bernice—Mrs. Mervin Leber, Adamsville, Pa.), 20 grandchildren, 7 sons (Barbara Lockhart, Manson; Sarah Smith, Prude Home, Sank; Anna Birkey, Kouts, Ind.; Lydia Erb, Zurich, Ont.; Susie Eichelberger, Hopedale, Ill.; Adeline Eichelberger, Kouts, Ind.; and Louise Beckler, Hebron, Ind.), and 2 brothers (Mose Beckler, Kouts, Ind.; and George Beckler, Meadville, Pa.). She was a member of the Martin Mennonite Church, where funeral services were held, with Edward Birkey and Nicholas Stoltzfus officiating; interment in Rose Hill Cemetery.

Martin, Alvin Glenn, son of Ivan C. and Arlene (Buckwalter) Martin, Lancaster, Pa.; born Jan. 7, 1953, at Lancaster, Pa.; died Dec. 29, 1958, at his home; aged 5 y. 11 m. 22 d. Surviving are parents, 4 brothers and 2 sisters (Melvin, Kenneth, Barbara Jean, David, Lois Ann, and Irvin). He attended the Sunnyside Church and Sunday School. Funeral services were held at the Meltinger Church, Jan. 1, in charge of David High; interment in adjoining cemetery.

Martin, Henry, son of Aaron and the late Susie (Weaver) Martin; born in Adams Co., Pa., Dec. 22, 1910; passed away at his home in Ronsks, Pa., Nov. 30, 1958; aged 47 y. 11 m. 8 d. Surviving are his father and the following brothers and sisters (Weaver and Anna Mary, Ronsks, Pa.; Etta—Mrs. Joseph Weaver, East Earl, Pa.; Lena—Mrs. Paul Dombach, Quarryville, Pa.; Aaron, Lancaster, Pa.; and Daniel J., Strasburg, Pa.). Funeral services were held Dec. 3 at the Old Road Church, in charge of Martin Hershey and Galen Hostetler; interment in adjoining cemetery.

Martin, John W., son of the late David H. and Caroline (Wise) Martin; born Oct. 20, 1883, in Lancaster Co., Pa.; died after several months of illness in the Harrisburg, Pa. Hospital; aged 75 y. 2 m. 14 d. Surviving are his wife, Minia (Eckenrode) Martin, Chambersburg, Pa., an adopted daughter (Betty Jane Martin, at home), a foster son (Ambrose Patterson, Upper Strasburg, Pa.), 2 brothers (David H. Shippensburg, Pa.; and John W., Chambersburg, Pa.), one sister (Anna Plasterer, Shippensburg, Pa.), 7 grandchildren, and 4 great-grandchildren. He was a member of the Rowe Church, where funeral services were held Jan. 6, in charge of Harry Witter, Walter Lehman, and Amos Martin; interment in adjoining cemetery.

Miller, Jerry Lee, infant son of Daniel Dennis and Joyce Elaine (Fenton) Miller, Leonard, Mo., born at the Levering Hospital, Hannibal, Mo., Jan. 13, 1959; passed away Jan. 18; aged 5 days. Surviving are his parents, his twin brother, Garry Lynn, his grandparents (Mr. and Mrs. Lewis G. Fenton, Philadelphia, Mo.), and Mr. and Mrs. Noah A. Miller, Frederick, Md.; and great-grandparents (Mr. and Mrs. Chas. M. Fenton, Philadelphia, Mo.; and Mr. J. D. Abraham, Newton, Kans.). Funeral services were held Jan. 19 at the Pea Ridge Church, in charge of David A. Hathaway; interment in church cemetery.

Miller, Levi J., son of John J. and Mary (Christine) Miller; born Sept. 25, 1881, in Elkhardt, Ind.; died at his home near Goshen, Ind., of a heart attack, Jan. 4, 1959; aged 77 y. 3 m. 10 d. Married on March 7, 1907, to Mary Schrock, who survives. Also surviving are 4 sons and 2 daughters (Anan and Solomon, Goshen; Willis, Mo, Mich.; Gertrude—Mrs. Ammon Miller and David, Goshen, Ind.; and Mary, in charge of Miller, Kalona, Iowa), 37 grandchildren, 3 great-grandchildren, 3 brothers (John, Goshen; Jacob, Middlebury; and Oby, Amboy, Ind.), and 2 sisters (Mattie—Mrs. Andrew Yoder, Goshen; and Fannie Kuhns, Nappanee, Ind.). Preceding him in death were his parents, 2 sons, 2 daughters, and 2 brothers. He was called to the office of deacon on Oct. 14, 1923. Funeral services were held at the Clinton Amish meetinghouse on Jan. 8, in charge of Elam Hochstetler, Clarence Yoder, and Milo Yoder; interment in Nisley Cemetery.

Miller, Susie May (Unzicker), was born May 10, 1887; died Dec. 16, 1958, at the La Junta Mennonite Hospital, La Junta, Colo.; aged 71 y. 7 m. 6 d. Married on Dec. 29, 1907, to L. C. Meyer, who preceded her in death on Nov. 18, 1955. To this union were born 4 sons and 2 daughters. One son also preceded her in death. Surviving and 6 children (LeRoy, Mesa, Ariz.; Frank and Donald, Boise, Idaho; Jerry, Moccasin, Mont.; Florence Landis Foster, Moccasin, and Mary McKelly, Melba, Idaho), 2 brothers (Vernor, Los Angeles, Calif.; and Glen, Elkhart, Ind.), and a sister (Ruth Himsbaugh, Elkhart, Ind.). She was a member of the First Mennonite Church of Colorado Springs, Colo., where her husband was pastor for many years until his health failed. She was blind for nearly 22 years, and two years ago she fell and broke her shoulder; since that time she was a complete invalid, and a patient in the Mennonite Hospital. Funeral services were held at the Blunt Mortuary, Colorado Springs, Dec. 19.

Roth, David K., son of the late Christian B. and Annie (Kueper) Roth; born June 28, 1879, in Wilmet Twp., Ont.; died Dec. 9, 1958, at St. Mary's Hospital, Kitchener, Ont., after an illness of 5 days following a stroke; aged 79 y. 7 m. 11 d. On Jan. 28, 1906, he was married to Barbara Jantz, who survives. They had 10 children, 7 sons and 3 daughters. Surviving are 9 children. One daughter and 2 grandchildren preceded him in death. (Elmer, Michael, David, and Ernest, of the Wellesley district; Alvin, London Rescue Mission, London, Ont.; John, Albus Craig, Ont.; Milton, Toronto; Nancy; Mrs. Aaron Baer and Barbara—Mrs. Nelson Zehr, with whom they resided, one brother (John K.), and one sister (Mrs. Leah Gingerich), Baden, Ont.) He was a member of the Maple View congregation, where memorial services were held Dec. 12 by Samuel Schultz and Christian Streicher; interment in adjoining cemetery.

Schertz, Emma A., daughter of David and Anna (Reed) Schertz; born Feb. 11, 1881, at Eureka, Ill.; died Jan. 10, 1959, of a cerebral, of lung congestion; aged 77 y. 10 m. 20 d. On Dec. 15, 1903, at Roanoke, Ill., she was married to August W. Schertz, who died Oct. 16, 1939. Surviving are 2 sons and 3 daughters (Lloyd, Lowpoint, Ill.; Roy T., Flanagan; Irene—Mrs. Emma Footsland; and Mrs. Blanche Grieser, San Bernardino, Calif.; and Raymond Heiser, Dewey), 22 grandchildren, 3 great-grandchildren, and the following brothers and sisters (Peter and David, Eureka, Ill.; Emmanuel, Roanoke, Ill.; Mrs. Barbara Schertz, Mrs. John Harnish, and Mrs. Will Schrock, Eureka; and Mrs. Elizabeth Schertz, Fairfairs, Texas). One brother and 2 sisters preceded her in death. She was a member of the Metamora Church, where funeral services were held Jan. 13, in charge of Roy Bucher and Harold Zehr; interment in Harmony Cemetery.

Schlösser, John C., son of Clayton C. and Edna (Clemens) Schlösser, Telford, Pa.; born April 14, 1920, in Townacment Twp., Pa.; died Jan. 10, 1959, in the George Washington University Hospital, Washington, D.C., after a five-year illness of chronic leukemia; aged 38 y. 8 m. 27 d. Married in October, 1943, to Evelyn Smith, who survives. Also surviving are a daughter and a son (Nancy Jane and John Clemens, Jr., of Denbigh, Va.); his parents, 4 brothers (Jacob C. Paul, C., and David C., Telford, Pa.; C. C. Paul, C., Lederach, Pa.), and 4 sisters (Mrs. Russell Plattech, Yerkes, Pa.; Mrs. Reuben Christoph, Lansdale; Mrs. Anthony Skratz, North Wales; and Mrs. George Heilemann, Lederach). During World War II he served in CPS camps in California, Maryland, and Virginia. He was a member of the Woodridge Mennonite Church, Washington, D.C. Funeral services were held at the Warwick Church, Denbigh, Va., Jan. 12, with John H. Shenk and Nelson Burkholder in charge; interment in adjoining cemetery.

Sell, Baby Girl, daughter of Harlan and Catherine (Shippe) Sell; stillborn Dec. 19, 1958. Surviving are her parents and 2 brothers. Grave-

side services were held the following day at the Goshen Mennonite Cemetery, Laytonsville, Md.

Shank, Ada Elizabeth, daughter of George W. and Frances (Beery) Showalter; born May 18, 1887, at Centerville, Va.; died Dec. 21, 1958, at Rockingham Memorial Hospital, Harrisonburg, Va.; aged 71 y. 7 m. 3 d. Married to Elmer Shank, who preceded her in death. Surviving are one daughter (Mrs. Leta Longmire, Hagers-town, Md.), 2 grandchildren, 2 great-grandchildren, one brother (Arthur Showalter, Yorktown, Va.), and one sister (Mrs. Ernest E. Snyder, Waynesboro, Va.). She was a member of the Weaver Church, where funeral services were held by Adine Brenneman, Daniel W. Lehman, and Harold Eshleman; interment in adjoining cemetery.

Shantz, Amos, son of Henry and Veronica (Martin) Shantz; born in North Dumfries Twp., Waterloo Co., Ont., Aug. 3, 1885; died Nov. 27, 1958, in the Kitchener-Waterloo Hospital; aged 73 y. 3 m. 24 d. Married on April 24, 1912, to Emma Speth, who survives. Also surviving are children (Edna, Waterloo, Ont.; Gladys, Va.; Norman E. Ayr, Ont.; Mary—Mrs. Stewart Palmer, Galt, Ont.; and Irene—Mrs. Elton Kinzie, Preston, Ont.), 16 grandchildren, and one brother (Levi, Kitchener). Two brothers, 2 sisters, and 2 sons preceded him in death. He was a member of the Roseville Church, where funeral services were held Nov. 30, in charge of Curtis C. Cressman and Arnold Cressman; burial in adjoining cemetery.

Shirk, Chester F., son of Leroy B. and Edith (Frankhouse) Shirk; born April 10, 1921, in Bareville, Pa.; died July 16, 1958, at the Reading, Pa. Hospital, after suffering two weeks from a heart attack; aged 37 y. 3 m. 6 d. Married in February, 1940, to Helen Homing, who survives. Also surviving are a son and 3 daughters (Arthur, Lois, Miriam, and Sara, all at home), 3 brothers (Warren, Atmore, Ala.; Mervin, Sarasota, Fla.; and Roy, Somalia, Africa), one sister (Esther Shirk, Lebanon, Pa.), his father and stepmother, and 3 half sisters (Helen, Ruth, and Shirley, all at home). He was a contractor and builder, and a member of the Myerstown Church. Services were held in the new church, north of Myerstown, which he was building at the time of his death. Services were conducted by Amos Horst, Earl Hurst, and Noah Burkholder; burial in the new cemetery adjoining the church.

Short, Ezra, son of the late Joseph B. and Christina (King) Short; born Feb. 1, 1890, near Archbold, Ohio; died Dec. 22, 1958, about two months after surgery; aged 68 y. 10 m. 21 d. Married on March 5, 1912, to Mary Wyse, who survives. Also surviving are their 4 sons and one daughter (Olin, Elkhart, Ohio; Elmer, Elkhart, Ariz.; Wilmer, Chester, and Letha—Mrs. Verden Beck, all of Archbold), 13 grandchildren, 4 great-grandchildren, 6 brothers (Emanuel and Simon, of Archbold; Elmer, Holland, Ohio; John and Joe L. of Archbold; and Ira, Wauson), and 4 sisters (Mrs. Mabel Beck, Mrs. Ernest Werder, Barbara M. Clifford, and Elsie, all of Archbold). Two brothers and 3 sisters preceded him in death. He was a faithful member of the Central Church, where services were held, in charge of Jesse Short and Arthur Enns of the Evangelical Mennonite Church.

Snider, Nancy, daughter of the late Amos and Esther (Cressman) Shantz; born near Mannheim, Ont., Jan. 29, 1875; passed away suddenly following a stroke, Dec. 1, 1958; aged 83 y. 10 m. 2 d. She married Urias Snider, Kitchener, Ont., on Nov. 21, 1900. He passed away Dec. 25, 1958, just 24 days after her death. Surviving also are 2 sons (Selwyn and Arlin, Kitchener, Ont.), 3 daughters (Glennys—Mrs. Edward G. Snyder, Preston, Ont.; Twila—Mrs. Estlin Kitchener, one granddaughter, and 3 sisters (Maggie, Barbara, and Elminda Shantz, Kitchener). Five brothers and one sister preceded her in death. One sister (Mrs. Herbert Shantz) passed away Dec. 11, 1958. She read the Bible through



eleven times, and was a faithful member of the Strasburg Church, where memorial services were held Dec. 4 by Simon B. Martin and Lester Bauman; interment in adjoining cemetery.

Snider, Urias, son of John B. and Magdalena (Snider) Snider; born near Kitchener Ont., Nov. 22, 1875; died, after a brief illness, Dec. 25, 1958, on the farm where he was born, only 24 days after the passing away of his wife, the former Nancy Shantz; aged 85 y. 1 m. 3 d. They were married Nov. 21, 1900, and shared the joys and sorrows of life for 58 years. Eight children were born to this union, of whom 3 sons passed away in infancy. Surviving are 2 sons (Selwyn and Arlin), 5 daughters (Glennys—Mrs. Edward G. Snyder, Twilash, and Esther), one brother (Ephraim, Kitchener), and one granddaughter. He accepted Christ during the Coffman revival, and served the Strasburg Church for many years. Memorial services were conducted by Simon B. Martin and Lester Bauman on Dec. 27; interment in church cemetery.

Strickler, Cora E., daughter of the late John and Cornelia (Maule) Myers; born Feb. 6, 1878, in Rapho Twp., Lancaster Co., Pa.; died Dec. 14, 1958, at the home of her son, Alvin M., Elizabeth, Pa.; aged 80 y. 10 m. 8 d. She was married to Christian N. Strickler, who died in 1937. She was a member of the Mennonite Church. Surviving are 6 sons and daughters (C. Ray, Hummelstown, Pa.; Anna C.—Mrs. Walter Smith, Allentown; Dorothy M.—Mrs. Harry G. Helsey, Rheems; Amos R. and Alvin M., Elizabeth; and Emma M.—Mrs. John Charles, Bainbridge), a sister (Mary—Mrs. Clayton Metzler, York), 22 grandchildren, and 4 great-grandchildren. Funeral services were held Dec. 17 from the Nissley Funeral Home, Mt. Joy, Pa., with Clarence E. Lutz officiating; interment in Kraybill Mennonite Cemetery.

Sutter, Ada Pearl, daughter of Christian and Phoebe Zehr, born Jan. 7, 1894, near Flanagan, Ill.; died Jan. 2, 1959, in the Lutheran Hospital, Fort Dodge, Iowa, after a lingering illness; aged 64 y. 11 m. 26 d. On Dec. 21, 1919, she was married to Cyrenius Sutter of Hopedale, Ill. Surviving are 4 sons (Clarence, Des Moines, Iowa; Robert, Manson, Iowa; John, Kokomo, Ind.; and Wayne, Newell, Iowa), 14 grandchildren, 4 brothers (Ben, John, Clarence, and Elmer Zehr), and 3 sisters (Mrs. William Birkey, Mrs. Aaron Sutter, and Cora Zehr), all of Manson. Two brothers also preceded her in death. She was a faithful member of the Manson Mennonite Church, where funeral services were held Jan. 4, in charge of Nicholas Stoltzfus, Edward Birkey, and Roman Hershberger; interment in Rose Hill Cemetery.

Swanger, James S., infant son of Ray N. and Mabel G. (Whisler) Swanger; born Dec. 28, 1958, in St. Joseph's Hospital, Lancaster, Pa.; died Dec. 31, 1958; aged 3 d. Surviving are his parents, a brother (Paul A.), a sister (Rachel M.), and his paternal grandfather (Irvin Swanger, Mt. Joy, Pa.). Short funeral services were held Jan. 2 from the Miller Funeral Home, Elizabethtown, Pa., in charge of Clarence E. Lutz; interment in Elizabethtown Mennonite Cemetery.

Tyson, J. Clayton, son of the late Henry and Eliza (Myers) Tyson; born in York Co., Pa.; died Nov. 26, 1958, at his home in Elizabethtown, Pa.; aged 84 years. Surviving are his wife (Mrs. Mamie Frey Tyson), one son (Jacob F., Ephrata), 3 daughters (Mrs. Minnie F. Mumma, Elizabethtown; Martha F., at home; and Mrs. Emma F. Snyder, Mt. Joy), one sister (Mamie Grover, Dallastown), and 15 grandchildren. He was a member of the Risser Church, where funeral services were held Nov. 29.

Weaver, Barbara Lou, daughter of Paul and Della (Kurtz) Weaver, Denver, Pa.; born Dec. 1, 1958; died Jan. 3, 1959; aged 34 d. Surviving are her parents, 7 brothers and sisters (Lois Ann, Homer J., Paul David, Mary Jane, James Laverne, Joyce Elaine, and Harold Lee), and grandparents (Mrs. Emma Z. Weaver and Levi and Mary Kurtz). Funeral services at the Conestoga Church, Jan. 6, were in charge of Ira A. Kurtz; burial in adjoining cemetery.



## ITEMS AND COMMENTS

### BY THE EDITOR

Spreading Christianity throughout the world by radio was hailed as one of the biggest achievements of American churches in the past decade at a public meeting held in Pittsburgh by mission executives and guests.

• • •

Not all the news on the racial front is bad. A Negro minister at Charlotte, N.C., has been elected president of a ministers' association.

• • •

Religious Christmas cards for the first time outsold nonreligious greeting cards in Pittsburgh and surrounding areas. One of the largest wholesale distributors reported that sales of religious cards accounted for 65 to 70 per cent of his total Christmas volume. Studies by the American Greeting Card Association show that across the nation there has been a growing preference in recent years for cards depicting the Christ child. Other popular illustrations are those of the Madonna, the Holy Family, the three Wise Men, and hands clasped in prayer.

Said one distributor: "Part of it probably is due to the 'Keep Christ in Christmas' campaign that started several years ago."

• • •

The U.S. Department of Agriculture estimated that domestic cigarette consumption reached a record 424 billion in 1958. This in spite of mounting evidence that cigarettes are a menace to health.

• • •

Insurance actuaries now figure life expectancy in the United States as 68 years, compared with 62 years in 1941.

• • •

Americans, according to the Associated Press, celebrated the twenty-fifth anniversary of prohibition appeal by drinking a record amount of distilled liquors, more than 215 million wine gallons.

• • •

Don C. Norman, a Chicago Baptist, has traveled more than 60,000 miles since 1956 in Europe, the United States, and Canada, searching for Gutenberg Bibles. He has

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personally examined 45 copies. There are 14 copies in the United States. One copy, rescued from a library in Pelpin, Poland, in 1939, is now in a bank vault at Ottawa, Canada. Mr. Norman thinks he was in the libraries where the Russians have hidden two copies missing from Leipzig, Germany, since World War II.

The Coverdale Press in Chicago will soon publish Mr. Norman's *The 500th Anniversary Pictorial Census of the Gutenberg Bible*. It will be a de luxe limited edition, with more than 200 photographs of Bibles and libraries. It will approximate the Gutenberg Bible in page size and format.

The Gutenberg Bible, printed before Aug. 15, 1456, in Mainz, Germany, is thought to be the first book printed from movable type. Before that, Bibles were expensively copied by hand.

The President of Carleton College said recently, "I do not believe the greatest threat to our future is from bombs or guided mis-

siles. I do not think our civilization will die that way. I think it will die when we no longer care—when the spiritual forces that make us wish to be right and noble die in the hearts of men. . . . We must stop gagging at the word 'spiritual.'"

When Noah Webster first published his dictionary, he was called impertinent by college professors for supposing that he knew the meanings of words better than other people did.

Ex-captain Fuchida, who led the Japanese air raid on Pearl Harbor, became a Christian eight years ago. He has announced that he will make a flying tour of the United States and Asia this year to preach against the military use of the airplane.

When Negroes in Montgomery, Ala., filed suit in a federal court for the opening of all the city parks to them, the city authorities answered by closing all parks to everybody.

Soviet authorities have limited the amount of vodka a customer can buy and have begun a campaign against smoking.

An all-time record was set in 1958 when the United States bought more than a million bottles of Burgundy wine from France.

A Talmudic legend says that a Book and a sword, bound together, descended from heaven. A voice proclaimed, "If you will heed what is written in the Book, you need not fear the sword; but if you will neglect the Book, the sword will destroy you."

The General Board of the Church of the Nazarene appointed 59 new missionaries at its annual meeting in January. This was a record number for a single year, exceeding the golden anniversary goal of one new missionary for each year of the denomination's history. The 59 appointees will increase to about 450 the full-time Nazarene missionaries working in forty world areas. Ten of the missionaries are assigned to South Africa.

The Church of the Nazarene in its golden anniversary year started two new churches every three days for a total of 232 new congregations. This was a record for the denomination. Church membership during the year made a gain of 3.8 per cent.

Evangelist Billy Graham said recently that "Acceptance of Christ does not automatically solve all problems, but merely creates an atmosphere in which problems can be approached." Graham will be leaving very soon for an extensive campaign in Australia. Next fall he will conduct a major

campaign in Indianapolis. He will start 1960 with an extensive tour of Africa for several months. In June of that year he will hold an eight-day crusade at Griffith Stadium in Washington, D.C.

The Canadian Mennonite estimates that there are probably 500 university students of Mennonite church communities studying in Canadian universities. The University of Manitoba alone has 181 such students.

*Rivers in the Desert* is the title of a new book by the famous Jewish archaeologist Nelson Glueck. It is a history of the Negev desert region in the southern part of Israel. In this book Glueck says, "The Bible's almost incredibly correct historical memory has been validated many times by archaeological discoveries. No discovery," he says, "has ever controverted a Biblical reference."

The Canadian Board of Christian Service is authority for the statement that there are nearly 60 individuals of Mennonite background currently imprisoned in Canadian institutions.

The Mennonite Brethren Church is this year celebrating the hundredth year of its history. The denomination had its beginning in Russia.

The General Conference Mennonite Church has exceeded its goal of fifteen new churches by 1959. Records show that nineteen new fellowships have been developed during the last three years.

President Eisenhower, Vice-President Nixon, and more than 500 members of Congress and government officials attended a service of intercession and communion marking the opening of Congress. The session was held at the National Presbyterian Church and was presided over by the moderator of the United Presbyterian Church.

Buddhism is still numerically dominant in Korea. Christian bodies are in second place with 1,440,000 members. Protestant Christians are divided into fifteen denominations. Roman Catholics number 242,000. Christianity in 1959 is marking its seventy-fifth anniversary in Korea. There are some 19 or 20 million South Koreans that have no formal ties with any religious organization.

The Sunday School Times, a nondenominational evangelical weekly magazine which had John Wanamaker as one of its early publishers, marked its one-hundredth anniversary with a centenary edition of 72,000 copies. The Times is one of the few American religious periodicals in continuous publication for a century.

## A Vision Becomes Reality

In 1894, a man near Lancaster, Pa., was troubled by a vision of the great need for mission work. He began to do something about it. But it was forty years until missionaries finally reached Africa, sponsored by the Eastern Mennonite Board of Missions and Charities.

This year marks the twenty-fifth anniversary of the mission work in Tanganyika. To observe this anniversary, Catherine Leatherman has written *Ye Are God's Building*.

More than a history, this booklet is a demonstration of God's power. Mrs. Leatherman not only tells of the past, she looks hopefully to the future. Included in the booklet are many good pictures and a map of the Tanganyika mission field.

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# Gospel Herald

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*It is the responsibility of the Christian writer to take a long and comprehending look at this widening world of ours, then a strong and humble backsight to the ancient landmarks of the faith, and to speak with a voice that rings clear and sure through the clatter of the muddled thinking of our time.*

## Remove Not the Ancient Landmark

By Argye Briggs

In every age of man's development, there have been those who have acted as "surveyors of the landmarks." The long history of Israel is a story of a people who rose and fell in spiritual and material prosperity in proportion to their relationship to the basic values of their culture, those "ancient landmarks" upon which that culture was founded.

We see in the study of the histories of all peoples that men and nations may be led far astray by false or shortsighted surveys.

In Jesus' day, He spoke bitterly about the leaders of the people, that they were "the blind leading the blind," and He warned that, in such a situation, only disaster could follow. For the "landmark surveyors" of His day, the interpreters of the heritage, were concerning themselves with a deadly round of seemingly safe perambulations over familiar ground, and were failing, according to the words of Jesus, to launch out into new and wider usefulness.

Because of the incredibly prolific and complex communications of our culture, writers constitute a powerful segment of the landmark surveyors of this time. Repugnant as the thought may be to the Christian writer, the man or woman who writes the television commercial is also helping to mold our thinking as a people, along with the writer of the paperback book, the daily newspaper, and the popular novel. The art of the written word is influencing every facet of our culture and is presuming to chart the course in a day when man is reaching for the stars outwardly and for the depths in the inward life.

In the face of such a situation, the attitude of the Christian writer becomes of a terrible importance.

For the Christian writer is the one who can see the ancient landmarks. Jesus said that except a man were born again,

he would not even be able to see the kingdom of heaven.

Yet today, we are faced with a situation in which the secular writer, in his role as the surveyor, is busily pointing to a kingdom of heaven that he cannot even see. His cries of "Lo, here—" and "Lo, there—" are leading men in every direction.

But the Christian writer can see.

What is he doing about it? Is he taking a backsight on the Bench mark, then a foresight into the dim reaches of the future, and charting for man a pathway to the stars and into those depths of the human soul where can be found strength?

Or is he hovering nervously upon the well-trod ground of the familiar idea, cultivating the approval of his fellow Christians by the very innocuous pattern of his works?

Jesus had some sharp words for such an attitude. It is a dangerous thing to constitute oneself an interpreter, then to become a blind leader of the blind, even into the pleasant alleyways of the long-agreed-upon acceptances.

To quail before the challenges of history and of time, to fail to proclaim the Good News in an ever-freshening stream of Spirit-given power, is to invite disaster.

But the individual writer asks himself why he should say the unexpected, the unconventional, and often the uncomfortable. There is so much negative writing being done in the name of art! Wouldn't the Christian writer be wiser to stick to the tried and true Message, expressed in the tried and true phrases of long usage, a usage that people understand, than to strain to launch out into the deep waters of inspired originality?

That argument would be more effective if the devil would listen, too! But the forces of evil go right on being original, clever, artistically powerful, and

## Your Own Song

By Lorie C. Gooding

Do you think you can sing another's songs,  
Howsoever sweet his art?  
Others' words and others' tunes  
Will mock your surging heart.

Has not your soul within you sung  
A melody in the night?  
Oh, raise your voice; the silver words  
Will burst into the light.

What is the music of your heart  
None knows but you alone.  
You cannot sing another's songs;  
You needs must sing your own.

And not by arduous diligence  
And study song is learned;  
But springing from a joyous heart  
Song is a gift not earned.  
Millersburg, Ohio.

deeply appealing to the mind of man. Only the Power of the Holy Spirit, working in the listening mind and heart of the dedicated writer, can combat the forces of spiritual darkness.

The Christian writer's own pleasant and well-tried words, his own comfortable and easily publishable opinions, are not strong enough to match against the forces of literary evil. His must be an inspired originality!

Only then will he be able to direct the thinking of men to that Bench mark who is the only hope of safe journey into the unknown.

A little girl was talking to her alarmed grandmother about the rumors of peopled saucers from other planets. The grandmother was expressing disbelief and a refuting horror.

"But, Grandma," the child said, "maybe they are really from some other world and maybe they do have people in them, but that wouldn't be so bad, would it? God would be their God too, wouldn't He? And right and wrong would still be the same, even on Mars!"

For no depth is too deep for Him; the furthest reaches of the stars are indeed the work of His fingers.

Though the way lead to sacrifice, even as the Way has so often led along that path, it is the responsibility of the Christian writer to take a long and comprehending look at this widening world of ours, then a strong and humble backsight

to the ancient landmarks of the faith, and to speak with a voice that rings clear and sure through the clatter of the mud-dled thinking of our time.

—The Christian Writer.

## Just a Peep into a Preacher's Life

By Mrs. IRVIN M. HOLSOPE

Yesterday it was cloudy, cold, and raining, and the farmer-preacher was doing those many small jobs a farmer shoves off for a rainy day.

Noon came and he sat down to enjoy his meal with his companion. But before he had eaten a dozen bites, there was a knock on the door. A very young lady needed help. A flat tire—and she didn't know the first thing about flat-tire fixing. And besides, she had a small baby with her, asleep in the car.

The preacher hurriedly ate his lunch and went to the rescue.

The preacher came back into the house and said he was going to stay inside because it really was cold outside. He was going to enjoy the GOSPEL HERALD (Oct. 28) before he again had to leave the house to go on his school-bus run at 3:00 p.m.

The article entitled "The Pastor and Old People" was of great interest and thought-provoking. We heartily agreed with the writer of that article that more should and could be done for the people entering the sunset of life. But let us check just how much some busy preachers do visit.

In the last six months this preacher visited 50 folks above 60 years of age, most of them in the 80's and some in the 90's. One lady was 99 years old. They were contacted in their own homes or in the home of a son or daughter or friends. There were also many visits to younger folks' homes. Also the children's homes. Grandpa is always a welcome guest and the grandchildren love to ride his knee. This preacher did not only visit these homes once in this time, but some of them were visited three times, a number of them twice.

These are facts as they are. There was no special drive to do some visiting. We did not even think of it until we read this article. Then we wrote down names as we thought of them—names of people that we knew we had visited in this time.

## Our Readers Say—

The article, "The New Commandment of Love," by John Drecher (issue of Jan. 20) is timely. . . . Doctrinal correctness will never atone for a lack of brotherly love.—David Z. Miller, Middletown, Pa.

Yes, the preacher is needed. The telephone rang one morning while he was yet in bed. A voice said, "Could you come quick?" So hurriedly dressing and grabbing a bite to eat on the way, he was off to help solve some problem—cheer, console, comfort. Arriving home in mid-afternoon the preacher himself needed rest. Just the week before he himself had come home from the hospital after spending eleven days there because of a heart attack.

Yes, the preacher feels for the sick because he himself was sick. He visits the hospital; he visits the homes where death has come. He goes to see the new baby. He visits the lonely aged couple on the mountain top and the widow left alone. He visits the young man in jail. He enjoys weddings. That is the happiest day in a bride's life, so why shouldn't the preacher enjoy it also?

He visits the blind. Could the preacher help find and open an unlocked window so that a frantic young mother, locked out by her three small children, could again enter the house where she is waiting for a call from an out-of-town husband? Yes, he could.

The preacher was busily painting his house and a telephone call informed him that two students needed transportation from a point 50 miles away to their home and then two days later to be transported to a distant point of 190 miles. Yes, the preacher had time to go and get them, and also to take them where they wanted to go.

Yes, he is a busy man. He has to make his living; he has to be a good farmer. He has to preach, study, and prepare for preaching. He has to visit not only the shut-in and aged, but also the youth, children, young parents, and middle-aged parents.

So, you see, my dear ones over 60, where the preacher's time all goes to. Would you be so kind as to honor one request for your preacher? Pray that God would bless him with health and time to get everything done that he'd like to do, but can't for lack of time. God bless you all. (The preacher's wife.)

Hollsopple, Pa.

## GOSPEL HERALD

ESTABLISHED 1808 AS SUCCESSOR TO GOSPEL WITNESS (1808) AND HERALD OF TRUTH (1884)

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## EDITORIAL

### *When You Forgive, Forget*

Guest Editorial

"Well, I'll forgive him, but I'll never forget what he did to me," the offended person sometimes says when attempts at reconciliation of a problem are being made.

What he really is saying, though not stated in actual words, is this: "I really don't intend to forgive this man at all."

Henry Ward Beecher once said, "Forgiveness ought to be like a canceled note—torn in two, and burned up, so that it never can be shown against one."

That is right, of course. But the practice of this principle is not always easy. If fresh difficulties arise in a situation where reconciliation has taken place, the temptation to dig up the previous problem once more is almost irresistible to anyone except those who are living very close to God and filled with His Spirit.

Forgive and then forget. That's the good word. "Father, forgive. . . ." Those were the words that came down from the fevered lips of the Man on the cross. He was simply practicing what He had preached to His followers.

What man is there who has not needed again and again the forgiving grace of our Lord Jesus Christ as well as the forgiveness of his fellow men? In some instances the offense may have been unintentional, but the wound was real, and reconciliation was needed.

Hard as it seems at times, we must learn to forgive, and to forget. The only other alternative is to treasure up an inner cesspool of spites, hates, prejudices, and resentments accumulated out of the inevitable misunderstandings, differences of opinion, and clashes of will which come to all in the business of living. In that way lie torment, spiritual death, hell on earth.

Jesus made the spiritual principle involved here absolutely plain: "If ye forgive men their trespasses, your heavenly Father will also forgive you" (Matt. 6:14). And then He turned the same idea the other way around and stated the principle thus: "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (verse 15).

There it is in black and white, in lan-

guage too simple to be misunderstood. Forgive, if you expect to be forgiven. And forget, if you mean for your forgiveness to be real and not just polite hypocrisy.—Harold L. Phillips, in *Gospel Trumpet*.

### *Whom Shall We Support?*

At various times and from various sources we have published in our columns protests and warnings against our churches giving financial support to independent causes concerning whom we may know little. The same dependence upon our individual judgment which may cause us to support fly-by-night causes which have appealed to us, may also cause us to withhold our support from the official program of our church under its various conferences and boards.

It has been suggested, for instance, that some people are not giving to the support of our foreign missions because they have heard something they do not like about the policies of our overseas churches. These people, it seems, cannot trust the responsible boards and conferences to do the best possible in the situations which arise in these foreign lands. They are unwilling to grant to our overseas conferences the right to apply the Bible principles to the differing cultures of those lands. They use the method of withholding support to exercise a long-distance control over these younger churches.

Likewise there are those among us who would withhold support from our church schools because they are critical of the way they are being run. Parents do not send their sons and daughters to the schools of their area which have been officially established to educate them. People who are counted on for annual contributions to operational and expansion budgets refuse to contribute their fair share, and so the schools are embarrassed by deficits.

Some of our congregations are not using the curriculum materials and the periodicals which the one publishing house of the church has, at great expense, made available to serve our literature needs. The reason given is that this liter-

ature has some objectionable features, either in content or art work.

Now there is a good deal to be said for the sovereignty of the individual conscience and conviction. We are personally answerable to God, and we are responsible for our conduct, our stewardship, our testimony. It may be a true religious instinct which makes us as individuals, or congregations, or conferences take our stand for what seems right to us. The welfare of the entire church has sometimes been improved by the determined stand of some minority against error or sin. It is the voice from the wilderness that calls us to repentance.

And yet there are limitations to this individualism. There are some jobs so big, like the publication of a church organ, or the maintenance of a college, or the development of a foreign mission, that they require the co-operation of a wider brotherhood. To carry on such projects we have organized church-wide boards so that together we can do tasks that singly we could not do.

All of these boards consist for the most part of representatives from the district conferences. Through these representatives all the congregations and all of us as members have an opportunity to express our convictions and thus to help develop the policies and the means of control. These boards are what their members make them. Why then should we cripple their work by lack of confidence and control?

How can any individual or smaller group among us presume to think that he knows better how a mission church should be developed than does the board to whom this responsibility has been assigned and which has the best knowledge of conditions and needs? Why should anyone suppose that a board of education was doing less than its best to conduct our schools for the highest good of the church and its members? Why should it be doubted that those who wrestle with the problems of providing literature are using their utmost resources to give the church that which is required for this task?

Does it not seem to be a kind of christian egotism to assume that if we were running our missions or schools or publishing house, they would be run right? We often make our judgments without having faced the problems.

Criticism and suggestions and helpful direction from our people we do need in all this composite work of the church. We want our church program to be controlled by the church through the channels that have been set up for the pur-



pose. But let us have done with charging church boards with responsibilities and then withdrawing our support from the work they are trying to do.

It is to be expected that we may have only partial information about work which is being done some distance from us. But if this work is being done by boards which we elect, is there not good reason why we should give these brethren our confidence and support? If not our official boards, whom shall we trust? In the end we will have to trust someone, or else do no work other than our own. And who knows whether his own ideas are sound, whether his own procedures are based on sound principle and wise experience?

Your editor feels that he wants his gift dollar to go for the support of the whole church program. He believes that the budgets of boards and conferences are drawn up in the light of needs and resources. He has confidence in the men whom he helps to elect to responsible office. He does not think that he knows enough to withdraw his support from any work which the church is doing.

Suppose he does hear of something he doesn't like. There are legitimate ways for him to make his protest. If he should withhold his support, he would either have to give through some channel where he has no voice of control, or he would have to keep from giving altogether. And that would hurt his conscience far more than giving to a cause concerning which he had some slight reservations.

The program of the Mennonite Church, we believe, deserves the support of all members of the church.—E.

## The Cross of Christ

By OLIVER H. ZOOK

The cross of Christ presents us with two great characteristics of God. They are His holiness and His love. Regarding His holiness, the Bible has much to say. The cross stands for His holiness, even more than His love. For Christ died, not for our sins only, but also that He might provide us with a righteousness of life which God loves. He died that we might be forgiven, and redeemed from sin. How many times all through the Old Testament Scriptures the holiness of God stands out in prominence in scores of ways in His dealings with His people.

The only way we will ever get a right view of God's holiness is to get a right view of sin. The prophet Isaiah, who was possibly the holiest man in all Israel, after he got a right view of God's holiness, was cast down in his own sin. The

same is true of Job and many other Old Testament saints. The approach to God was made possible only by the cross of Christ, and on the ground of a righteousness which Christ had, and naturally which we do not possess.

Our atonement was completed on the cross, and the righteousness of God was satisfied in the death of His Son. In considering the righteousness and holiness of God, three things must be kept in mind. First, the righteousness and holiness of God's law had been broken, and this in direct violation of His divine will. Second, there are penalties attached to the breaking of God's laws, and the very nature of God requires the execution of these penalties. Third, there is a sense in which the attributes of God's righteousness and holiness may be regarded as the actual carrying out of His holy nature in the government of the world. And thus we may see that in the righteousness of God we have His love of holiness, His divine justice, and His hatred of sin.

The cross of Christ is the full and complete answer for the sin question.

It was:

Down at the cross where my Saviour died,  
Down where for cleansing from sin I cried,  
There to my heart was the blood applied:  
Glory to His name.

When Christ died on the cross, it was not merely for the atonement from sin. He died that He might provide us with a righteousness of life which is pleasing to the Father. He died that we might be forgiven of sin, and that we might be restored to the favor of God. The sacrificial death of Christ on the cross provided us with the only means of reconciliation with God. We can have right views of sin only when we have right views of God's holiness. The approach to a holy and righteous God must be made through the merits of His crucified Son, and on the grounds of a righteousness which Christ only can possess. That is why the atonement is so precious.

Take away from Christianity the name and person of the Lord Jesus Christ, and you have nothing left. The whole substance and strength of the Christian faith centers in our Lord. From beginning to end, every aspect of the Christian faith centers in Christ. Remove the cross, and Christianity would be a complete failure.

The righteousness of God is revealed to us in two ways. First, in the punishment of the wicked, and second, in the rewarding of the righteous. The poet says, "The cross is not greater than His grace." This must be true, for the grace of God is referred to more than fifty times in the New Testament alone. And from Genesis to Revelation, it is the central theme of the entire Bible. As sad as this may seem, the cross of Christ is the only answer for a lost world. Get your sins under the blood of Christ, and your

## 75 Years Ago

(from Herald of Truth, Feb. 1, 1884)

The translation of the English *Martyrs Mirror* is steadily progressing toward completion.

The Old Mennonites have commenced to hold regular services in the town of Mount Joy, Lancaster Co., Pa.

... we visited a German school, in the Clear Spring church [northern Indiana], taught by John Schlabach. We were much pleased to see the interest manifested by the brethren and the earnest endeavor ... to maintain the German language. I think all our churches should follow their good example [Daniel D. Miller, Hubbard, Oreg.].

name in the Lamb's book of life. "God ... gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The cross that He gave may be heavy,

But it ne'er outweighs His grace,  
The storm that I feared may surround me,  
But it ne'er excludes His face.

The cross is not greater than His grace,  
The storm cannot hide His blessed face;  
I am satisfied to know  
That with Jesus here below,  
I can conquer ev'ry foe.

(No. 481, Church Hymnal.)

Belleville, Pa.

## A Little Argument with Myself

1. If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

2. If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

3. If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort!" forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "Go."

4. If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join in this class?—Author Unknown, in Springdale Bulletin.

✱

Christian hope is assurance based upon the promises of God, all of which are *yea* and *amen* in Christ. Since this hope is anchored in His resurrection as the pledge of ours at His return, therefore the resurrection of Jesus Christ, rather than some abstract doctrine of the immortality of the soul, is the proper theme for the Easter sermon.

—William G. Robinson.

# MCC Annual Meeting Report

"The task of the Mennonite Central Committee is a work of faith, a labor of love rooted in the faith of God," commented Chairman C. N. Hostetter, Jr., during the opening session of the 1959 MCC Annual Meeting in Chicago.

Attendance at this year's meeting in the Union Avenue Mennonite Church, Jan. 16, 17, was outstanding, with 22 of the 26 committee members represented. Total attendance was 58.

Significant actions included:

(1) Inaugurating a general review of the I-W program.

(2) Approving a total program budget (excluding mental hospitals) of \$747,752, of which \$529,377 is to be raised by constituency contributions.

(3) Providing for a study of the basis of MCC membership.

(4) Reaffirming past policy of clearing with the MCC constituency any major change in existing programs or entrance into new fields of service.

(5) Reorganizing the Voluntary Service Advice and Control Committee to be called the MCC Voluntary Service Advisory Committee.

(6) Accepting responsibility in 1959 for furnishing 60 per cent of the Mennonite Mental Health Services co-ordination budget (previously this had been covered totally by patient fees).

Executive Secretary William T. Snyder projected the 1959 program for the committee.

## I. Foreign Relief and Services

**Europe**—The European program, which includes Holland, France, Switzerland, Greece, Germany, and Austria, is under the general direction of Peter J. Dyck. The material assistance needed in Europe is diminishing (with the exception of Berlin, Poland, and Austria), but the interest our European Mennonite brethren have shown in working together on programs of common concern has been heartening. This should continue in the coming year through Mennonite Voluntary Service, the European Mennonite Bible School, EIRENE, and the Menno Heim program in Berlin.

**Middle East**—The terrible plight of the Palestinian refugees numbering over one million is the prime concern in our Middle East program. MCC work will center in the Hebron-Jerusalem-Jericho locations. From the political standpoint this is one of the most difficult areas in the world for a Christian witness, but the aim will be to proclaim the love of Christ through sharing skills and goods.

**Asia**—Asia is more and more a factor in world affairs and it is likely that the shift of world influence will continue to these countries that are struggling for an improved standard of living and independence. The MCC program in Asia

will include a modest program of assistance to the refugees on the outskirts of Calcutta, India. This will consist principally of material aid on a three- to five-year basis. The Barjora agricultural mission project which we will undertake in co-operation with the Brethren in Christ mission is a new venture. The ongoing programs for Halmahera and Timor will provide medical and agricultural assistance to Christians in those areas of Indonesia.

The program in Viet-Nam in early 1959 will center on material aid through surplus commodities, clothing, and other goods for needy persons in institutions. The Vocational School for Boys in Taegu will be one of the principal centers of our efforts in Korea in 1959. The Hong Kong refugee problem presents acute material aid need requiring food, clothing, and medical assistance.

## Thought for the Week

The mountain peaks call. There is something better farther on. The present good is the enemy of the best.—E.

**South America**—The South America program is under the general supervision of the Mennonite Aid section with the principal efforts centering in Paraguay, where we are assisting in the rehabilitation of Mennonite immigrants. The experimental farm in the Chaco will be expanding its ministry to the colonies, assisted financially by the J. A. Schowalter foundation. The roadway from Asuncion to the colony in the Chaco is not proceeding very rapidly because of many difficulties, but we hope some of these can be removed during the next year.

## II. Peace Section

The Peace Section will have much concern about the legislative picture in 1959, since this is the year the selective service law will be considered for renewal. A seminar on race relations, which is scheduled in Chicago April 17-19, 1959, will be held at the Woodlawn Mennonite Church. In peace education and promotion we plan to continue to work with other peace organizations, including the National Service Board for Religious Objectors, Church Peace Mission, Intercollegiate Peace Speech Association, and the Mennonite Intercollegiate Peace Fellowship of Mennonite and Affiliated Colleges.

Peace Section activities abroad are in the Far East, Africa, and Europe. The Far East program thus far has been confined to Japan. However, contacts are also being made in Korea.

**EIRENE** (International Service for Peace) is a voluntary service unit for European conscientious objectors. EIRENE's first project is located in Morocco, North Africa. Because of our experience with the draft, working with the government on CO problems, and because of our experience with peace service activities, the MCC Peace Section European Committee has been able to make a significant contribution to the EIRENE program.

## III. Voluntary and I-W Service

The Voluntary Service program in 1959 will provide service outlets for volunteers who desire to minister in the name of Christ to the physically handicapped and mentally disturbed as well as those who are suffering from environmental limitations that present problems of malnutrition, disease, and limited educational opportunities. The possibilities of other significant types will be checked with the hope that a unit may be opened in northwestern United States as well as in Western Canada. Investigation will be made for the possibility of establishing a VS unit in an area of interracial tension, as well as the possibility of expanding the VS program in Haiti.

The I-W program will provide contact with I-W men while in service by continuing the Denver unit through 1959, strengthening the unit life at the Evanston I-W unit, and considering how the concentrations of I-W men at Topeka, Kans., Wooster, Ohio, and Los Angeles, Calif., might be assisted. It will also hold several area-sponsored workshops for the purpose of helping people who are sponsoring the I-W unit. A film-strip for I-W orientation to serve as a primary tool for presenting alternative I-W assignments to the men is planned.

## IV. Mennonite Mental Health Services

1959 is bringing to MMHS gradual changes. One of these is decentralization. The Akron staff of MMHS has been reduced. Another result of the decentralization is more growth of firm roots in the institution's community. This is manifested by greater representation on the part of the community on the local boards and increased local financial contributions. The hospitals are also becoming more aware of the needs of the community.

The growth of the Mental Health program requires personnel in administration and in the counseling profession. This, in turn, requires increased interest in their preparation and education. We must study the means to accomplish this end.

Brook Lane Farm (Maryland) has frequently operated beyond rated capacity. Improvements of present facilities are in prospect. Kings View (California), having enlarged, will be engaged in solicitation to remove current debts. In Prairie

View (Kansas) the census is picking up. The name of Oaklawn Psychiatric Center (Indiana) indicates the direction of thinking of the local board in the east central area in providing counseling services in addition to hospital service.

The general prospect in Mennonite Mental Health Services is one of much activity, moderate expansion, improved therapeutic program, and greater community participation.

—Information Services.

## God Works Wonders in Russia

(Translated by Jan Gleysteen from *Brucke zur Heimat*, a German periodical, which was sent to us by Jacob Kulp, Telford, Pa.—Ed.)

The number of members, churches, and congregations in Russia cannot be established statistically. Registered are of course the 5,400 Baptist congregations and their 530,000 members who received baptism for their beliefs. But in every family there are other members who attend all church meetings and love the Lord but have not as yet been baptized. Likewise there are visitors and even unbelievers who attend the services. Maybe there are three million people attending the churches. Even then this is just an inaccurate estimate, for the country is very great, certainly one of the largest nations in the world. Yakutsk alone, north of Siberia, is five times bigger than France. After the services brethren often give their testimonies and bring greetings from congregations with 200 to 300 members, of which one knows nothing in Moscow. Some of these are north of the Polar Circle, also in the south, in Afghanistan. Everywhere one discovers churches which are hardly known in Moscow. Many are in the Ukraine.

Billy Graham preaches to the masses, hundreds of thousands of people. In Russia it is almost opposite: the Gospel passes from man to man. Every brother, every sister is a witness for Christ. A church leader recently said, "You Baptists are really diligent, like the apostles once were, yes, even old grandmothers are like dynamite!" They witness in the streets, in the buses and public transportation, yes, wherever they meet strangers. And their testimonies come from their hearts. The laymen win more persons to Christ than the preachers. Every Baptist is a shepherd to 10 or 12 souls for which he labors, with whom he visits, prays, works, and explains; he is a missionary, a small ("Billy Graham") unit.

They say that religion is pretty well killed in the Soviet Union; they say that meetings are held in secret, in the quiet behind closed doors and windows. No! Five thousand four hundred regis-

tered churches disprove it! Registration is only possible where they have a church building or meetinghouse. These are not as beautiful as God's houses elsewhere, but they are often filled with people. A falling apple would not reach the floor, so close stand the eager worshippers. Even the hallways and entrances are full of people.

Many young people attend the meetings. There are no young people's societies, no MYF's, no separate activities, but the youth are enthusiastic and work diligently for the Lord. Some sing in the chorus; some form quartets; some sing solos. They sit close to the front and make the singing lively. They prevent the "funeral service" feeling; they cause a fire to burn in the hearts. The young people meet with those of their own age who were inquisitive enough to attend the service, but are still atheists. They also visit these in their homes, even though no one "plans" or "organizes" this. Thousands find their way to the church because of the young people.

The Russian people are not necessarily atheistic, rather a people thirsting for God. They are as religious as they ever were in their nation's history. They are able to attend services for four or five hours. In the big cities the service lasts at least two hours, in the smaller cities three hours, and in the villages four to five hours with at least two long sermons, sometimes three. The foreigner can hardly believe it. In the west people start looking at their watches when a sermon lasts fifteen minutes longer than usual.

Even then there are in Russia at least four to five meetings a week. Every meeting is a prayer meeting and revival service at once. As mentioned above, all meetings are attended by an overflowing audience and people are invited to come to the Lord.

Moscow alone counts 4,200 baptized members. Every Sunday three services are held, and also on Tuesdays, Thursdays, and Saturdays. At each meeting the chorus sings, and chorus practice takes another two hours weekly. This may add up to eight meetings a week. And then in their daily lives they serve the Lord. All congregations have deacons, teachers, assistant preachers, from five to twelve persons per church. This totals up to 25,000 ministers and 25,000 church workers for the 5,400 registered churches!

As to the pastor's training, there are no Bible schools or seminaries. The minister is chosen from among the twelve church workers. The ministers have above all experience. There are no Bible schools because there are no buildings available for that purpose. In Eastland there is a Bible school. Young men are now sent to other countries, for instance, to England. They receive solid Baptist training there. The congregations are full of fire; they will feel this fire in the

hymns, the prayers, the sermons. This all startles the foreign visitors; they say, "We feel as if we were in the early church of the apostles. We must have lost this fire, this spirit."

In the Soviet Union lives an apostolic Christianity. They do not have the nicest buildings and organs, nor the best-dressed worshippers, but they have Peters and Pauls! Many are as simple as the fishers of Galilee; they are hardly literate! But they live and preach so that people turn around and join the fold. God protect us from cultured preachers and Th.B.'s without fire in them! Before 1917 there were three great evangelical movements in the Soviet Union who spent much time battling each other. But in the last war the three came together and were finally united in one organization in October, 1955.

## He Wanted Christian Companionship

BY ANNE SANDBERG

At the close of a service in Detroit, Mich., one evening in June, 1957, a worried-looking Christian approached the pastor and his visiting evangelist.

"Please pray for me," he implored. "I'm the only Christian in my department at the shop. You don't know how hard it has been. Day in and day out, for ten years now, I've had to put up with cursing, vile-talking sinners who have no use for Christianity. I'm heart-sick over it."

"I've even tried to get into some other department in the hope of finding a Christian, but in vain. I'm desperate. Please pray that I'll find another job among Christians."

The evangelist laid his hand on the man's shoulder and prayed: "Lord, you see the desire of this brother for Christian fellowship. And I'm sure, Lord, it's a fine desire. And he tells me, Lord, that he has been working in the same place for ten long years and apparently hasn't won a soul to Thee."

The man began to squirm.

"O God," the evangelist continued, "I pray that Thou wilt make this man so ashamed of his selfishness and indifference to the spiritual welfare of his fellow workers that he won't be able to sleep or rest until he has won some of them to Thee."

Angry and embarrassed, the man fumed, "I didn't ask you to pray like that!"

"I'm sorry," replied the evangelist. "But that's the prayer the Lord laid on my heart."

The man stormed out of the prayer room and stayed away from church all week.

The following Sunday he returned, radiant-faced and eager to tell his story.

"God has answered your prayer," he exclaimed to the evangelist. "He enabled me to lead one of the men to the Lord. And now at last I have a Christian fellow workman. We have wonderful times together."

A week later he returned with a still more glowing report: "I won two to Christ this week."

Thrilled with his new success as soul-winner, the man continued witnessing until he had won eight men to the Lord in his department. Then he began to joyfully testify to men in other parts of the shop. Within two months, fifteen of his fellow workers accepted the Lord.

And now he has plenty of Christian companionship, for daily at lunch time the men gather for prayer and fellowship.

(This true story was related by Robert Lichty, Atlanta, Ga. He has given permission for its publication.)

Blue Island, Ill.

## Remember the Lord When You Are Young

By M. T. BRACKBILL

from *Starrywood Scrapbook*

Remember the Lord when you are young, so that when the years add up to old age, and the things of earth pass into the shadow, and the stars go into eclipse, heaven will glow the brighter.

So that when the old house falls into general disrepair and threatens to collapse, Hope will build a new and better one.

So that when the voice becomes cracked and hollow, the soul will still sing on with youthful resonance.

So that when the wrinkles come, and the lips thin, and the cheeks pale, and all that, the piety of a long life will take the old features and put them into new patterns of loveliness.

So that when the flame of old hallowed ambitions has gone out, there will burn in the soul a desire for new enterprises in the glorious future.

So that when the heart has stopped beating, and the tide of life has ebbed away, you will but spring anew into everlasting pulsating being.

So that when the fleshly cloak has gone to tatters and loam, your soul will but have passed through the robing room of death and donned its immortal vestures.

And that is not all. Love God and obey His precepts, and then life will not dribble away to dregs of vanity, but will come to flood tide with an ever-increasing richness through the years.

Life, the Christian life, is joyous and sweet; and if it must be beset with heartache, as it doubtless will, it will still be

worth ever so much more than all it cost in sorrow and pain.

And so remember the Lord when you are young, and He will not forget you when you are old.

Harrisonburg, Va.

## Social Security for Clergymen

A new free pamphlet, entitled "Social Security for Clergymen," has just been released by the Social Security Administration. This pamphlet which can be obtained from your nearest Social Security Office gives information on the following items:

- How to elect coverage as a minister
- The effective date of a waiver certificate
- What are taxable earnings for clergymen
- What is the tax rate for ministers
- The probable amount of benefits

For the convenience of our readers who are not able to secure a copy of this pamphlet a limited supply has been made available to the GOSPEL HERALD office by the Uniontown, Pa., district office. The dead line for filing a valid waiver certificate by most ministers is April 15, 1959.

## True Values

By EDNA M. MERTZ

Not feeling, but faith in  
Christ Jesus divine;  
Not worldly conforming,  
For Jesus is mine!

Not selfish ambition;  
No grasping or greed;  
Not keeping but giving  
To all those in need.

Not scholars or numbers,  
Theologians or seers;  
But peace in Christ Jesus  
To quiet our fears.

Not honor or prestige;  
Not highest degree;  
But only that others  
See Jesus in me!  
Fort Wayne, Ind.



An old Frenchman, elected to the Chamber of Deputies, went to Paris from his home in the mountains. When he paid the first month's rent, the landlord inquired if he wanted a receipt. The man, with a simple faith said, "No, it is not necessary. I know I have paid you, you know I have paid you, and God is witness between us." The Parisian said, derisively, "So you still believe in God, do you? I have given up my faith long ago." "Then in that case, I will take my receipt," the mountain man replied.

## A Prayer FOR THIS WEEK

Our eternal, all-wise Father in heaven, we thank Thee that Thou hast been always faithful to Thy children. We thank Thee for having led our fathers through the forests of opposing thought for the past four hundred years. We thank Thee that Thou hast given them patience to endure the fiery trials during their lives and to stand firm in their faith in the hour of their death. Gracious God, we rejoice that their faith did not die with them, but that they passed on the torch of truth and love to other faithful "pilgrims" also willing to die rather than to renounce their faith in the Prince of Peace. Lord, help each of us to so live that they shall not have died in vain.

We pray for the young men in this our day who have accepted the challenge of a way of peace for their lives. Lord, help them to live by meaningful deep and true convictions. Bless their testimony that it may be effective in pointing many to Christ.

Bless the church and her leaders, O Lord, that convictions may be deepened in the life of our people. Lead us to live as true disciples, willing to give our lives for Christ in faithful and loving service. Forgive us our sins and strengthen us in the ways of love and peace, for we pray in the blessed name of our Saviour and Lord, the Prince of Peace. Amen.

—Laurence M. Horst.

## Prayer Requests

(Requests for this column must be signed)

Pray that a family may realize their responsibility in co-operating for godly family living.

Pray that a father may realize his place as head of the home, and that he may take his family to church.

Pray that an aged man may be saved.

Pray that the necessary housing and transportation facilities can be made available for the Elmer Millers for their work in the Argentine Chaco with the Toba Indians.

Pray that the necessary funds will become available to send a young couple trained in linguistics to the Argentine Chaco. They will be ready to go soon.

Pray for one of the Pax men in Algeria who has been ill that he may recover completely and return to his work.





## OUR SCHOOLS

### Concerning Stuffed Shirts and Riddles

By S. A. YODER

(A chapel talk at Goshen College, autumn, 1958)

Once upon a time there was a man called Belshazzar. This man Belshazzar was an enormous success. First of all, he was wealthy. He owned houses and lands and comfortable clothes, orchards and vineyards and gardens and parks. He wine and dined on the fat of the land. He ate fish, flesh, and fowl from jeweled platters; he drank the finest liquors from silver chalices. He slept on silken couches and innerspring mattresses. He walked on Oriental rugs. He had wives and slaves to minister to his every whim and fancy. Whatever his eyes desired, that he got. He had the best of cooks to prepare for him spiced culinary to his heart's desire; he had the most skilled tailors to fit him up with the very finest clothing; he had domestic servants to perfume the air of his palace and to bring to him whatever he wanted whenever he wanted it. He had trained artists and artisans and professional musicians and entertainers. And besides all this he had money in his pocket. Belshazzar was rich.

But beyond all this he was powerful. It is great to be able to make men do what you want them to, to give an order and to have it obeyed, to brook no opposition, to talk about in complete command. This man Belshazzar had the law in his hands! He was an Oriental monarch. He had civil servants, gendarmes, and armies at his command. Whom he would he slew, and whom he would he kept alive. He had maneuvered well and he had won! No enemies triumphed over him. Vengeance is sweet, and Belshazzar had experienced this sweetness; he was now in a position of triumph over all his rivals and enemies. Slaves and servants trembled in his presence, and were quick to obey his slightest command. He was a strong man!

Yet it is perhaps still more comfortable to be famous—and Belshazzar was famous. I can see the yes-men bow to him, approve everything that he ever thought of, acquiesce in all of his plans. I can hear their eulogies: "The great Belshazzar," "O King, live forever!" I can hear them acclaim him the great benefactor of mankind. I can hear the bombast and the oratory and the flaming public rhetoric, the platitudinous hyperboles of the zealous and red-faced sycophant and the roar of applause from the audience! It is comfortable to have

the fur brushed the right way, to have one's ego inflated. Flattery and notoriety make one feel good all over. It is great to be famous.

Belshazzar was rich, powerful, and famous. He was the successful and strong man of the empire. He had more than heart could wish.

One night this strong man threw a party for a thousand of his lords. It was a grand affair. The orchestra played; the wine flowed; the party got gayer and gayer. Naturally it went to his head. And so, in order to show his superiority to anything and everything, Belshazzar ordered the sacred vessels which his father had captured in the Hebrew temple at Jerusalem to be brought out and wine

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When God controls the inner man, we have no trouble with the outer man.—Walter E. Isenhour.

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to be served in them at this his great bacchanalia. I can hear the clatter of the silver, the wheezing of the saxophone, the ever-rising crescendo of the increasingly drunken chatter.

At this point God decided to play His part. Nothing big, like an earthquake. It was not even a storm or a bolt of lightning or thunder. It was nothing powerful or tempestuous, but just a riddle. God threw a puzzle at this pompous, over-inflated little man with the big stick, who had forgotten for the moment that he was after all just a man. God caused a hand to write a riddle on the wall. And what happened?

The strong man got white as a sheet, his knees shook and trembled and knocked together, his thoughts troubled him, and he cried out in his panic. What's the matter, Belshazzar? Where are your legal defenses, your summonses and injunctions, your laws and court orders, your thundering commands with which you liquidate the opposition? Where are your hired officers of the law who obey you on the instant, who protect your person, and who keep any and all embarrassing intruders and beggars away? Where are your secret service men? Why aren't they on the job? Where are your armies and your army officers, your weapons of offense and defense with which you overcome kingdoms and bring kings to kneel at your feet? "O King, live forever. Let not your thoughts alarm you. You are still the powerful Belshazzar! Eat, drink, and be merry. The dance must go on until dawn. No time for morose thoughts when youth and wine and power meet in happy concord!"

But not so. The eerie appearance of that hand left him unstrung and paralyzed in fear and powerlessness. That is how little it took for God to upset the greatest power of man—just a riddle written on the wall by a man's hand.

The strong man's mind turned automatically to his strength, his money, and he screamed in his desperation and fear that anyone who would solve the riddle would be paid in scarlet and gold and power and prestige.

In due time there appeared upon this distressful and chaotic scene another man. He was a refugee, a prisoner of war, an enemy alien whose very life was at the mercy of Belshazzar. He was a foreigner, without the rights and privileges of a citizen, and far more disgraced, he was a citizen of a defunct country which did not even exist any more. His people and nation had been defeated, discredited, disgraced. He was not wealthy, nor powerful, nor popular. He did not drink wine out of silver chalices nor sleep on silken couches. He did not command. He had no powerful armies nor secret service men to protect him. His budget for defense was not 40 million dollars a year, and there was no Pentagon to keep up with the latest weapons in his defense. He was a lone war prisoner.

In this strange emergency, who is the brave and the strong man? While Belshazzar's knees are shaking and his face blanched, Daniel looks at the wall, then at the king. First he discourteously spurns his money and material gifts; secondly he proceeds to preach this megalomaniac a caustic sermon about his irreverent and haughty conduct, and finally he proceeds to give him a most unwelcome message. In short he tells Belshazzar the truth, bluntly enough. It was perhaps the first time that anyone had the courage to tell him the truth for some time, and more than likely people had been beheaded for doing less on many an occasion.

Now in this interesting little Biblical drama, who is it that is the man of power and courage? Is it the great Belshazzar, supported with his armies and legal strength? Or is it Daniel with his moral courage and integrity? Who is the strong man? And wherein lies the strength of a people today? Is it in armies and in expedient political maneuvering that our salvation lies? Is it not more often that the very devices which man develops for his protection and security in the end prove to be his undoing?

One thinks of other situations in which material power was faced with this strange inner courage of moral strength: Christ before Pilate; Luther before the crowned heads of Europe. Which one was the strong man?

During the Hitler regime in Germany, Count Helmuth James von Moltke was

(Continued on page 141)



## TEACHING THE WORD

### Preparation Comes First

By D. J. MISHLER

How do people become missionaries? Some time ago someone said of one of our church's veteran missionaries that he is simply a "born missionary." He meant, of course, that God is using this particular missionary in an unusual way. However, people are not simply "born missionaries," for in the history of each effective worker for Christ there is a story of God preparing that person for service.

Today the church continues to ask for more workers to take the Gospel to the uttermost parts. But if any person would be a missionary, God must prepare him first. Every prospective missionary candidate does well to consider prayerfully the ways God prepares workers.

*First of all, God prepares through His call.* Every Christian has a general call and he must decide whether or not he is going to serve the Lord with his life. To give a negative answer to this call is to say that we do not wish to follow Christ. In this sense, all sincere Christians are to be missionaries, but here we want to think particularly of the call to the church to "separate me Barnabas and Saul" and to send them forth as appointed missionaries.

It is not an easy matter to recognize and respond to a call. Sometimes people feel they need some kind of mystical or dramatic experience, or a voice "out of the blue" to tell them what to do. But God has not chosen to manipulate us like mere unthinking puppets. He wants us to seek His will as mature growing Christians. The Lord can speak to us as we become acquainted with opportunities and needs through reading our church papers or hearing experiences of others. This will be accompanied by a Spirit-directed search of the Scriptures.

In this pilgrimage of seeking, we need to learn that God does not ask us to know His will for the rest of our lives, but simply for today and the near tomorrows. The assurance that comes through this spiritual experience of "searching" enables the "finder" to know he is where the Lord wants him at this time.

*Second, God prepares through academic training.* The time should never come when higher education is an absolute requirement for missionary service. Persons with proper spiritual qualifications and personality traits often serve as good missionaries even though they may have lacked the opportunities for formal education. However, the importance of proper education needs to be

stressed if Christ's ambassadors are to meet the challenge of today's world. Our day calls for the understanding of new cultures and appropriation of the Gospel of Christ to the needs of men as we meet them. So, one dare not walk into the battlefield without seeking the Lord's guidance for tools and resources.

In addition to Bible-related subjects, a broad educational experience should include courses in missionary principles, the history and nature of the church, and courses which help provide international understanding. Participation in discussion groups and experiences in group projects are helpful preparation for working with people. In some cases students should be encouraged to consider the possibility of taking courses in specialized fields, such as medicine, nursing, teaching, or writing. Also, the discipline of language study in school will help in the learning of other languages that may become necessary.

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If we see no lack in our lives,  
how can we be penitent?

—John Mosemann.

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*Third, the Lord prepares through practical work experience.* In speaking about the qualifications of a bishop, Paul writes, "Not a novice." The same is true for those who are commissioned and sent to serve people in different cultures. Many times missionaries are thrust into situations where they must stand very much alone as far as people of their own faith are concerned. This is a possibility wherever one serves.

The maturity that can come through experiencing victories and failures by serving at home will be a definite asset in meeting the possible rigors of mission frontiers. Also, unless persons can be used of the Lord to serve happily and effectively at home, there is a real question as to their usefulness at other places. In addition to these factors, veteran missionaries stress the importance of broad experiences and a working knowledge of many skills. Tomorrow's missionaries may need to depend more and more on a "tentmaking" support of the work.

*Fourth, the Lord prepares through the counsel of competent Christian friends.* It requires a certain amount of humility to share the inner longings and conflicts of our souls with a trusted friend for counsel, but happy is that person who is "poor in spirit" enough to do it. We are not sufficient in ourselves, and it can surely help to have one who knows us well to assist us by looking at potential

opportunities in the light of our abilities and limitations.

Several words of caution are important here, too. We need to have confidence in the person to whom we go for help. This requires a person who is objective, unbiased, understanding, well informed, mature, a true friend, and a lover of the Lord and His work. Also, we cannot blindly depend on someone else to tell us what to do, for these kinds of decisions are finally between the person and God.

*Fifth, God prepares us as we step forward.* In God's work He wants those who come voluntarily. There has been a traditional form of piety in which people felt it was improper for a person to volunteer for missions and other church-related work. But we need to see the spiritual maturity that can accompany a humble submitting of oneself to be used.

When a Christian inquires about possible service or shows interest, he does not need to feel he must serve here or there, or at all. He is simply trying to find out. Such inquiries can be made to pastors or representatives of mission boards or church agencies, for they are charged with the holy responsibility of objectively helping persons find their place in the Lord's work. Also, persons can find the direction they desire for future work by giving themselves for a year or two in voluntary service. We can be happy for a church that provides so many opportunities for service. Recently it was estimated that in addition to the thousands of opportunities in our local communities, our church now uses at least 2,500 people on a full-time basis.

In 1958 a booklet entitled, "A Guide to Church Vocations," was produced under the auspices of Mennonite General Conference. Part two of this booklet lists 231 different kinds of work assignments in the church's broad program. (One booklet was mailed to each Mennonite pastor and additional copies can be obtained by writing to the Mennonite General Conference Headquarters Office, Scottsdale, Pa.) There are opportunities for Christian service in the Mennonite church. So, persons who feel a sense of call are encouraged to "step forward" and let God prepare them for missions or other work.

How do people become missionaries? Is there any way for a person to know for sure whether he should be a missionary? We do not simply "become" something, but God prepares us as we give ourselves. There are no more important questions for Christian youth to face today than "Do I want God to lead my life?" and "Will I let Him prepare me?"

Elkhart, Ind.

A grease spot on a man's suit is all you can remember of the way he was dressed. That is how the human mind functions. It specializes on imperfections.



## FAMILY CIRCLE

### Looking to Heaven

By ADELLA KANAGY

The burial of the ashes of our little son John was delayed from the spring morning when he so suddenly left us for heaven, to a bright October afternoon. In planning the memorial service on May 21, 1958, the day after his death, our goal was to give a clear witness to our Christian faith in a living Saviour and in eternal life in heaven. So also, in preparation for interment of the ashes and care of the grave site, we desired to make these, too, clearly express our Christian hope.

For the burial at 3:30 p.m., Oct. 17, 1958, five of our church members came from their work to gather with our family and the grandparents for the first Protestant Christian worship service in the local cemetery.

Arrangements to use a site 24 x 48 feet for the Nakashibetsu Mennonite Church had been made with the town office, and stakes marked this corner of the large field in use as the Nakashibetsu Cemetery. The larger part contains many scattered graves, with mostly wooden markers, small and large, and a few prominent gravestones. At each site places for food and drink, incense and candles, represent offerings to the returning spirits of the dead whose ashes are buried there with Buddhist rites. Some grave sites are partly cleared of the grass and brush which grow over most of the field.

In the section for our church's use, we cut grass and cleared away brush that day. John's gravestone is set up in a front corner; beside it we planted a small evergreen tree. There will be evergreen trees at each of the other corners and a

few perennial flowers along the border of the plot. Small stone crosses will mark each site of future graves. The first small cross reads, in Japanese: "Kami wa ai nari" (God is love), written on the cross, and inscribed on the base: "John Kanagy, born Feb. 27, 1957, in America; died May 20, 1958, in Japan."

Looking from the cemetery across brown fields of harvested grain, past rusty and golden autumn woods to the hazy mountains beyond, ever pointing our thoughts upward, we thought of God's plan of life—and death—and of our role in His master plan.

For the service we sang in Japanese, "Fade, fade, each earthly joy; Jesus is mine," and "Asleep in Jesus! blessed sleep, from which none ever wakes to weep." Bro. Uratomi read the Scripture in Japanese, followed by reading in Eng-

lish: John 11:25, 26; I Cor. 15:54, 55; John 14:1-3; Rev. 21:4. Then we all read together in Japanese the Apostolic Confession of Faith: "I believe in God the Father, Almighty Creator of heaven and earth; and in Jesus Christ . . . who . . . died . . . rose . . . sitteth at the right hand of God . . . I believe in the Holy Ghost; the general Christian Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen." Bro. Uratomi led in prayer, remembering the little one whose life on earth had been completed and directing us all to our part in the spread of the Gospel in Japan. We sang again: "When He cometh, to make up His jewels," and "Jesus loves me, He who died, heaven's gate to open wide." The grandfather, Bro. Joe Brunk led in closing prayer.

This brief looking to heaven, our eternal home, brought into better focus the purpose of our days here on earth. At the close our eyes feasted again on the

(Continued on page 141)



Gravestone service for John Ernest Kanagy, Oct. 17, 1958.

### At Death

By Adella Kanagy

O God, Thou art so near,  
For yesterday Thy summons  
Came into our home and called our little one unto Thyself.  
"Bless the Lord, O my soul."

Our Father, these our father-, mother-hearts  
Are numb with aching:  
Thou hast made so strong, so sweet the human ties  
Entwining 'round the little lives giv'n to our care.  
Can hearts but bleed when precious bonds  
Are broken, severed in a moment's time?  
"Bless the Lord, O my soul."

The Son of God Himself faced death for us:  
One day—alive to all the joys of life,  
Such vibrant love for all God's world around.  
Then—cold, and silent, motionless,  
In helpless, hopeless DEATH He lay.

Nay, say not hopeless; in Christ's DEATH is hope!  
Three days, and then was LIFE indeed come forth,  
For Christ, for us,  
For e'en our little one,  
Eternal LIFE with God forevermore!  
"Bless the Lord, O my soul."

Spirit of God, our Comforter and Guide,  
Living within our hearts,  
No more let this world's things  
Our full attention claim.

A part of us in heav'n,  
Let daily walk be heaven-directed,  
Eyes be heaven-focused 'til our race is run,  
And we too rest at last in Thee, our Home.  
"Bless the Lord, O my soul: and all that is within me, bless his holy name."  
Nakashibetsu, Japan.



# TO BE NEAR TO GOD

Sunday, February 15

Read 1 Sam. 1:1-18.

"The Lord of hosts."

Around us invisible, but real, are His hosts. We have no need to fear. Greater is He who is with us than he who is our enemy. There is another host that belongs to our God. We are in it—the host of the redeemed, bought with the precious blood of our Lord Jesus. He is with us when the battle is long and hard, when the day seems too full of difficulties, or when loneliness and discouragement put in their bids for self-pity. And He is here when all goes well, when the sun shines and the birds sing—when we would forget.

"Lord God of hosts, be with us yet,  
Lest we forget, lest we forget."

Monday, February 16

Read Psalm 7:8-17.

"The Lord most high."

The heathen man can think of no more righteous than men, and so he makes gods that have his own characteristics—gods that cannot lift him up. This is not the Christian's God. Our Lord is high in wisdom, in righteousness, in goodness and love, in mercy and long-suffering. He is above all His works, the Most High over all the earth. The high and holy One inhabits eternity. For daily victory we dwell in the secret place of the Most High.

My Father, I thank Thee.

Tuesday, February 17

Read Psalm 23.

"The Lord is my shepherd."

My shepherd—how much of consolation and joy and hope has been wrapped up in the verity of this. I am the sheep of His hand. I am satisfied in His pasture. I am restored by the quiet waters. I am safe in His fold. He is the "great shepherd of the sheep [who] through the blood of the everlasting covenant" makes us "perfect in every good work to do his will." He who gave His life for the sheep will now lead us and provide for us.

My Father, I thank Thee for Thy provision of a Shepherd.

Wednesday, February 18

Read Jeremiah 23:1-8.

"The Lord our righteousness."

Of righteousness we have none of our own. And because we have none, God in His love and mercy provided it for us. No approach into God's presence is possible unless we have accepted the blood of Jesus for our cleansing, and His righteousness for our standing before Almighty God. His prepared way gives us the high privilege of having His righteousness imputed to us.

My Lord, my Righteousness, I thank Thee for the provision for our standing before Thee.

Thursday, February 19

Read 1 John 4:7-16.

"God is love."

He is not only loving and lovely, but He

is love itself. How can anything more be said!

The world can know His love only by realizing what that love has done and by seeing what it does in the lives of people who know Him. The dissatisfaction with a world of sin in which their own lives are involved leads some to seek a better way. Happy will such be if they find true disciples of the Lord Jesus who can point them to God, who is love; happy if they find that love the ruling factor in those disciples.

Our God loved and gave; He loved and sacrificed; He loved and bought us back at awful cost.

My Father, I thank Thee; I thank Thee.

Friday, February 20

Read Ex. 34:4-9.

With the word "mercy" we find associated such words as forgiveness, redemption, compassion, and faithfulness. These are true of our God in His transgression and sin and rebellion. He is plenteous in mercy which will forever endure. He will not fail those who look to Him, who turn to Him and call upon Him. His mercies are new every morning. But for such steadfast love, men

and women had been consumed and cut off long ago.

My Father, I thank Thee for Thy renewed mercies.

Saturday, February 21

Read Psalm 99.

"Our God is holy."

Here we need to step softly. Here we need to examine ourselves carefully. We are in the presence of One who is "glorious in holiness." How can we stand in such a position? How can we remain in this place?

A way has been made. Jesus has opened the way into the holiest of all. Through His blood and in His righteousness I too am reckoned holy and can meet my God through the mediation of the Lord Jesus. But I must accept the provision made and count on no so-called righteousness of my own.

Dear Father, I thank Thee for the way of holiness which Thou art the foundation because Thou art holy.

—Sadie Hartzler.

The personal point of the Good Samaritan parable is not that Jesus is the good Samaritan, but YOU collectively and individually are to be the good Samaritan meeting the suffering of the world.—C. N. Hostetter, Jr.

## Jesus Teaches About the End of the Age

Sunday School Lesson for February 22

(Mark 13:1-7, 32-37)

This last week of Christ's life before the cross certainly was a hard one for the disciples. Jesus knew they couldn't bear too much. John 16:12. But there was much He must tell them afterwards. On Tuesday they heard some more startling truths.

As they left the temple one disciple, for some reason, perhaps to divert the thoughts of all from the tense discussions in the temple, called attention to the great buildings. What was Jesus' startling response? Consider the possible emotional effect on the disciples of His prediction. Will everything be crumbling? Try to put yourself with them in these days on the other side of the cross.

Listen to the questions and answers as they sat together on the mount. Jesus gives facts quite difficult to interpret. Every commentary I read (except one in which the writer said often, "I think," "I think") said this thirteenth chapter of Mark is one of the most difficult chapters in all of the Gospels to interpret. I felt to agree mostly with one who wondered if this difficulty might not have been intentional under divine inspiration. Man wants to know too much about the future. The doctrine concerning future things as interpreted by man (because God wouldn't give him a clear interpretation) has done much harm. People get diverted from the central and certain facts to the nones-

sential details. And some turn from the whole teaching in disgust, concluding it is all speculation.

We do know that Jesus talked about the destruction of Jerusalem and about the coming of the Son of Man. He did not give a schedule of events like men want today. Jesus said, "Take heed lest any man deceive you," and "be ye not troubled," and "ye know not when the time is," and "watch and pray." Jesus surely told that there would be an end-point in history and that this event would be related to our Lord's return. Jesus again lifted the eyes of the disciples to see that the truly significant values are spiritual rather than material. The destruction of Jerusalem was a sign of God's judgment on this world. This judgment typifies judgment to come.

The little parable Jesus told in His talk with the disciples is a most important consideration for your class study. Recall that at the time of the ascension the angels told the disciples to stop gazing. They did and went to work. They had authority given them by Jesus. We do too. Every man had his work. We do too if we will stop gazing and find it. It is ours to occupy until He comes, working diligently in faith and faithfulness. We are not saved only to escape hell, but to serve. With watching goes prayer.

—Alta Mae Erb.  
Lessons based on "International Sunday School Lesson," the International Bible Lessons for Christian Teaching, copyrighted 1857 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.





## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

**Bro. Daniel Kauffman**, Hesston College business manager, conducted a workshop on church finance at Milford, Nebr., Jan. 10, 11.

Maintenance personnel and administrators of Mennonite colleges and hospitals in Colorado, Nebraska, and Kansas met at Hesston College Jan. 12, 13. Twelve institutions were represented. A committee to arrange for another conference next year consists of Kenneth Kuhns, Valley View Hospital, Glenwood Springs, Colo.; James Yoder, Prairie View Hospital, Newton, Kans.; Leon K. Horst, Hesston College.

The Crown Hill congregation near Rittman, Ohio, is among those using the "Hymn of the month" plan. The hymn is selected by the music committee. It is sung in each church service, and each family is encouraged to memorize it in family worship.

Nineteen per cent of Ohio Conference churches have an organized music committee. Forty-six per cent have an organized church chorus of some kind.

The Nurses' Chorus from Goshen College sang at Wadsworth, Orville, and Smithville, Ohio, Jan. 24, 25.

**Bro. H. H. Hartzler**, Mankato, Minn., has been lecturing before various church groups on phases of the subject, "Science and the Bible."

**Bro. S. S. Hershberger**, veteran minister at Harrisonville, Mo., is mourning the death of his wife which occurred on Jan. 26.

**Bro. J. Howard Kauffman**, Goshen, Ind., spoke at Middlebury, Ind., Jan. 18 concerning "Understanding Our Youth."

**Bro. Claud Hostetler**, Portland, Oreg., preached at Seventh St., Upland, Calif., Jan. 25.

New members: six by baptism at Neffsville, Pa., Feb. 8; one by baptism and one by confession of faith at First Mennonite, Morton, Ill., Feb. 1; one by baptism and one was reinstated at Cumberland, Md., Jan. 25; six by baptism at West Clinton, Pettisville, Ohio, Feb. 1.

**Bro. Martin Brandenberger** was ordained to the ministry at Leo, Ind., on Sunday afternoon, Feb. 1, with **Bro. Edwin Yoder**, Topeka, Ind., bringing the message and **Bishop S. J. Miller**, of the Leo congregation, officiating. **Bro. Brandenberger** will serve at the Fair Haven Mission.

The Bethel congregation, Gettysburg, Pa., is using Alta Mae Erb's book, "Christian Nurture of Children," in the Christian Training course during the month of February.

The Philhaven Hospital staff spoke at a PTA meeting in the Kraybill Mennonite School, Feb. 9, on the subject, "Laying a Good Foundation for Emotional Maturity in Your Children." Dr. Marjorie Morrison was one of the speakers.

**Bro. Le Roy Rhinshmitz**, Centerville, Mich., brought the morning message at Clinton Frame, Goshen, Ind., Feb. 1.

**Bro. Carl Kreider**, dean of Goshen Col-

lege, attended the meeting of the Advisory Council on Teacher Grants of the Danforth Foundation on Jan. 26, 27.

**Bro. Allen Martin**, Goshen Seminary student, who recently served as missionary in Alaska, was guest speaker in a conjoint meeting of the Senior Fellowship of the Metamora, Ill., congregation and the young married people of the Roanoke congregation, on Friday, Jan. 30. On Sunday evening, Feb. 1, he showed slides concerning the mission work in Alaska at Metamora.

**Bro. J. C. Wenger**, Moderator of General Conference, gave lectures on church history at Wildwood, Curtis, Mich., Feb. 6-8.

**Bro. M. E. Bontreger**, Calico Rock, Ark., preached at Mountain View, Mountain Home, Ark., on Jan. 25, and Menno Ebersol, Culp, Ark., preached in Bro. Bontreger's church at Mt. Joy, Optimus, Ark.

**Bro. Paul Roth**, Masontown, Pa., is the regular speaker on the radio program of the Fayette County Sunday School Association. Each Saturday evening he presents a detailed study of the Sunday-school lesson for the following Sunday. The program can be heard over WMFS, Uniontown, Pa.

The Masontown, Pa., congregation is presently using Russell Krabill's "Beginning the Christian Life" in the midweek services.

The Quarterly Sunday School Workers' meeting at Conestoga, Morgantown, Pa., was held Jan. 28 with **Bro. Roy Koch**, West Liberty, Ohio, speaking on the subject, "Sunday-school Tools and How to Use Them."

Exchange program: Zion, Morgantown, Pa., at Rockville, Honey Brook, Pa., Feb. 8.

Christian Stewardship in Education was the subject of discussion at Maple Grove, Hartsville, Ohio, on Jan. 20. The meeting was sponsored by the Lake Center Christian Day School and speakers were **Elam Peachey**, Belleville, Pa., and **Jesse Yoder**, Flint, Mich.

**Bro. James Welty** of the Lima (Ohio) Rescue Home showed slides and gave a sermonette at Central, Elida, Ohio, the evening of Jan. 25.

**Bro. Virgil Brenneman**, Iowa City, Iowa, preached at Waterford, Goshen, Ind., the morning of Jan. 25, and in the afternoon met with the MYF for a short service.

**Bro. Melvin Delup** was ordained as minister at the Palaski Street Church, Baltimore, Md., on Jan. 25, to serve the congregation there. **Bro. Stoner Kradly** brought the sermon and **Bro. Lloyd A. Kniss** officiated in the ordination.

**Bro. John Oyer** was installed as pastor of the congregation at Leetonia, Ohio, on Feb. 1.

**Bro. Richard G. Miller** was ordained to the ministry at the Newville Bible Church the evening of Feb. 1.

**Bro. Melvin Hamilton**, who has been serving as a licensed minister at Cazenovia, Ill., for two years, was ordained to the ministry on Feb. 8, with **J. D. Hartzler**, Flanagan, Ill., officiating. **H. J. King**, Bloomington, Ill., preached the sermon.

The little church at Argo (a suburb of

Chicago) is a direct result of the Spanish radio broadcasting. **Bro. Don Brenneman** is pastor there, besides his responsibilities at Second Mennonite Church. A few things Don wants us to remember in prayer: that the newborn members in Argo might remain firm and steadfast in the faith; that the Spanish-speaking population of Argo might respond to the message and testimony of the believers. Praise God for **Ida** and **Thomas Cantu**, who have been very faithful and have given their testimony to many of their neighbors and friends with undaunted courage.

**Ken McLennan**, General Secretary of the Shantymans' Association, brought the message at Bethel, Elora, Ont., on Jan. 25.

**Bro. Elmer Hershberger**, Detroit Lakes, Minn., is temporarily serving as bishop at Rainy River Mission, International Falls, Minn., while **Bishop Eli Hochstetler** is in Arizona for the winter.

Mennonite Gospel Center, Kansas City, Mo., has created the office of Minister of Music.

A crafts class, with about 15 children, ages 10-14, attending, has been begun at Edson, Alta., by **Bro. Eldon Zook**, who is in charge of the work there.

**Bro. Paul Brunner**, pastor at Wooster, Ohio, spoke to the Rittman, Ohio, high-school students on Jan. 28.

**Bro. LeRoy Kennel**, pastor at Lombard, Ill., is teaching part time at Chicago Teachers' College.

**Bro. Wayne King**, Chicago, Ill., brought the evening message to the Hopedale, Ill., congregation on Feb. 8.

Newly elected members of the Board of Elders at Hesston, Kans., are **Justus Holsinger** and **Orville Shoemaker**.

(Continued on page 140)

## Calendar

Annual Mennonite Disaster Service Conference, Hamilton Hotel, Chicago, Ill., Feb. 12-15.  
World Day of Prayer, February 13.  
Annual meeting, Ministers' Bible Study and Fellowship Meeting, Conservative Mennonite Conference, Kalona, Iowa, Feb. 18-25.  
Christian Community Relations Conference, Zion, Hubbard, Oreg., Feb. 27, 28, March 1.  
Spring Missionary Day, March 8.  
Annual meeting, Eastern Mennonite Board of Missions and Charities, Mellinger's, Lancaster, Pa., March 11, 12.  
Mennonite Publication Board meeting, Nappanee, Ind., March 13-15.  
Spring meeting, Commission for Christian Education, Scottdale, Pa., April 11.  
Annual meeting, Illinois Mission Board, Highway Village, East Peoria, Ill., April 17, 18.  
Annual Mission Board meeting, South Central Conference, Cheraw, Colo., April 17-19.  
Annual meeting, Ohio Mission Board, Elida, Ohio, April 17-19.  
Home Sunday, May 10.  
Annual meeting Ohio and Eastern Conference, Tedrow, Wauson, Ohio, May 12-14.  
Annual meeting Mennonite Board of Missions and Charities, Hesston, Kan., June 8-14.  
Laurelville Mennonite Camp: Johnstown Youth Retreat, June 18-21; American Sunday School Union, June 22-26; Boys' Camp, June 27 to July 3; Girls' Camp, July 4-10; Junior High 1, July 11-17; Junior High 2, July 18-24; Youth Camp, July 25-31; Family Week, Aug. 1-7; Music Conference, Aug. 8-14; Missionary-Bible Conference, Aug. 15-21; Business Family Week, Aug. 22 to Sept. 2.  
Peace Sunday, Aug. 25.  
Biennial meeting of Mennonite General Conference, Goshen, Ind., Aug. 25-29.  
Annual church-wide MYF meeting, Orville, Ohio, High School, Aug. 28-30.  
Study Conference: How to Increase Interests sponsored by the Mennonite Commission for Christian Education, Goshen College, Goshen, Ind., Aug. 28-31.  
Annual meeting, Mennonite Board of Education, Hesston, Kans., Oct. 21-24.

# Missions



THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE • 1711 PRAIRIE STREET, ELKHART, INDIANA • TELEPHONE, ELKHART 2-2786

## News Notes

Nearly 600 students were actively enrolled in the Home Bible Studies courses at the close of 1958, excluding those from whom no lessons were received during November and December. Over 250 others finished courses between Jan. 1 and Dec. 31, 1958. This number includes some duplicates—persons who completed both courses available. The Elkhart office has not had the desk quite clean of lessons at any time since before Christmas. During the week of Jan. 19-24, a total of 390 lessons were received, nearly 30 above any previous week. However, as far as can be determined, every lesson received was checked and returned within a week's time.

The Lee Heights congregation, Cleveland, Ohio, began services in their new church building on Feb. 1. The men of the congregation worked hard to have the church building ready by that time. One hundred and fifty were present from the community for this first service. Bob Chandler of the Euclid Avenue Church of God was speaker. Although the sanctuary is nearly completed, considerable work remains to be done on the ground floor. Our thanks to all who helped make this occasion possible.

—V. L. M.

Bro. Juan Ramirez, who attended the licensing service for Bro. Sylvester Zapata at Alice, Texas, on Jan. 4 as a representative of the Second Mennonite Church, Chicago, Ill., reported to his church on Jan. 11. He was very much enthused about the progress of the work in Texas.

Bro. Eldon King, Co-ordinator of I-W Services, Elkhart, Ind., preached for the Kansas City Mennonite Fellowship on Sunday morning, Jan. 25.

Representatives of the Illinois Conference and District Mission Board will be visiting the new work in Milwaukee, Wis., on Feb. 14 with Bro. Mario Snyder, pastor of the Second Mennonite Church, Chicago, which has been sponsoring the work in Milwaukee. The group includes the brethren Ivan Kauffmann, Chris Graber, and Laurence Horst.

WMSA groups from the Sunnyside, Dunlap, and Locust Grove, Elkhart, Ind., Mennonite churches were scheduled to visit the General Mission Board headquarters at Elkhart on Feb. 5. Sister Mildred Eichelberger, missionary on furlough from Araguaema, Brazil, was to speak to the group.

A group of interested persons from Manson, Iowa, have made possible high-school attendance at the Canado, Ariz., Mission School for Ethel Zazzie, one of the young Christians at Black Mountain Mission.

Bro. Tobe E. Schmucker, superintendent of the Hope Rescue Mission, South Bend, Ind., is scheduled to speak at the Central

Mennonite Church, Archbold, Ohio, on Sunday morning, Feb. 15, and at the Zion Mennonite Church in the evening.

The Eleventh Annual Conference of the Mennonite churches in Puerto Rico will be held at the Betania Church, Puguillas, March 6-8, using the general theme, "Add to Your Faith Virtue" (II Pet. 1:5). Bro. B. Charles Hostetter, Harrisonburg, Va., is scheduled to preach the communion sermon at the Saturday evening session of the conference and to bring the closing message on "Growth Through Evangelism." Bro. Adona Nissley, conference moderator, will speak on "The Imperative of Christian Growth."

The Annual Meeting of the Eastern Mission Board will be held at the Mellinger Mennonite Church, Lancaster, Pa., on Wednesday and Thursday, March 11, 12, 1959. The meeting will be preceded by the regular bimonthly business meeting to be held on March 10. Missionaries on furlough who will speak during this meeting are Daniel Sensenig, George Miller, Norman Hockman, Robert Keener, Clyde Shenk, Elam Stauffer, and Paul Gingrich. Ingida Asfaw, Ethiopian Christian attending Eastern Mennonite College, will speak on "The Church Abroad Witness."

The Annual Conference of the Argentine Mennonite churches will be held at the Trenque Lauquen Campground, Feb. 16-20, using the general theme, "The Responsibility of the Church." Bro. Nelson Litwiler, Montevideo, Uruguay, will preach the conference sermon on the subject, "The Eternal Faith for the Spiritual and Ethical Vacuum of Our Day." Other visiting speakers include Clyde Mosemann and Laverne Rutschmann, Montevideo, Uruguay, and Martin Duerksen, Buenos Aires.

The brethren Ira Buckwalter, Donald Lauver, and Orrie Miller were scheduled to leave Tanganyika on Jan. 30. They will be visiting Ethiopian missions Feb. 1-16.

The Virginia Mennonite Board of Missions and Charities has sent its president, Bro. Mahlon Blosser, and the bishop in charge of the work, Bro. Truman Brunk, to Jamaica, for a two-week deputization trip including the first annual church conference, Feb. 9, 10. Bro. B. Charles Hostetter, who is conducting evangelistic meetings in Jamaica, also spoke during the conference sessions.

Bro. and Sister Laban Martin, Maugansville, Md., will be moving to Colquitt, Ga., to assist in the Eastern Board mission program there. Their help will be deeply appreciated in light of the recent death of one of the workers, Bro. Lloyd Clymer.

The Guavate, Puerto Rico, Mennonite Church conducted its first parent-teacher meeting on Jan. 18 when the Sunday-school teachers of the children's department presented in written form the lesson purposes,

## Your Treasurer Reports

On Jan. 27, the annual meeting of the Health and Welfare Committee of the General Mission Board was held. This committee administers the area including hospitals, homes for the aged, homes for children, and related social and welfare projects. This meeting again emphasized the challenge and opportunity we have to make this activity express our concept of Christian love and to serve as a channel for evangelism. It is an area of church activity in which a large number of trained people are serving and many more opportunities to serve are available for those who feel called in the Health and Welfare area.

Not many of the institutions or projects in this program require extensive contributed funds, although some contributions are needed for special needs. One exception in this program is the area of work among children. The Children's Home at Kansas City, Adriel School at West Liberty, Ohio, and Youth Village in Michigan do need contributed support. Your contribution to the General Board helps meet this need. Special contributions are appreciated for either of these projects.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

themes, and activities for January and February. The parents decided unanimously that these meetings should be held every two months. Each parent who has children in Sunday school receives a copy of the program.

Bro. Tobe E. Schmucker, superintendent of the Hope Rescue Mission, South Bend, Ind., attended the International Union of Gospel Missions Chicago District meeting on Feb. 2 at the Pacific Garden Mission.

Bro. Benueel Stoltzfus, Route 4, Lancaster, Pa., Pax man assigned to the Honduras agricultural unit, was scheduled to sail from New York for Honduras on Jan. 30. He was accompanied by Bro. Clyde Horst, New Holland, Pa., who went for a two-month period of Voluntary Service in a special building assignment which involves the replacement of the present roof on the Trujillo clinic building.

Bro. Stanley Shenk, Souderton, Pa., spoke at the Mennonite House of Friendship, Bronx, N.Y., on Sunday morning, Feb. 1.

(Continued on page 140)

## Anniversary of Progress

BY PAUL SWARR

This has been a unique year (1958) in Israel's history. For she now poses before the mirror of history as a maiden of ten years. And everywhere, from Dan to Beersheba, from Haifa to Elath, the spirit of this tenth anniversary was felt. Anniversary stamps were issued; anniversary programs were presented; anniversary books were published. The capital city, Jerusalem, was host to the summer-long National Exhibition, a panorama display of the nation's ten years of progress.

Progress in many fields was evident—national, economical, political, military, educational, religious. Perhaps most spectacular was the evidence everywhere of the country's military might. Here in Ramat Gan the large stadium was packed on Independence Day, as the army bared her strong arm before the public eye.

In Jerusalem, the dedication of the new Hebrew University campus proclaimed Israel's hunger for knowledge. There were similar dedications of new buildings at the Weizman Institute of Science and at the Haifa Technion. Around the bay from Haifa, the ancient city of Acre presented a progress exhibition for the minority groups in Israel—Arab, Moslem, Christian, Bedouin, Druze.

The eyes of world Jewry were focused here for many of these events. Not least of these was the dedication of the new Supreme Religious Center in the capital city. Whether this miniature "Vatican City" will unite world Jewry under one religious cloak is yet to be seen. Meanwhile, Israel's youth marched on in many anniversary parades—1,000 children with 1,000 flaming torches, unfurling the star of David, indicative of the state consciousness they are being taught daily.

Israel has succeeded remarkably in this business of conquering the Promised Land. In the Negev where water is life, kibbutz settlements have used it to make the desert blossom. Marshes and mountains have the new look—swamps are now citrus orchards; stony hillsides are now vineyards; dead mountains are the soil for young forests.

Factories, mines, refineries are capitalizing on the natural resources of the land. Tel Aviv, but 30 years ago mere sand dunes, is today the New York City of Israel. In her stores one can find anything from plastics to pizza pie. Here, there, everywhere are new apartment buildings, attractive in their multicolored pastel shades.

Almost every day, by sea and air, immigrants find their haven here from various forms of anti-Semitism. This is indeed the story of a people unitedly conquering modern frontiers. And Israel, to a certain extent, is basking in the sunshine of her success.



The new Supreme Religious Center, Jerusalem, Israel, dedicated in 1958. It overlooks the heart of the city.

But as the nation is absorbed in grinding the gears of progress, few notice the hand of God at work moving events from behind the scenes. For like many another nation before her or contemporary, she is busy building the skyscrapers of success without seeing that the shell needs a soul. Or if she has seen, she has sought a new salvation.

"The Rock of Israel is our defense forces," she proudly boasts.

There is little vision of the need of another Cornerstone. In the place of the humble Messiah of Nazareth, she proudly presents the state as her political Messiah, her twentieth-century fulfillment of all the prophets foretold. Israel is a nation to work, creating her own god!

Ten years of progress? Yes. But in God's weighing of the nations, she may be found woefully wanting—wanting in the very realm in which she has always boasted uniqueness—her spiritual heritage and message from God to the whole world.

Ramat Gan, Israel.

Hong Kong: The Crown Colony of Hong Kong has an area of 391 square miles and a population of over 3 million. Of the population, between 700,000 and 800,000 are Chinese refugees. About 65,000 squatters live on roof tops of apartment buildings and homes. A number of missions are working to meet this great challenge. The Oriental Missionary Society has undertaken the unique ministry of having children's meetings on the roof tops.—EFMA.

## Bread for Hungry Children

BY MRS. GENEVA STOLTZUS

Glenn Stoltzus is MCC director in Viet-Nam. Mr. and Mrs. Stoltzus are from Aurora, Ohio.

The completion of a recent MCC project in Saigon, Viet-Nam, means that the diet of 4,000 orphans will from now on be supplemented by a daily portion of bread. The project involved supervising the construction of a large oven and securing sufficient funds to cover the cost.

A new building was erected on the grounds of one of the orphanages for the specific purpose of housing the oven. Besides oven space there is room for storage of flour and other ingredients (carefully screened to insure safety from rats, a major menace), ample work space, and an additional new room for teaching home economics classes in connection with the use of the oven.

The oven itself is a monstrous (roughly 15 x 14 x 6½ ft.) construction of bricks, cement, and sand. Bricks and cement form the thick walls, and large amounts of sand have been placed directly above and below the interior. This type of construction is supposedly a good preserver of heat.

Once each day the oven is heated thoroughly by a wood fire. It holds its heat long enough to bake 1,500 loaves of bread (500 gram French style—about the weight of an average American loaf), 100 loaves at a time. This gives nearly one-third loaf a day to each child. After the completion of the bread baking each day the remaining heat is used by home economics students for baking various other pastries, such as cookies, which will also be beneficial to the insti-



The oven in process of construction.



tution's food program. The entire amount of flour needed for this project (225 tons per year) will be U.S. government surplus commodity channeled through MCC.

With the co-operation of other agencies and organizations MCC was able to secure the total sum of money needed to pay for the construction of the oven. This amounted to approximately \$1,000. The Duc Anh Association of orphanages supplied the building and grounds.

Thus another need has been met. Four thousand children will be healthier and happier because of a daily piece of bread which we have always taken for granted in our lives.

via MCC, Akron, Pa.

## Agricultural Missions

When missionaries see the spiritual need of people in foreign countries, they begin to teach and evangelize; when they see their physical needs, they provide medical care; and when they see their material needs, they try to improve their agriculture. Agriculture is the most recent emphasis given to missions, and it is a much-needed emphasis.

Arnold Regier, Mountain Lake, Minn., who with his wife and children is stationed at Mutena, Belgian Congo, Africa, with the Congo Inland Mission, reports on various aspects of agricultural missions: "... the soil here at Mutena and southwest of here has good agricultural possibilities. Banga, Nyanga, and Tshikapa are in very sandy soil as is Charlesville, but the latter is well placed for transportation, and the forest soil around Charlesville has a higher organic matter content. During the last month a lot of cotton has been trucked from this area to Tshikapa.

"At Charlesville I saw the need for fencing around school gardens. Gardens without fences do not teach the boys the value of working the ground to eat and live better.

"Elmer Dick and I have made some tentative plans on a chicken project. We think we should have about 40-50 hens which would give us enough hatching eggs. We would hatch and raise chicks to six weeks, vaccinate them, and sell them to the natives. ... Eggs are in demand here at Mutena. Medical and school boys buy so many of them to substitute for meat that we have a hard time getting enough for ourselves.

"At present I am saving rough lemon seeds which I want to plant for grafting stock for oranges. Although there are some citrus fruit trees in the villages, they could have many more.

"As far as future agricultural work is concerned here, I would like to spend much of my time with our churches and schools in the villages, working in the gardens and schools in the daytime and helping Elmer Dick with evangelistic work in the evenings."—News Service, the General Conference Mennonite Church.

## The Urban Church and Ethnic Groups

By LEROY BECHLER

### I

This subject will center around the theme of the urban church extending her ministry and fellowship to the members of all ethnic groups. The word urban suggests a place known as the city, where today well over 80,000,000<sup>1</sup> people in our nation make their home.

The word ethnic is defined as "pertaining to a race, races, or peoples." In other words, it refers to a group of people capable of being discerned on either physical or cultural grounds. Generally speaking, they are those who are being subjected by a dominant group. They have been unable to be assimilated into the main stream of human society. This has been done through prejudicial attitudes and discrimination which is attached to visible physical features, names, and culture.

The ethnic groups in the U.S. today are composed of the following, along with the population statistics from the 1950 census: Negro, 18,000,000; foreign born, 10,161,168; Jews, 5,000,000; Indians, 343,410; and the Orientals, 210,169. Also we should include the native-born whites and the Latins (Mexicans). The native-born whites compose the largest group.

### Problems of Ethnic Groups

If one were to study these diversified groups, one would find the peculiar problems each minority group faces. One would also find that each faces the similar general problem of being assimilated into American society. This has become one of the most perplexing social problems our nation has ever faced. The church has by no means escaped this national dilemma.

According to 1950 census figures, a large percentage of the members of the minority ethnic groups now reside in cities. Probably the reason is that industries which demand a constant labor supply are located in the cities. Many have also come to the city to seek a new life and to make a new start. For instance, a Negro tenant farmer who for years barely was able to get ahead hears from friends in the city that wages are higher.

Another tempting factor is escaping from segregation and discrimination. The Negro farmer sells what little he has and leaves for the promised land (so-called). This is not only true of Negroes migrating into the urban areas by the thousands, but also true of others who come for economic advantages.

This situation has caused severe problems in the cities. Housing problems have resulted in slums. Unemployment reaches a new high. Relief figures soar and crime and juvenile delinquency become rampant. After examining the situation more carefully, one

finds that the minority groups mainly are involved in the above problems.

While the city officials are struggling with these problems, the church has done little to take a hand and share in finding a solution. Generally, where the church has had an opportunity to extend a helping hand to members of minority ethnic groups in the community, she did not do so. She sold out, both in testimony and building, to make another new start in another area removed from those who created her problems. Her ministry was preserved to her own select group.

### Why Should the Church Help?

The urban church today needs to stop and redefine who she is, whom she represents, and what her mission is to the world. Unless she is willing to do that, organized Christianity has betrayed the sacred trust of the redemptive message given her by Christ Jesus.

The question is still being asked: What is the church? One thing we know is that the church is of divine origin. Christ declared to Peter, "I will build my church" (Matt. 16:18). The Colossian epistle declares that Christ "is the head of the body, the church" (Col. 1:18). Those who by faith receive the Lord Jesus as Saviour are incorporated into His body, which becomes a divine expression of Christ. A union between the believer and Christ is experienced as stated in John 15.

Since the church is composed of the redeemed ones in Christ, the organized church today should reflect both the spirit and personality of her founder. In Christ's commission to the church, He entrusted her with the message of redemption to be preached in all nations and to every creature. Matt. 28:18-20. The church is composed of one fellowship, and it is clearly seen that there is "... neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all" (Col. 3:11).

This spirit was manifested in the life of Christ in His dealings with those considered unclean. It was also manifest in the early church where there were many different nations, cultures, and races which made up its membership. With Christ as head and the church as His body it is taken for granted that her fellowship and ministry are extended to all regardless of ethnic origin.

The church has historically assumed that the Gospel be preached to every race and in every clime. Her confessions, constitutions, rules, and regulations have included all people. The church should be open to all who wish to become a part of her.



### The Attitude of the Urban Church

What has been happening in the urban church causes great concern. George E. Samuals says, "The white race introduces Christianity everywhere they go and they're the main ones who violate all the laws of their religion."<sup>2</sup>

Selling the church building to members of ethnic groups has not been an uncommon practice in the urban areas. The facts weigh heavily of many ethnic groups being forced to worship separately. Dr. Alvin Walcott Rose, after a study, declared, "The church in America is America's most segregated institution. More than 96 per cent of American Negroes and whites worship in segregated churches."<sup>3</sup> In another published study, Dr. Wesley Shrader reported that "The church of Jesus Christ has become the primary instrument for the perpetuation of segregated life. . . ." He calls this "situation the most striking irony of the twentieth century. . . ." He predicts that "the church will be the last bastion to fall—if, indeed, it will ever fall."<sup>4</sup>

It is a tragedy that of all our institutions the Christian Church should be the most unchristian in its testimony and relationship with others. The Negro, although being the most discriminated against of any of the ethnic groups, has by no means suffered alone.

We have noted a strange comparison between the practice of early Christianity and that practiced today. However, the trend is improving, since many urban churches are beginning to realize their responsibilities to whoever may live or move into their community.

Can the church retain her position and testimony without a sense of responsibility to all people? Unless the urban church takes a positive stand and opens her doors and ministry to members of any ethnic group, she will deny the One she represents. Further, she will be responsible for exposing these groups to false sects and communism, both of whom advocate a sense of brotherhood and security. This is what those who feel unwanted are seeking. They wish to be united with any group which offers a sense of belonging and security.

The urban church, which is surrounded by multitudes of individuals of many ethnic groups, stands at a very crucial crossroads. What she does and the way she moves will have eternal effects. May she remain true to her calling!

### Leadership Necessary

The time has come that the urban church must act. The nature of our cities and the mobility of her residents demand it. The success of any church, and especially the one located in the urban area with its complex societal structure, demands straight-forward leadership.

The leadership, first of all, needs to have a divine call. With this realization the

church's program and policies will be made accordingly. For example, a pastor of an urban church received a request for membership by one of another ethnic group. Upon hearing of this request a number of parishioners called on the pastor and wondered if he were going to receive the applicant into the church. To this, the pastor merely replied that both he and the church assume that the church is ready to receive anyone into her membership upon his commitment of faith. The matter was settled. He may have lost one or two families, but the attitude shown to the applicant and to the community at large more than compensated for the loss.

This incident could have created a severe problem in the church had the minister taken this matter up with the membership. As it was, the minister acted as under authority. Here is where leadership, denominational or local, plays a vital part in preparing the people to assume the role of expressing both the spirit and personality of Christ in the life and ministry of the church.

(To be continued)

<sup>1</sup> 1950 U.S. Census.

<sup>2</sup> Account written in New York Amsterdam News, March 1, 1958.

<sup>3</sup> From speech given at Valparaiso University on race relations, July 30, 1951.

<sup>4</sup> Esquire, "Segregation in the Churches," May, 1958, p. 119.



For a number of years MCC has been providing one worker to serve with the World Council of Churches agricultural rehabilitation team in the village of Ioannina, Greece.

At present, Pax man Paul A. Wenger, Chambersburg, Pa., is working on the interchurch self-help project, which is aimed to give assistance to poor farmers of the area. In his village-to-village work Paul helps the farmers improve their poultry housing and feeding, introduces improved seeds, teaches them about fertilizers, and tries to improve sanitation.

In this picture Paul is distributing cockerels to school children.

### A CHILD RAISED ON TEA

The mother placed her little daughter on the examining table at a relief clinic.

"How old is she—about one year?"

No, a little over three years, we discover. Her weight—15 pounds, 10 pounds less than our own 16-month-old son.

She was a veritable encyclopedia of vitamin deficiency diseases: the eye spots and lusterless conjunctivae of vitamin A deficiency, the skin changes and swelling of lack of vitamin B, rickets from inadequate vitamin D, and so on through the gamut.

When questioned about her diet, we found it was mostly tea. She had probably had no milk since she was weaned from her mother. She was almost too weak to cry.

On top of the nutritional needs were the horrible, infected eyes, the ugly skin rash, the diarrhea, worms, and whooping cough. Admittedly, this is one of the more severe cases, but this story could be repeated several times for each clinic day.

With hospitalization, proper medications, a rounded diet, and good nursing care the response is almost always very gratifying. As a final measure, when the children return home they are given milk powder "donated by the people of the United States of America," or cards which entitle them to return to the clinic each Thursday to receive an allotted portion of milk.

It is little ones like these that MCC seeks to help. Your generous support through your monthly relief and service offering enables the work to continue and grow.

via MCC, Akron, Pa.

### Africans Want Education

"Every young person is anxious to get an education, the girls as well as the boys, which was not the case in years past," writes Selma Unruh of Hillsboro, Kans., missionary with the Congo Inland Mission in Africa. The schools in the Congo have large enrollments.

Missionaries and Congolese at the Kandal station are looking forward to building a more permanent church in the near future. The grass roof on the present building is not rainproof, which means that services cannot be held during the rainy season. Miss Unruh asks for prayer as the new building is constructed. "We want it to be a house of worship where many will be saved, where many will be strengthened in the Lord, and where the Word of God will be preached and fall into the hearts to bear fruit for eternity."—News Service, the General Conference Mennonite Church.

Of the approximately 50 million West Germans about 51 per cent are Protestant, 45 per cent Roman Catholic—though the proportion is changing daily with the arrival of more Protestants from the Soviet Zone. Yet a tragically low 5 per cent attend worship services.—EFMA.

# Broadcasting

## Missionary-Secretary Appointed to Puerto Rico

Mary Ellen Yoder, Elverson, Pa., spent several days at the radio headquarters in Harrisonburg prior to her return to Puerto Rico on Jan. 31. She will be serving as missionary-secretary for the Spanish broadcast.

Mary Ellen recently completed a VS assignment as secretary to Lester Hershey, director and speaker on Luz y Verdad. Her new assignment by Mennonite Broadcasts, Inc., will permit Mary Ellen to continue in the same work in which she had been engaged earlier.

## Bible Courses for Italian Listeners

Luciano Monti, Italian radio speaker, has been asked by the Italian Evangelism Committee to translate the Bible correspondence courses into the Italian language. These courses will be used for radio listeners and also for the mission program in Sicily.

The Italian Evangelism Committee of five members includes Paul Lehman, chairman; Truman Brunk, Lewis Martin, Luciano Monti, and David Shank.

## Operation: WWVA

WWVA, Wheeling, W. Va. (1170), a 50,000-watt voice covering much of the eastern United States, began airing The Way to Life at 11:15 p.m., Friday, Feb. 6.

The purpose: To attract the unsaved as they begin their week-end excursions.

Sponsors: A group of businessmen in Franconia Conference who had been paying for a broadcast in the nation's capital. However, since this station recently went to an "all good music format," thus eliminating

The Mennonite Hour, and since time could not be purchased on any other desirable station in Washington, D.C., these men decided in favor of "Operation: WWVA."

Results: We are hoping to report later the acceptance of this week-end broadcast at this time of the night.

## Hostetter Now in Jamaica

If plans carried, B. Charles Hostetter began meetings on Feb. 8 which will continue through Feb. 22 at the Good Tidings Mennonite Church located near Kingston, Jamaica.



Good Tidings Mennonite Church in Jamaica where Pastor Hostetter is now preaching.

Feb. 4-6 he was to speak at these mission outposts—Red Hills, Hall Green, Manchioneal. From Feb. 23 to March 1, Bro. Hostetter will be at the Red Hills Church.

On his return trip, March 2-5 will be spent in Cuba and the following several days in Puerto Rico during the time of their annual conference.

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

## MISSIONS

# EDITORIAL

## Radical Disciples

The prophets and teachers who were together at Antioch ministering to the Lord, fasting, and praying as recorded in Acts 13 were leading quiet, peaceful lives until the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them."

Suddenly these two disciples found themselves testifying for Christ before Roman rulers, to fanatical worshippers of Greek gods, and among jealous Jews. They discovered what it meant to be driven from one city to another, to be left for dead outside a strange city. Staying at home to fast and pray would have been more comfortable, less radical.

However, the career of the missionary can be no less radical today. And the church today must place mission work foremost in its list of activities, even at the cost of being called lopsided in emphasis. The task of missions dare not become just another activity of the church. The mission of the church is to evangelize the world at all costs. All other activities should in some degree further that goal.

In order to accomplish His task of redemption, Jesus "emptied himself." This certainly was a radical step. But He didn't stop there. He then took on the form of a servant. He became like the men He had come to redeem.

The missionary Paul in writing to one of his mission churches said, "This one thing I do." What a radical statement! What narrowness of purpose! But that is exactly what love for lost men and women requires of the missionary. After all, what worth-while activity has ever been accomplished without a real singleness of purpose?

Missionaries have to be radical enough to leave their children at home to go to school while they return to the field. They must be willing to subject their personal lives to the scrutiny of others, to live uprooted lives, to deny themselves many of the pleasures and comforts modern civilization affords so that they can carry out the primary mission of the church, to win the world for Christ.

When missionaries become less radical and the Christian Church less lopsided in its emphasis on missions, then there is real cause for alarm. Once self-denial and sacrifice become outmoded, the church will not be able to carry out the Great Commission. After all, radical Christian living has paid off in the past. Take China for example. If missionaries had not sacrificed to plant the Gospel there, who would preach the Gospel in China today?

May we never be guilty of demoting missions to just another activity or of discouraging missionaries in their radical living!

—L. C. Hartzler.

# Price of Resistance

By BERTHA WENGER SWARR

You, the nation who bore Him—  
Ignored Him,  
Resisted Him,  
Despised Him,  
Slandered Him,  
Plotted against Him,  
Reviled Him,  
Crucified Him.

He played in your streets,  
He breathed your air,  
He loved your flowers,  
and hills,  
And Jerusalem, your beauty;  
He healed your sick,  
your lame, your blind;  
He spoke of your God,  
He died on your cross  
And arose from your tomb.

You who bore Him  
ignored Him  
Who would have given life  
to your dry bones!

Ramat Can, Israel.

Oh, you who do not know your house is barren—  
Rejoice in your achievements,  
Parade your army,  
Sound your sirens,  
Beat your drums,  
Flash your lights,  
Fly your flags—

And shout  
It is by our genius,  
our might, our army,  
our ingenuity, our labors—  
We have got these things  
And conquered our own Canaan!

You who create your own Messiah,  
Pat your backs,  
Bare your chests,  
Make eloquent speeches—  
And admit not that  
Your hearts are empty,  
Your soul vacant.

You who bore Him  
Ignore Him—  
And your house is left  
Desolate.



## RELIEF AND SERVICE

### Voluntary Service

**Calling Lake, Alta.**—The old log school building has been purchased by the VS unit. With the assistance of persons in the community, it has been moved to a plot of ground adjacent to the clinic building. It is presently being remodeled in order to serve as a community building. Boys' and girls' clubs will meet in the building, and a kindergarten will also begin meeting there as soon as possible.

**Elkhart, Ind.**—The parents of Loren Glick, who prior to his death on Dec. 24 had been a VS-er at Adriel School, West Liberty, Ohio, have established a memorial fund which will be used in the VS program. Contributions toward this fund should be designated as such and sent to either Elam Glick, Belleville, Pa., or the VS Office, 1711 Prairie St., Elkhart, Ind.

**Phoenix, Ariz.**—The following three excerpts, taken from *White Harvest*, publication of the Arizona Migrant and Indian Ministry, describe a part of the work of members of the VS unit here.

"On Jan. 8 a new health clinic opened in a migrant camp near Sunnyslope. It is housed in a migrant cabin, and will be furnished with an ancient examining table and a baby scales. The rest of the equipment will be in the doctor's little black bag. Dr. Aubrey Roe is giving his day off to minister to our harvest people. Our nurse is Grace Shenk, a Mennonite missionary.

"For many months the community of El Mirage has planned and worked toward the building of a community center. The women earned the money, and a dilapidated barracks building was purchased. It needed remodeling if it were to be used. The Arizona Migrant Ministry recruited a crew of men from the First Baptist and First Congregational churches, and together with the Mennonite missionaries set to work to change an old barracks into a usable community center, a building for recreation, and many other educational and spiritual activities.

"Twelve Mennonite missionaries work with us in the migrant program. Their work includes a kindergarten, boys' and girls' clubs, religious education, vacation church schools, child care center, camping program, and above all a genuine friendly sharing of their life with the folk who harvest our crops."

**New York City, N.Y.**—Dale and Doris Stoltzfus, Parkersburg, Pa., began service at the New York City VS Center on Jan. 26. Doris is employed as an admittance clerk at the Cancer Clinic and Dale is helping to make alterations on the VS Center. After the building is completed, he will be working at the Bellevue Medical Center.

**Redland, Fla.**—Recently the Redland unit was privileged to add to its facilities a large freezer. This was made possible by generous gifts from two former members of the Redland unit. It will now be possible to economize in food purchases and to store

government surplus food which is donated to the nursery.

Because of a drop in attendance at the nursery during the middle of January the members of the Redland unit were able to attend several sessions of Bible school at Sarasota. This change from the usual routine of duties was a real source of refreshment and inspiration.

## MCC Weekly Notes

### Discuss Trans-Chaco Roadway Prospects with Washington Official

For the past nine months the Trans-Chaco Roadway project has made little progress. Unusually heavy and prolonged rains, seeming loss of interest on the part of governments, and discouraged technicians have brought about a crisis situation which seriously threatened the future of the undertaking.

However, the outlook brightened perceptibly when William T. Snyder and Robert Miller from MCC, Akron, met Jan. 22 in Washington with Rollin Atwood, Director of the Office of Latin American Affairs, for a frank discussion of the problem. Mr. Atwood assured them that "the roadway will be finished somehow." He encouraged MCC, both from the Akron and the Asuncion end, to "keep interest alive in the Trans-Chaco Roadway." With the possible addition within the next year of an engineering construction unit which would include U.S. army engineers, the work will proceed more aggressively.

Frank Wiens, MCC director in South America, will encourage the Paraguayan government and the ranchers to keep on supporting the project. MCC and the Mennonite colonies, of course, continue to be strongly interested, because they feel that the economic development of the Chaco depends on the roadway.

Bro. C. A. DeFehr of Winnipeg, Man., resettlement director in South America in 1947-48, visited Paraguay last August to evaluate what progress had been made the last decade. He believes the completion of Trans-Chaco road to be one of the most influential factors concerning the future of the colonies.

### Witness to Government on Peace Position

Esko Loewen, former CPS administrator and a member of the General Conference Peace Committee (Western District), is representing MCC Peace Section in Washington, Jan. 26-30, at the hearings on H. R. 2260, a bill to extend until July 1, 1963, the induction provisions of the Universal Military Training and Service Act. Reports indicate that the Armed Services Committee is trying to secure passage of the bill immediately. Hearings are short; nevertheless they provide an opportunity for a witness to government on the Christian peace position.

### Christmas Bundles Create Happiness

Letters and reports are pouring in from relief workers, telling of joy and good will

created by the distribution of more than 25,000 colorful Christmas bundles to needy children throughout the world in 1958. No doubt, North American families and children who donated bundles and enclosed their names and addresses will be getting personal thank-you letters from grateful recipients.

Two kinds of bundles were distributed last year—regular and tropical. If you participated in this good-will gesture, here's where your bundle may have landed:

Regular Tropical		Regular Tropical	
Jordan	4,510	Java	794
Hong Kong	4,500	Taiwan	750
Korea	4,002	Paraguay	469
Austria	3,478	France	399
Viet-Nam	2,671	Greece	118
Germany	2,188	England	42

### Christmas 1959

Already we think of next Christmas and how we can make more children happy by contributing to MCC's simple but unique Christmas cheer program.

A brochure giving information on bundle preparation is now being distributed. Both regular and tropical bundles are again requested. They must arrive at one of the MCC clothing depots by July 1, accompanied by a contribution of \$1.00 per bundle.

A worker from Viet-Nam writes: "Gratefulness shone in each pair of shy, dark eyes as the bundles were distributed. To get a brightly colored towel full of exciting surprises from America means much to those who have little."

### Local MDS Units Alerted to Emergency Situations

On Jan. 23 MCC headquarters received a call from Mr. Robert Pierpont, director of Red Cross Disaster Services (Eastern Area), informing MCC of emergency situations in Ohio and Pennsylvania because of flooding, ice-jammed rivers. Scores of lives were lost and thousands left homeless before the waters receded.

It is situations like these that Mennonite Disaster Service seeks to relieve. Local units were alerted immediately of the emergency.

### New Pax Project in Operation

Five Pax men have arrived in Tournate, Liberia. The men have joined a Le Tourneau-sponsored mission project in Tournate, where they will assist in mechanical maintenance, agriculture, lumbering, and the church program. On the water from Dec. 5 to Jan. 14, they crossed the Atlantic aboard the LeTourneau vessel "Lizzie Lorimer." Except for the fact that two of the Pax men were ill during the entire journey, the passage was satisfactory.

Unit leader Paul Delagrang, Woodburn, Ind., reports enthusiastic reactions of the new unit to service in Liberia. Positive motivation, interesting work, fellowship with a fine Christian family, good accommodations, and ample food are responsible for this favorable reaction.

via MCC, Akron, Pa.



I ought to be willing to check with my brethren the interpretation of the Word of God.—Harold E. Bauman.

## WMSA Weekly Notes

### District Officers at Work

"The Middlebury, Ind., Mennonite Church was favored on Sunday evening, Jan. 11, by two guest speakers. Mrs. Juanita Mann of Elkhart, president of the Indiana-Michigan WMSA, spoke in a most interesting way of the WMSA as an arm of the church, its work, how it functions, and its blessings. Mrs. Rosa Stone, also of Elkhart, and secretary of GMSA for the Indiana-Michigan district, brought to us some very interesting facts concerning the girls' work in our various churches."—Mrs. Harley P. Miller, Middlebury, reporting.

### Sharon WMSA Has Guests

The Sharon WMSA of the Elmira Church in Ontario reports that in December they had as their guests the Evening Star WMSA from Hawkesville, Ont. The evening was spent in quilting, and the visiting group provided the devotional meditation. A social hour followed and a splendid fellowship was enjoyed by all.

### Visitor from MCC

On Jan. 20, Hilda Carper from the MCC offices visited the Mission Board Headquarters and the WMSA Office. This was an opportunity to discuss matters of mutual interest—the publicity and the processing of material aid. WMSA is fortunate in being able to channel material aid, such as used clothing and sewing for relief, into needy places of the world through MCC channels.

### Can You Top This?

A motherly WMSA member prepared a birthday supper for an "M.K." (missionary kid), inviting ten of his friends. Another mother who decorates beautiful cakes made one for him in the shape of a football field: goal posts, 10-foot lines, and all. In the center was a big chocolate football!

### World Day of Prayer

This week the women throughout the world will be meeting to pray. How wonderful to know that in Christ there is "no East nor West." Previous personal preparation is important. We must allow God to cleanse us; and only then, will He be able to use us as His channels.

WMSA Office, 1711 Prairie St.,  
Elkhart, Indiana

## VS for Everyone

Voluntary service has come to be thought of by some people as a year or two during which a young person leaves his or her home to serve in some area of the church's program. While this is part of the picture, it certainly is not the whole one. The true Spirit of voluntary service can be experienced by persons young or old either individually or in groups.

Young people of high-school age are quite capable of making a worth-while contribution in service, and through it may be inspired to consider a longer term of service in

the church's organized voluntary service program.

Parents and grandparents whose family responsibilities have been lessened can find real joy in engaging in voluntary service of the type described in the following article.

Fourteen voluntary service units in five states, and 26 home mission locations in eleven states within driving distance of many Mennonite congregations, provide good opportunities for service by MYF groups and other interested people.

In addition to this sizable group of service opportunities, a large number of small mission churches being erected in many locations would welcome volunteer help. Our church's health and welfare institutions frequently have work which could be done by a group interested in devoting a week end to this type of church-related service.

It is of course not necessary to leave the local community to take part in meaningful voluntary service. Uniting the efforts of the youth group and others in your congregation to lend assistance to a needy family is a very necessary kind of Christian service. One distinct advantage in this type of service is the opportunity to follow up the original contact with further attempts to help meet existing needs.

Pastors and youth leaders can undoubtedly learn of specific opportunities within their conference district by contacting district mission board officers. Youth Field Worker Eugene Herr, Scottsdale, Pa., is able to provide interested groups with worth-while suggestions for planning and working out this type of project.

A good example of the voluntary service described here is found in the following story relating the experience of four persons who recently went to New York City to assist John and Irene Smucker in their work at the House of Friendship.

• • •

"Well, let's see, what should we do first? There are so many things to be done around this place," said John. It was 9:30 Saturday morning and Jake and I, Esther Kanagy, and Romaine Boyer had just arrived at the House of Friendship for a week end of work.

Finally they decided that since Jake was a carpenter he could build shelves for Irene's canned goods, and we girls were given the job of painting the outside entrance to the basement church.

So we bundled up and went outside. While John was giving us instructions, a young girl came and asked him where the stencils were kept; she wanted to do some typing. After he told her, he resumed telling me how to varnish the door. Soon Gil and some buddies came. They wanted to know where a certain book was, and John told them.

Then Eleanor called down and said, "I can't find the stencils, John." So he dashed up the stairs and found them for her, dashed down again, and continued instructions.

"Say, John," Gil yelled, "I can't find that book." Again John went upstairs—and we hadn't started painting yet.

First we sanded the rusty spots on the black iron fence. Then John gave us some orange paint. We thought we were to paint the whole fence; so Esther was very carefully daubing the thick orange stuff on the fence when John returned from the lumberyard and said, "Oh, no, you only put the orange paint on the rusty spots; then when it's dry, you paint the fence black." (That section shouldn't get rusty soon!)

"What—12:30 already!" we exclaimed as Irene called us for a delicious meal. While we were outside working, she was inside getting meals, answering the telephone and doorbell, and wiping paint from Dennis's hands and coat. The latter happened while we weren't looking. Dennie grabbed two railings and presto—his hands were a bright orange color. We wiped some off and sent him up to Mommy.

Till evening our hair was tinted white, orange, and black; our noses were red from cold, and our fingers could hardly move, but we finished the entrance to the church! The house felt good and warm to us, and odors of supper teased our nostrils while we scrubbed our hands in turpentine.

Having decided we were too tired to go away that evening, we sat at the table, talking and laughing. Our discussion turned to the mission work in the community. Did you know there are 900 people living in the two adjoining blocks?

We had a great little prayer meeting that night. John challenged us on faith in our prayers, and we prayed for the Sunday morning service.

We all slept well that night and woke to another beautiful day. It seemed strange to go to church without putting one's coat on. We were impressed with the fellowship and warmth of this little church.

After dishes were done, all of us piled in the car and off we went to see the city! We could hardly keep our heads turning fast enough to take in all the sights: Wall Street, rows and rows of huge apartment buildings, Chinatown, Greenwich Village, Times Square, and people, people, people!

When one thinks of all the sin lurking behind those seemingly calm faces, one shudders and is impressed anew with the responsibility Christ has laid on all of us to win their souls for Him. Christian families are needed to go to New York and live so that people can see the true value of being a Christian.

It was interesting to hear the different comments when we saw those rows of huge apartment houses. Irene and I thought of the little children who couldn't play outdoors, John thought of all the people to witness to, and Jake said, "Think of all the bricks that were hauled in."

Sunday evening at 8:30 we started for home. This was a week end we won't forget!—by Loretta Lapp, in Maple Breezes.



# Mission News

CONTINUED

The missionaries in Araguacema, Brazil, are in the midst of building some necessary housing for workers and planning for a clinic building. The prayers of the church at home will be appreciated for a solution of some of the problems connected with carrying these necessary projects through to completion.

Bro. John Paul, pastor and evangelist from Ranchi, Bihar, India, conducted special meetings at Chandwa, Bihar, Jan. 13-18. His messages stressed the kind of church leader God can use. Later meetings were given to teachings on the Holy Spirit. During the counseling period two of the evangelists expressed their readiness to stand by the church regardless of the future, even though missionary personnel and finances might be withdrawn.

La Voix du Foyer Fraternel is the new monthly bulletin published by Bro. Jules Lambotte, pastor at the Foyer Fraternel, 14 Ave. de la Brabanconne, Brussels, Belgium. The first issue appeared in January and carries news of the church program and announcements of coming events.

Bro. Frank J. Kline, head of Union Biblical Seminary, Yeotmal, India, who is in the U.S. for a year of study, spoke both morning and afternoon for the College Mennonite Church, Goshen, Ind., on Feb. 1. He is scheduled to speak at the Stirling Avenue Mennonite Church, Kitchener, Ont., on Sunday morning, Feb. 15, and at the First Mennonite Church, Kitchener, in the evening. Other appointments are being arranged in the Kitchener area through Feb. 22.

Bro. Wilbur Hostetter, Goshen, Ind., director of the Home Bible Studies courses for the General Mission Board, spoke at the Lake Bethel Mennonite Church near Lagrange, Ind., both morning and evening of Feb. 1.

Bro. J. D. Graber, Elkhart, Ind., presented the 1959 Conrad Grebel lectures on "The Church Apostolic" at Hesston College, Hesston, Kans., during Ministers' Week, Feb. 3-5.

Bro. Nelson E. Kauffman, Elkhart, Ind., is serving as an instructor in the Ministers' School program conducted by the Michigan Mennonite Bible School, Fairview, Mich., Feb. 2-13.

Registered nurses or licensed practical nurses are urgently needed at Pioneer Memorial Hospital, Rocky Ford, Colo. Qualified persons should write to the acting administrator, Jacob Flisher, or to the personnel office, MBMC, 1711 Prairie St., Elkhart, Ind.

The Eastern Board of Missions and Charities (Lancaster Conference) reports a generous response in Missions Week giving. Receipts in December were \$147,233.51, which brought total receipts for the year to \$671,093.10, leaving a balance above expenditures of \$30,000.00. The Board has a budget for 1959 of \$670,000.00, which is \$44.00 per member.

Change of address: Glen C. Good from 25 Grande Rue, Basse-Yutz, to Place de la Republique, Thionville (Moselle), France. Ross Goldfus, from Lititz, Pa., to 225 W.

Main St., New Holland, Pa. The Alvin Hostetter family, on furlough from India, are now at 704 Fair Oaks, Goshen, Ind. The B. Frank Byler family, on furlough from Argentina, at R.R. 3, Goshen, Ind.

Bro. B. Frank Byler, on furlough from Argentina, in Missionary Conference at Beech, Louisville, Ohio, March 12-15.

Twenty-fifth Anniversary services at Shirati, Tanganyika, on Jan. 24, 25, were attended by an American deputaition consisting of O. O. Miller, Ira Buckwalter, and Donald Lauver.

Bro. George T. Miller, on furlough from Honduras, filled the following appointments: Saturday evening, Jan. 24, North Lebanon, Lebanon, Pa.; Jan. 25, morning, East Chestnut St., Lancaster, Pa.; evening, Landis Valley, Lancaster.

## Field Notes

CONTINUED

Paul Shem from China, and now a missionary in Formosa, who is on a year-long speaking tour through the U.S., spoke to the Publishing House employees at their weekly chapel service on Feb. 4.

### Announcements

Bethany High School Chorus, Goshen, Ind., at Prairie St., Elkhart, Ind., evening of Feb. 22.

Franconia Conference Church Music Program, Salford, Harleysville, Pa., Feb. 14, 15; guest speaker, Chester K. Lehman, Harrisonburg, Va.

Music Conference, Market St., Scottdale, Pa., Feb. 20-22, with Hiram Hershey, Lansdale, Pa., and C. K. Lehman, Harrisonburg, Va., as speakers.

Deeper Life Conference, Hawkesville, Ont., March 23-25, with Arthur Cash, Saginaw, Mich., as speaker.

Spring Bible Conference, Elmira, Ont., March 27-29; guest speaker: Harold S. Bender, Goshen, Ind.

If you wish to have the beautiful 1959 Mennonite Publishing House Scripture text calendar, please send your request to A. J. Metzler, Mennonite Publishing House, Scottdale, Pa. Orders will be filled as long as the supply lasts.

Kenneth G. Good, Morton, Ill., plans to attend the School of Pastoral Care at the North Carolina Baptist Hospitals, Inc., Winston-Salem, N.C., Feb. 16 to March 27. Bro. Harold Longenecker, Morton, will serve as supply minister during his absence to March 15.

Correction: In the Feb. 3 issue it was announced that George R. Brunk was to be one of the teachers in the Conservative Mennonite Conference at Kalona, Iowa, Feb. 18-25. This should be changed to Chester K. Lehman, Harrisonburg, Va., who will give his lectures on "The Holy Spirit and the Holy Life."

MYF meeting at Christopher Dock School, Feb. 14, 7:30 p.m. Paul Gingrich, on furlough from Ethiopia, guest speaker.

Christian Life Meeting, Erb Church, near Lititz, Pa., Saturday evening, Feb. 25, and Sunday morning, March 1; speaker: Jacob

Rittenhouse, Lansdale, Pa. Sunday evening Melvin Lauver, Lititz, and Harold Thomas, New York City, as speakers. Evangelistic meetings to follow by Bro. Thomas.

### Evangelistic Meetings

J. Lawrence Burkholder, Goshen, Ind., at Denver, Colo., March 2-6. Harvey Shank, Chambersburg, Pa., at Paradise, Pa., Feb. 22 to March 4. John E. Lapp, Lansdale, Pa., at E.M.C., Harrisonburg, Va., Feb. 1-8. Willard Mayer, Pigeon, Mich., at Seventh St., Upland, Calif., Feb. 15-25. Noah Hershey, Parkersburg, Pa., at Colquitt, Ga., Feb. 18 to March 1. Ray Bair, Louisville, Ohio, at North Lima, Ohio, March 1-8. Walter Gomez, Pharr, Texas, at Allemands, La., Jan. 25 to Feb. 6. Milton Brackbill, Paoli, Pa., at Roselawn, Elkhart, Ind., Feb. 13-15. John D. Zehr, Goshen, Ind., at Hudson Lake, New Carlisle, Ind., week end of Jan. 25. E. M. Yost, Denver, Colo., at Calvary, Los Angeles, Calif., Feb. 15-22. Alvin Martin, Terre Hill, Pa., at Mt. Joy, Pa., Feb. 15 to March 1.

Seven converts are under instruction at Longenecker's, Winesburg, Ohio, as a result of meetings held there by Bro. Paul M. Roth during January. There were also four reconsecrations.

### The Miracle

Bill, a workman whose life and home had been nearly wrecked by the power of strong drink, came to know Jesus Christ as his Saviour, and by life and lip he became a living witness for Him. Often Bill's friends would try to persuade him to argue about religion, but he was never sidetracked. He bore witness to what he knew, and beyond that he would not go.

One day his workmates taunted him about the miracles of our Lord. "I don't believe that Jesus ever performed any miracles," said one.

"No," said another, "I think it is nonsense to say that Jesus turned water into wine."

Then turning to Bill, one of them asked, "Bill, do you believe that Jesus turned water into wine?"

"I do," said Bill.

"Can you prove to us that Jesus turned water into wine?"

"No," said Bill, "I cannot."

The others laughed at Bill's expense as one of them sneered, "Then why do you believe that Jesus turned water into wine, Bill?"

"Because," answered Bill, "in our home He has changed beer into furniture."—Emergency Post.

★

An unrestrained flow of talk is a sure sign of a trifling, dissipated mind; and no one can turn readily from useless, frivolous conversation to recollected prayer or spiritual reading so as to profit by them.—Jean Nicolas Grou.

## FAMILY CIRCLE

(Continued from page 130)

autumn colors, the mountains, and the glory of sunlight and clouds in the evening sky, from that high spot. As God crowned this occasion with a glorious sunset, we look to the sunset of our lives as the glorious beginning of eternal life in heaven. "For this slight and momentary sorrow continues to accumulate for me a solid and eternal glory far beyond any comparison, because I do not keep my eyes on things that are seen but things that are unseen. For things that are seen are temporary, but things that are unseen are eternal" (II Cor. 4:17, 18, Williams).

Nakashibetsu, Japan.

## EXPRESSIONS OF APPRECIATION

We, the Tyson family, sincerely wish to thank neighbors and friends and the church brethren for their kindness shown to Mr. and Mrs. J. Clayton Tyson during both their stays in the hospital since July 1 and the recent death of husband, father, and grandfather of the family—Mamie Frey Tyson and family, Elizabeth, Tenn., Pa.

I wish to express heartfelt appreciation to relatives and friends who remembered me with cards, letters, fruit, money, and many other gifts on my ninetieth birthday, Dec. 26. May the Lord richly reward each of you.

—Maggie M. Driver, Waynesboro, Va.

I wish to express my sincere thanks and appreciation to those who remembered me in prayer and with cards, letters, gifts, and visits during my stay in the hospital and at home. May God richly bless every one of you is my prayer.—Miss Clara Martin, New Holland, Pa.

I want to thank the many friends from far and near for their visits to us during the long illness of my beloved companion. We had your prayers and many letters during this time, for which we are grateful, both to God and to you. Since her home-coming, I have received many letters and good wishes. Please continue to pray for me that I may carry out God's will in His service. My address is the same as it has been for many years. If you come into this community, I will appreciate your visits. If you desire to call, my phone number is Wakarusa 622-W. If no answer, call for one of my sons on the same telephone exchange. May God bless all of you.—D. A. Yoder, R. 4, Elkhart, Ind.

We as a family wish to express our sincere thanks to all relatives and friends for the deeds of kindness, flowers, gifts, and for the many cards and comforting words received since the sudden passing of our dear little son and brother Alvin. May the Lord bless each one.—The Ivan C. Martin family, Lancaster, Pa.

I would much rather thank each of you personally for your many deeds of kindness during my recent hospital experience and since my return home. Your prayers mean very much. The gifts also helped to bear the burden, besides the flowers and many greetings and notes to bring cheer. So until we can see you, Ira and I with the family would like to express our deep appreciation for all that you have done. We know the Lord will bless you.—Ira and Helen Eby and family, Hagerstown, Md.

We wish to thank all our friends and relatives for their prayers and expressions of sympathy over the time that God called our loved one home to be with Him—Harry A. Harms, and Martin Eshleman family.

We sincerely thank each one who has remembered us with cards, gifts, and kind deeds since the passing away of our beloved companion and father. Your prayers mean much to us. May the Lord bless each one of you.—Lena Beller and children.

I would like to thank the one who sent me the GOSPEL HERALD for a gift subscription, and I also thank the brothers and sisters for the prayers offered for my husband and son.—Mrs. Philip Fenton, Mt. Holly Springs, Pa.

## OUR SCHOOLS

(Continued from page 128)

imprisoned for supposed secret political activity. The truth seems to be, briefly stated, that he considered Nazism a wicked thing and was hoping to see its collapse soon and did talk about plans for a new Germany afterward. But he was arrested, tried, and sentenced to be hanged. After the war the pictures of his trial were found in some official archives, and these along with his last letters home to his wife were published in a small volume which is of most intense interest. The pictures show a man of moral stature and courage facing a ranting judge in a courtroom filled with stuffed shirts and poker-faced police and recorders and other officialdom. But his letters home are most bracing. At one point Judge Freisler shouts: "Only in one respect does National Socialism resemble Christianity: we demand the whole man." Count von Moltke adds, "I wonder whether he really understands what he said there." In other passages of his letters he seems utterly fearless, thanks God for preserving him from the evils of his day and surroundings, and marvels at the strength and courage which he experienced in his great crisis which cost him his life. "But we have this treasure in earthen vessels," he says, "that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

Here then is another of the strange little paradoxes of life from which we may learn much in our own day of arms races and atomic bombs. The blustering strong men of power in the world today are often weak and fainthearted. They are motivated by fear, and fear thwarts and twists and distorts our sense of values. When we are afraid, we cannot see straight nor think straight. And so we do foolish things, which cause the situation to deteriorate and get worse. And as it gets worse, we become more afraid and make it still worse. It is the

man of moral courage, the man who is at peace with himself and his fellow man and with God who is strong, irrespective of externals. He it is who is in league with the very stones of the earth; he has nothing to fear. Hence his view of things is not distorted. He can see straight; he can think straight; and therefore he can act intelligently. Moral strength is more necessary than is military strength. The issues of life are always fundamentally spiritual and not material. Is your approach to life's problems today that of a Belshazzar? Or is it that of a Daniel?

## HESSTON COLLEGE

On Sunday morning, Jan. 25, on the Hesston College campus, Paul Erb of Scottsdale, Pa., editor of the GOSPEL HERALD, began a series of sermons on characters who met Jesus and how the meeting affected them. Bro. Erb will speak in daily chapel services and each evening at 7:30 p.m. throughout the week of Jan. 25 to Feb. 1.

The St. Olaf Lutheran Choir, directed by Dr. Olaf C. Christiansen, will sing in the Hesston College auditorium on Feb. 2, at 8:00 p.m., as a regular number of the Hess Hall Series.

President-elect Tilman Smith visited on the campus during the Jan. 24, 25 week end.

An MRSC Voluntary Service unit has been engaged to help build the new men's dormitory. Mr. and Mrs. Ordo Yoder, Goshen, Ind., the house parents for the unit, arrived in Hesston on Jan. 23; and the four VS men—David Lehman, Apple Creek, Ohio; Richard Shewalter, Waynesboro, Va.; Nelson Miller, Millersburg, Ohio; and Glenn Kennel, Roanoke, Ill.—plan to arrive on or before Jan. 27.

On Sunday, Jan. 25, at a 2:00 to 5:00 p.m. tea, President and Mrs. Roth entertained the faculty and staff in their home to meet Paul Erb, the Winter Bible Conference speaker.

On Sunday evening, Jan. 25, after church services on the campus, Dale Weaver, Harper, Kans., who has recently returned from Korea for a visit, showed pictures of life in Korea.

On Sunday afternoon, Jan. 18, Mae Nitzsche, Jan Nichols, John Reschly, and President Roth attended the dedication service for two new residence halls on the Friends University campus, Wichita, Kans.

A special feature of the Ministers' Week that is planned to be held on the campus next week, Feb. 3-6, is a new series of Conrad Grebel Lectures on "A Philosophy of Mennonite Missions" by J. D. Graber. Other instructors for the Ministers' Week classes are Paul Erb, Dr. Harold Vogt of Prairie View Hospital, and Mrs. J. D. Graber, who will teach classes for ministers' wives.

On Sunday afternoon, Feb. 1, at 3:00 p.m., the choruses of Hesston College plan to give a public program of sacred music in Hess Memorial Hall. The Collegiate Chorale and the Varsity Chorale will present separate numbers and then join with the Choral Union to sing Schubert's Mass in G, a work containing much of the warmth and lyrical quality of the familiar Unfinished Symphony and composed by Schubert when he was only eighteen years old.

## Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Baker, Charles and Karen, Roseburg, Oreg., third son, Chris Alan, Dec. 16, 1958.

Beckler, Merle J. and Anne C. (Stauffer), Seaward, Neb., second child, first son, Cidric Larue, Jan. 16, 1959.

Bell, John and Hazel (Horst), Sigourney, Iowa, first child, Robert Lee, born April 15, 1957; received for adoption Aug. 18, 1958.

Bender, James S. and Martha (Ropp), Kalona, Iowa, fourth child, third son, Merwin James, Jan. 13, 1959.

Breneman, J. Harold and Margaret (Horst), Holtwood, Pa., sixth child, third daughter, Miriam Grace, Jan. 22, 1959.

Brubaker, J. Clarence and Grace (Stahl), Manheim, Pa., fourth child, first daughter, Susan Elaine, Jan. 7, 1959.

Clemmer, Marvin M. and Eva (Hagey), Telford, Pa., third child, first son, Richard Brian, Jan. 2, 1959.

David, Ronald B. and Rhoda (Thomas), Belleville, Pa., first child, R. Bryan, Dec. 27, 1958.

Diener, Herman and Mary Ellen (Beachy), South Hutchinson, Kans., fourth child, third son, Lance Jay, Jan. 16, 1959.

Eberly, Ben and Madonna (Kauffman), New London, Mo., second child, first son, Bradley Edward, Jan. 19, 1959.

Eggh, Lester and Helen (Troyer), Wolcottville, Ind., second child, first daughter, Colleen Lynette, Jan. 11, 1959.

Eichorn, Floyd and Marnetta (Hooley), Burr Oak, Mich., fourth child, second son, Jay Rene, Dec. 28, 1958.

Geiser, Elmer D. and Goldie (Sommer), Ewington, Ohio, fifth child, fourth daughter, Karen Sue, Jan. 23, 1959.

Gingerich, Harvey L. and Edith (Martin), Ephrata, Pa., sixth child, third daughter, Janice Marie, Dec. 2, 1958.

Hartzler, J. T. and Martha (Reesor), Latour, Mo., second son, Charles Vernon, Jan. 14, 1959.

Hartzler, Robert and Phyllis (Freyenberger), Mt. Pleasant, Iowa, second daughter, Tina Joy, Jan. 8, 1959.

Hershberger, Jay and Ruby Ellen (Eash), Gothenburg, Ind., third son, Wendell Mark, Jan. 10, 1959.

Hochstetler, Ernest and June (Mohler), Syracuse, Ind., fifth child, third daughter, Rachel Dawn, Jan. 19, 1959.

Hofar, Samuel H. and Joyce (Egisti) Denver, Colo., second daughter, Joy Elaine, Jan. 23, 1959.

Johnston, Orvis and Florence (Moyer), Leonard, Mo., fourth child, third son, John Arlin, Jan. 22, 1959.

Kauffman, Jesse J. and Lorene H. (Stone), Huntingdon, Pa., second child, first son, Mark Eldon, Dec. 4, 1958.

Keener, Donald and Janet (Horst), Hagers-town, Md., first child, Douglas Lynn, Jan. 14, 1959.

Landis, Abram C. and Grace (Derstine), Harleysville, Pa., sixth child, third son, Bruce No., Dec. 15, 1958.

Lehman, Virgil and Esther (Shank), Waynesboro, Pa., fifth child, second son, Edwin Jay, Jan. 20, 1959.

Litwiler, Carol D. and Betty (Laun), Delavan, Ill., second child, first daughter, Judy Kay, Jan. 18, 1959.

Martin, Edgar H. and Helen June (Metzler), Ephrata, Pa., fifth child, third daughter, Rita Jean, Dec. 13, 1958.

Martin, Ivan D. and Emma (Hege), Waynesboro, Pa., fifth daughter, Brenda Lee, Nov. 29, 1958.

Martin, Theodore H. and Anna Mae (Hoover), Ephrata, Pa., third child, second son, Dennis Theodore, Dec. 14, 1958.

Mast, Jacob and Sadie (Kurtz), Fleetwood, Pa., sixth child, third daughter, Amanda Lois, Dec. 5, 1958.

Miller, Alvin J. and Marianna (Gingerich), Kalona, Iowa, second son, William Dale, Jan. 20, 1959.

Miller, Henry D. and Ethel (Swartzendruber), Kalona, Iowa, fourth child, third daughter, Jo-lyne Marice, Jan. 11, 1959. (One daughter still born.)

Mullett, Atlee and Laura (Kauffman), Huntsburg, Ohio, a daughter, Debra Jean, Jan. 15, 1959.

Myers, Charles W. and Mary (Bauman), Chambersburg, Pa., third child, first son, Charles William, Jr., Jan. 20, 1959.

Rauch, Edwin H. and Rosanna (Engel), Kinzers, Pa., second child, first living child, James Lamar, Jan. 19, 1959.

Rhodes, Raleigh D., Jr., and Mary (Burkholder), Dayton, Va., seventh child, fifth son, Raleigh Dennis III.

Saltzman, LeVoy and Norma (Kennel), Shickley, Neb., second child, first daughter, Holly Joy, Jan. 11, 1959.

Sensenig, Irvin J. and Gladys M. (Lefever), New Holland, Pa., fourth child, third daughter, Carolyn Joy, Dec. 22, 1958.

Sensenig, Kenneth and Marian (Lehman), Ephrata, Pa., third child, second son, Ronald Lee, Dec. 16, 1958.

Todd, John R. and Mary Kathryn (Stauffer), Lancaster, Pa., fourth child, second son, Steven S., Dec. 27, 1958.

Weaver, Ralph E. and Carolyn (Leaman), Baltimore, Md., fourth child, third son, Mark Alan, Jan. 16, 1959.

Weinhold, D. Ernest and Evalene (Ranck), Manheim, Pa., fourth child, second son, Ralph Leslie, Jan. 17, 1959.

Yoder, Dorene E. and Ellen (Miller), Kalona, Iowa, seventh child, fourth daughter, Colette Rac, Dec. 29, 1958.

Yoder, Oscar and Esther (Hooley), Topeka, Ind., second child, first son, Craig LeRoy, Jan. 18, 1959.

Yordy, James W. and June (Davis), Chicago, Ill., second child, first living son, Jeffrey James, Dec. 2, 1958.

Zehr, Jay and Carolyn (Sommer), Champaign, Ill., third son, Jeffrey Stuart, Jan. 5, 1959.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bear-Smith—Tillman Bear, Delphos, Ohio, and Elaine Smith, Elida, Ohio, both of the Pike cong., by Paul W. Smith, father of the bride, at the church, Nov. 27, 1958.

Chubb—Heiss—Harold E. Chubb and Sarah Ann Heiss, both of Lancaster, Pa., Christian Street cong., by Frank M. Enck at the East Chestnut Street Church, Jan. 3, 1959.

Joseph—Brenneman—Merle Joseph, Lima, Ohio, and Florence Brenneman, both of the Pike cong., by Paul W. Smith at the bride's home, Nov. 21, 1958.

Watkins—Benjamin—James M. Watkins, Bluffton, Ohio, and Rosezella Mae Benjamin, Lima, Ohio, both of the Jefferson Street Church, Lima, Ohio, by Darwin A. O'Connell at the First Menonite Church, Lima, Dec. 21, 1958.

Yoder—Lee—Adali Yoder and Bertha Viola Lee, both of the Arthur, Ill., cong., by H. J. King at the church, Dec. 21, 1958.

We must learn to give a dynamic evangelistic witness to people of our own intellectual, economic, and social level.—Nelson E. Kauffman.

## Anniversaries

Honsaker. Ray H. Honsaker and Nora E. Metzler were married Nov. 19, 1908, at the home of the bride's parents, Mr. and Mrs. Abram Metzler, Martinsburg, Pa., by the late Bishop J. N. Durr. They celebrated their fiftieth wedding anniversary on Nov. 24, 1958, at a turkey dinner with their children and their families, and with their pastor, Clyde D. Fulmer, and wife. The Honsakers are members of the Martinsburg Church where they have worshiped since their marriage.

Open house was held at their home, 306 S. Market St., Martinsburg, Pa., when many of their friends and relatives called to congratulate them and wish them well. They also received many cards and useful gifts.

God has blessed this union with nine children—David M., Ruth N.—Mrs. William Kauffman, Irvin K., Anna Kathryn—Mrs. Jesse Replogle, John J., Sara Mae—Mrs. Earl Kennel, Raymond H., Jr., John B., and Mary Alice—Mrs. Raymond Bailly. There has been one death in the family, a grandchild—Wendel D. Replogle—who died three years ago.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beachy, Catharine, daughter of Henry and Judith (Yoder) Erb; born May 28, 1875, near Emma, Ind.; died of a stroke Jan. 18, 1959, at the Lagrange City Hospital; aged 83 y. 7 m. 21 d. Married Dec. 24, 1891, at Emma, Ind., to Joel Beachy, who died in Sept. 28, 1940. They had one daughter who died in infancy. Surviving are one foster daughter (Kate—Mrs. Earl Bender), 4 grandchildren, and 3 great-grandchildren. She was a member of the Townline Conservative Church, Shipshewana, Ind., where funeral services were held Jan. 21, in charge of Calvin Borntrager and Eli D. Miller; interment in Yoder Cemetery.

Beiler, Benj. B., son of Ben and Sarah (King) Beiler; born Sept. 29, 1918, in Lancaster Co., Pa.; died of cancer Nov. 19, 1958, at the Ephrata Hospital; aged 40 y. 1 m. 21 d. Married Dec. 1, 1942, to Lena Lapp. Surviving are his wife, one daughter (Barbara), 6 sons (Moses, Omar, Warren, Luke, Philip, and Paul, all at home), his parents, 2 brothers (Jonas and Jonathan), and 3 sisters (Mrs. Levi Stoltzfus, Mrs. Jonas King, and Mrs. Jacob Beiler, all of Lancaster Co.). He was a member of the Beachy congregation, Weaverstown, Pa., where funeral services were held; interment in adjoining cemetery.

Bixler, Fred W., son of the late Samuel B. and Hetty (Weaver) Bixler; born June 14, 1887, in Madison Twp., St. Joseph Co., Ind.; died at the home of his daughter, Mrs. Levon Weldy, Elkhardt Co., Ind., Jan. 13, 1959; aged 71 y. 6 m. 30 d. Married Feb. 19, 1910, to Martha E. Beutler, who died Aug. 9, 1958. Early in September, 1958, his son-in-law and daughter, Roy and Bertha Shantz, moved to the home of their widowed father to make a home for him the remaining months of his life. He spent the last night of his life at the Weldy home, where he passed away the following morning as he was getting dressed. Surviving are 4 daughters (Mary—Mrs. John Leitchy, Wakarusa, Ind.; Grace—Mrs. Fred Weldy, Goshen; Ruth—Mrs. Raymond Tyson, Wakarusa; and Bertha—Mrs. Roy Shantz, Goshen), a foster son (Jay Smetzer), 14 grandchildren, 2 sisters and a brother (Mrs. Lottie Culp, Nappanee; Mrs. Anna Holmes, Goshen; and Samuel W., Goshen). Two sisters preceded him in death. He was a farmer all his married life and had a house-to-house market route in Elkhart for over 40 years. He often gave food to the needy instead of selling it, and



was an effective witness for Christ. Just two days before his death he was able to attend the morning worship at the Olive Church. He was a member of the Olive Church, where services were held Jan. 16 by D. A. Yoder, Elna W. Steiner, and J. C. Wenger; burial in South Cemetery at Olive.

Burkholder, Ida, daughter of the late Michael and Catharine (Rupp) Bollinger; born June 19, 1868, in Lancaster Co., Pa.; died Dec. 13, 1958, at the Bair Convalescent Home, Brownstown, Pa., after a long illness; aged 90 y., 5 m. 23 d. Married to Adam L. Burkholder, who preceded her in death. Surviving are 2 daughters (Eva—Mrs. Henry Tyson, Lititz, Pa., with whom she lived for many years until special care was necessary; and Naomi—Mrs. Norman Boll, Lititz), 10 grandchildren, and 7 great-grandchildren. She was a member of the Lititz Church, where funeral services were held Dec. 16, with John S. Hess, Melvin H. Lauver, and Paul Boll, a grandson, serving; interment in Hess Cemetery, near Lititz.

Swartley, Katie (Young), was born Dec. 12, 1884, at Harleysville, Pa.; died Jan. 8, 1959, at Harleysville; aged 91 y., 27 d. She had suffered several strokes since August, 1956. Married on Nov. 10, 1888, to Leidy Kindig Swartley at Lansdale, Pa. He died March 9, 1936. They had no children. Surviving are the following nieces and nephews (John and Allen Young, Katie—Mrs. Linford Erb, Verma—Mrs. Wilmer Alderfer, Madeline—Mrs. Stanley Souder, all of Harleysville; and Stella—Mrs. Alvin Landis, Souderton). She was a member of the Plains Church, where services were held Jan. 12, in charge of J. C. Clemens, John E. Lapp, and Wayne Kratz; burial in Franconia Mennonite Burying Grounds.

Weirich, Sallie, daughter of Samuel and Sallie (Miller) Gindlesperger; born Feb. 5, 1879, in Conemaugh Twp., Somerset Co., Pa.; died Jan. 12, 1959, at the same address; aged 79 y., 11 m. 7 d. Married on Sept. 8, 1912, to Harry E. Weirich, who survives. Also surviving are 2 children (Charles and Cora), one sister (Leah Holsopple), and one brother (John). She was a member of the Blough Church, where funeral services were held Jan. 14, in charge of Harry C. Blough, John Gindlesperger, and Arthur Miller; interment in Blough Church Cemetery.

Yoder, Bertha Florence, daughter of the late Menno S. and Saloma Ann (Kauffman) Yoder; born Dec. 19, 1884, near Five Points, Monroe Twp., Ohio; died at her home in West Liberty, Ohio, Dec. 30, 1958; aged 74 y., 11 d. She had been in failing health for 3 years. Married on Dec. 3, 1915, to Elmer L. Yoder, who died May 9, 1955. Surviving are 3 children (Kathryn Pauline, and Winfred, all at home) and one sister (Nellie—Mrs. John H. Warye, West Liberty). One son, 4 brothers, and one sister preceded her in death. She was a member of the South Union Church, where funeral services were held Jan. 2, in charge of Roy S. Koch and Edward Stoltzfus; interment in church cemetery.

Yoder, Jonas L., son of Jacob J. and Sarah (Lederman) Yoder; born in Chilton Co., Ohio, Jan. 3, 1894; died of cancer Jan. 4, 1959, in —, Ind.; aged 65 y., 1 d. He was a member of the Old Order Amish Church. In January, 1917, he married Caroline Wagler, who with their 2 children died during the flu epidemic in 1919. Several years later he married Hannah Wagler, a sister to his first wife. She preceded him in death Dec. 28, 1951. Surviving are 5 children (Abner, Goshert, Ind.; Raymond, Loogootee, Ind.; Melvin, Nappanee; Fanny May Knepp, Montgomery; and Sarah Catherine, at home), 7 grandchildren, 2 brothers and 6 sisters (Mrs. Leah Graber, Ft. Wayne; Mrs. Katie Wagler, Fanny Raber, and Henry, all of Montgomery; John, Loogootee; Hannah, Sarah, and Rose, Washington, Ind.). His parents, 2 brothers, and 2 sisters preceded him in death. Funeral services were conducted by Joe K. Graber, Fred Knepp, and Ora Knepp; burial in Stoll Cemetery.



## ITEMS AND COMMENTS

BY THE EDITOR

German youth groups affiliated with the Evangelical Academy in West Berlin have asked the Israeli government for permission to send young people to Israel for a year's work as a "symbolic act of repentance and reparation."

• • •

The Mormons have dedicated a new college in Hawaii. The college comprises 20 buildings with accommodations for 1,000 students. It is surrounded by 6,000 acres of sugar-cane land purchased by the church many years ago. Nearby is the Hawaiian Mormon Temple, completed in 1919.

• • •

Publication of two recently discovered ancient manuscripts of St. John's Gospel, one in Greek and the other in Coptic, was reported at the American Textual Criticism Seminar held recently. One of the manuscripts contains the latter portion of John in Greek and dates from about A.D. 200 and

the other most of the Gospel in a dialect of the Coptic language which was written in the fourth century. The Greek portions are surpassed in age only by a small sheet of papyrus from John's Gospel which is usually dated in the first half of the second Christian century.

• • •

A professor of anthropology at the University of Michigan said to the American Association for the Advancement of Science that "Today mankind may be on the verge of extinction, vanishing from the face of the earth in the incandescence of thermo-nuclear explosions." He said that from the standpoint of the anthropologist man faces the problem of changing his entire culture in a single generation.

• • •

A controversial report recommending that criminals condemned to death be permitted to volunteer for human vivisection experi-

Coming



February 20

THE HOLY SPIRIT AND THE HOLY LIFE  
by C. K. Lehman

\$3.50

In this book the author attempts to answer the question, "How does the Holy Spirit transform a sinner into a saint and guide him into all truth?"

After tracing the work of the Holy Spirit from creation to the ministry of Christ, Pentecost, and through church history, the author discusses the work of the Holy Spirit in the life of the believer. He emphasizes perfection in Christ, not in self.

Here we have a study of two intertwining threads of Biblical teaching. First, the nature of the Holy Spirit's work in man, and second, the character of the holy life. The final emphasis of this book is the experiential one of leading a holy life, i.e., finding a wholesome view of Christian victory.

This is the fourth book from the Conrad Gebel lectures to be published. The others are *The Alpha and the Omega*, by Paul Erb, \$2.50; *The Challenge of Christian Stewardship*, by Milo Kauffman, \$2.50; and *The Way of the Cross in Human Relations*, by Guy F. Hershberger, \$5.50.

At your local bookstore

HERALD PRESS  
Scottsdale, Pennsylvania



# MENNONITE LIFE NORTH NEWTON KANS

EXCH

ments was delivered to the American Association for the Advancement of Science. A medical researcher proposed that on both moral and ethical grounds prisoners should be allowed to give their lives in research projects that may save thousands of other persons. He suggested that condemned prisoners, whose lives are to be taken by the state anyhow, be granted permission to volunteer for experimental organ transplants, a new but untried form of surgery. He said the transplanting of a complete living heart might be tried, as well as kidneys and other organs. If the prisoner survives the experiments, as the medical researchers would hope, he then could be painlessly put to death by a simple injection of anesthesia. He has suggested that execution by anesthesia involving no more pain than the pinprick of a hypodermic needle, is much more humane than the electric chair and gas chamber and should supplant them.

American religious and voluntary organizations contributed \$120,769,000 worth of relief and rehabilitation supplies to needy persons overseas during the fiscal year 1958, according to the Department of State in Washington. Much of the food that was distributed abroad was donated to the agencies by the United States Department of Agriculture from surplus food stocks. Among these organizations is the Mennonite Central Committee, which sent abroad some 3,700,000 pounds of surplus food valued at \$275,000. The Mennonite organization sent a still larger amount of food abroad from individual and congregational donations.

The Baptist World Alliance urged some 23,000,000 Baptists in more than 100 countries to offer prayers on Feb. 1 for world peace, religious freedom, and evangelism.

A Presbyterian pacifist minister who refused to pay the part of his federal income tax which he felt would be used for war purposes is now serving a six-month term at Federal Prison camp at Allenburg, Pa.

High-school students who are "independent of adult encouragement" rarely show any overt resistance to school desegregation, according to a study presented to the American Catholic Sociological Society.

Pennsylvania Public Welfare Secretary Harry Shapiro rejected a State Board of Public Assistance proposal that birth control be recommended to persons on relief when "there is a need" and no religious restrictions exist. Shapiro said he acted on the basis of a ruling from the State Attorney General's office which said his acceptance of the Board's four-to-three vote on the measure was optional.

A new monthly missionary magazine published by United Presbyterian women is entitled Concern. Copies of the first issue were mailed to about 100,000 subscribers.

Births, marriages, and deaths must now be registered in Indian Christian churches according to two calendars as the result of a new government order. The usual Gregorian date will have to be accompanied by the corresponding date in the official

Saka era, which starts from A.D. 78. Adopted last year for official use, the Saka calendar was introduced by an Indian emperor to mark the date of his accession. The Indian Minister of Home Affairs calls it the national calendar. He has directed that those responsible for recording vital statistics must note the Saka date in their books.

Two internationally known Protestant evangelists, E. Stanley Jones and Billy Graham, will conduct crusades in Japan in 1959 as part of a nation-wide observance marking the one-hundredth anniversary of Protestantism in that country.

Moody Bible Institute in Chicago has been granted a construction permit to erect a new standard broadcasting station at East Moline, Ill. The station will cover a wide area in western Illinois and eastern Iowa. The Bible Institute already operates station WMBI in Chicago.

More than one million Indian Jacobites, who had been split into two groups for nearly half a century, have been brought into one fold following a decree issued by Mar Ephraim, patriarch of Antioch in Homs, Syria.

Pray-for-Peace stamp cancellations were used in more than one thousand United States post offices during the Christmas season.

The Church Peace Mission will hold its third national conference at the First Baptist Church at Evanston, Ill., April 20-23, 1959.

Communist Russia, officially atheistic, beamed a religious Christmas message to Britain over Moscow Radio. The message was delivered by Alexander Karev, general secretary of the All-Union Council of Evangelical Christians (Baptists). Unusual for Moscow Radio was any such reference to Jesus. The station almost invariably echoes the official Soviet tenet that Jesus never lived, that stories about Him are capitalistic myths.

The World Council of Churches will observe 1959 as "Refugee Year" by joining with other voluntary agencies and with governments in an attempt to solve the refugee problem in Europe. An attempt will be made to close all refugee camps by 1960.

The Ohio State Board of Education announced that it would be governed by an opinion of the state attorney general that Roman Catholic nuns may wear their religious garb while teaching in the public schools. Protests against the practice of em-

ploying garbed nuns by public school boards had been lodged by a number of Protestant organizations in the state. The legality of such employment was affirmed by the attorney general in 1933.

Construction of the controversial Air Force Academy chapel at Colorado Springs will start early in 1959 and should be finished during the summer of 1960. The modernistic design of the \$3,000,000 chapel remains essentially unchanged since first drawings unveiled nearly three years ago brought criticism that even reached the floor of Congress. The chapel will feature seven-ton 150-foot aluminum spires, alternating with stained glass panels.

Christians must refuse to take part in the use of nuclear weapons in any future world war, says Dr. Peter Brunner of Heidelberg University, West Germany, in an article in Lutheran World, quarterly periodical of the Lutheran World Federation. He says that "Christians whose consciences are troubled should be advised not to obey a military order to employ nuclear bombs, even if that were to mean the forfeiting of one's life."

Evangelical youth groups in Germany issued a joint declaration urging parents not to give their children, for Christmas, war toys, such as miniature machine guns, armored cars, warships, and bombers, or mechanized sputnik models. Stressing the great importance of toys in the spiritual education of children, the appeal said: "Do not teach young people to play with toys, which in case of war would bring nothing but death and disaster upon us."

The world's largest collection of Christmas crèches is in the National Museum of Bavaria at Munich, Germany. The unique display was donated in 1892 to the museum by a wealthy Munich banker. The display includes hundreds of crèches featuring the Nativity scene in the national settings of different regions and countries.

More than two million Southern Baptists have pledged themselves to win Christian converts during the 1959 Baptist Simultaneous Evangelistic Crusade in North America.

An inter-faith chorus recently broadcast Christmas carols in Arabic and Hebrew over the Israel radio.

Twenty-eight Amish children enrolled in a new one-room school opened by their parents in northwestern Ashland County in Ohio. The County Superintendent of Public Schools warned that the Amish school will be required to pass state inspection.

# Gospel Herald

Our task is to disciple all nations. Their unresponsiveness, their hardness of heart depends upon our fervor, our love, and our Christian fullness.

TUESDAY, FEB. 17, 1959  
VOLUME LII, NUMBER 7

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## Christ Returns to His Own

By Roy Kreider

There is one fact beyond question that forcefully emerges from the message of Jesus: God wills that the Gospel be carried to all lands; all nations shall bring their glory and honor into the New Jerusalem. It is to fulfill that vision that the Lord is thrusting forth His awakening church into this age, an age that is fearful, yet freighted with eternal destiny.

It is a deep joy to share this modern missionary movement in such a day as this. The magnitude of the present world-wide missionary effort has certainly been without parallel in history: it is indeed a drama. Never before have so many Christians joined their energies and gifts in making possible the spread of their faith. Never before have there been so many missionaries. In some lands there is today the joy of harvest; in some the patient watering, while in others there is still the careful sowing. But in some lands there yet needs to be the arduous breaking up of hard, stony soil. There are those who would question the worth-whileness of all the effort and expense, dangers and risks of work in these areas that seem to be petrified in unbelief. It is to this point that I wish to speak.

This is a day when startling events are taking place. And as Christians we are conscious of history in its apocalyptic dimension. There are abundant manifest tokens of the kingdom of God dynamically active in our age. There are strange forces at work in our current history which we can only confess to be enshrouded in profound mystery. In the Middle East, in the midst of all the controversy about events there, one striking fact emerges beyond dispute: the state of Israel is once more at the center of world forces, much as it was in Old Testament times. For the ancient kingdom of David was established at the point of tension between the great empires of that

day. And now once again because of their geographical situation the people of Israel are involved in this growing struggle between East and West.

The world has vastly expanded since the days of Isaiah, but Israel is as truly today in the center of the world as when this little nation watched the rise and fall of the proud empires of Egypt and Assyria, Babylon and Persia, Greece and Rome. Israel has come again into the focus of world attention; and as a result, through the clarified vision of an awakening church, Israel has emerged from the historical blur and once again come into the focus—into the realm of the redemptive concern of the Christian Church.

I do not bring you a glowing report; rather, I wish to bring an urgent appeal. It would be impossible for me to try to inspire you with a bright picture in this recent return of the Gospel to Jerusalem. And so I seek to be guided by the Holy Spirit into realms of realism, confident that a clearer concept of the situation in Israel and the intense challenge in that Israel setting might goad all of us to more fervent intercession. Christ comes to His own, as our subject suggests; and yet it is not true that He had been redemptively concerned for the lost sheep of Israel's house through the whole of Christian history?

The Christian Church at long last is turning redemptive efforts toward His own. Christ, through the recent tensions in the Middle East region, now is turning and riveting our attention there. Our history has evidenced that for too long Christianity has been viewed as a privilege to be enjoyed; we are coming now to see it as a grave responsibility, a challenging obligation to lend and blend our energies in behalf of those not yet won to Christ. I trust we possess the stamina, the faith, the patience to endure the testings of this call to Israel.

## Concerning the Sower

By Miriam Sieber Lind

As for the Sower sowing His seed—  
What infinite variety!

Some seeds He equippeth with sails  
To skim before the four winds:

"For the earth shall be full  
of the knowledge of the Lord,  
as the waters cover the sea."

Some seeds are borne all unself-  
consciously

By His own sheep's wool:  
"Lord, when saw we thee  
an hungred, and fed thee?"

Some seeds He fashioneth as parachutes—  
Sently, gently to fall:

"A bruised reed  
shall he not break. . ."

Some seeds He giveth paper-wings

To flutter before a man's eyes:

"Blessed is he that readeth,  
and they that hear."

Even His small ones bury acorns  
For His oaks:

"Out of the mouth of babes . . .  
thou hast perfected praise."

As for the Sower sowing His seed—  
What infinite variety!  
Scottdale, Pa.

### Another Red Sea

Ours is an era charged with significance, termed by statesmen as a great turning point in history. It is a crucial day when God is profoundly at work, and this consequently is a most important epoch in which to serve. Ours is a generation freighted with destiny. There is therefore a remarkable parallelism in the crucialness of this our hour with a pivotal event of historic significance in the days of the Exodus.

On that day of decision uniquely comparable to ours, the old covenant people of God on a mission of faith likewise addressed toward Palestine found themselves on the brink of an immense sea. Before them lay an impossible route, a watery abyss, an impasse vastly more forbidding than the problems the church faces today—visa resistance, nationalism, tensions, fruitlessness, organized and unorganized efforts to resist mission ad-

vance. And from behind them marched an army determined to drag them back from that venture of faith, a force more fearful and threatening than that which stalks us today—our current recession, slump in business, joblessness, declining incomes, uncertain future, which, we say, is bringing a crisis in our mission program.

Spiritually immature Israel could see nothing but mounting circumstances. Circumstance all too often becomes our unspiritual god that we allow to guide and to determine our responses and our advances; and business trends too frequently serve as the inner voice dictating our attitude toward kingdom expansion.

It is true that the costs of missions in this intense age are extremely high, costs in personnel and in dollars. I was quite shocked when some friends of ours from one missionary society declared that more than half of their first-termers were unable to return to the field. Visa problems? No! Many of them had broken down. It hurts to carry on missions in such an age as this. But in view of what David says, have we truly served if it has cost us nothing?

The clear viewpoint of faith on that decisive day of Exodus came in the form of a firm command from heaven, a command that pierces the silence of the millennia and reaches our own ears in this present "crisis in missions": "Speak unto the children of Israel, that they go forward." That stirring command by the Eternal Voice might well have been uttered for our times, for it touches a vital cord in our hearts in this our own chaotic age. Faith knows no retreat! It is the striking lesson from that important event. God does at times close doors, but this is not retreat, for He is only redirecting the advance into new areas.

In that historic hour anything but advance would have been disastrous; and yet advance was logically impossible: ahead was the mighty arm of the Red Sea. Retreat offered even less hope, for it would have resulted in bitter enslavement. To stand still likewise was to await disaster, intense punishment by the advancing hosts of Pharaoh. How often dreams of conquest fade in the focus of formidable obstacles! "Speak unto the children of Israel, that they go forward."

There on the bank of the Red Sea that ancient people made a heroic decision which stands as a challenging example: in implicit obedience they advanced upon the impossible by faith. And ahead of those bold steps of advancing faith the

## Our Readers Say—

I appreciate the tenor and warmth of your editorial, "Sons of Faith" (Jan. 20). This should be a genuine encouragement to the "sons," and also bring some of the "fathers" into a keener realization of their responsibilities. We are glad that we have men who have been able to communicate with these, and relay the concerns on to others.

"I Can Still Pray" was a spiritual tonic. It's good to be reminded of our eternal verities, and redemptive union with Christ.—Clayton Swartzentruber, Orrville, Ohio.

• • •

I have read with interest the editorial (Jan. 20), "Sons of Faith." I share Bro. Erb's appreciation for our educated young people, and also his concern that this great potential will not be lost to the Mennonite Church. They represent resources that God and the church can use mightily for the extension of His kingdom. We trust they will be big enough to recognize the power of the simple life and not discount the stock from which they spring. . . .

Our editor depletes the fact that so many have slipped away in the past, having apparently outgrown the simple faith and practice of their parent church. We agree. The church has lost too much of her finest talent at the shrine of higher education. If we knew the gauntlet of secularism, materialism, higher criticism, and unbelief which our young folks must run when they enter the universities, not to mention the lower social standards, we would be even more concerned that they come through unscathed.

Oh, for more parents who could say like John, "I have no greater joy than to hear that my children walk in truth." We should also encourage our Mennonite schools and colleges to uphold our church standards, and thereby fortify their students against the devastating influences of university training. . . .

The word—and the Christian Church—needs our Mennonite witness. Tell it to the ends of the earth, but never be ashamed of it. Our weakness is not in the principles we espouse, but in our failure to apply those principles to every day life.—Elam B. Longenecker, Manheim, Pa.

• • •

Lorie C. Gooding in her article, "Normal and Typical" (Jan. 6), really struck the nail on the head when she said that the typical church of today is a social center. This really takes in the larger portion of the churches of today, with their social and amusement programs of every nature. . . .

If Jesus would visit our churches today, what would He find? Would He speak as He did to those people in the temple: "Take these things hence? . . . I believe we need to make some comparisons to see where we stand in the sight of God, that we should not be condemned with the world. . . ."—S. H. Dietzel, Tampa, Fla.

God of the Impossible opened a way where there was no known way. And in their wake, the forces of resistance, we read, received a death-dealing blow. In such an hour there could be no place for

(Continued on next page)

## GOSPEL HERALD

ESTABLISHED 1206 AS SUCCESSOR TO GOSPEL WITNESS (1808) AND HERALD OF TRUTH (1864)

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## EDITORIAL

### "Glad to See You—"

One with recent hospital experience tells how glad he was to see visitors come. But sometimes, because some visitors don't realize how soon a sick man tires, he was even more glad to see them go.

Most of us neglect our opportunity and responsibility to visit the sick. Especially to one who has been accustomed to much activity and many contacts, the sickroom can become a very lonely place. The walls close in oppressively; the patterns of room arrangement are soon memorized; the bit of landscape seen through the window is always about the same. Reading may soon tire, and nurses are too busy to talk. Members of the family may be far away, or much occupied with duties.

Each morning the sick man may wonder whether he will get any mail today—or whether any of his friends will come to see him. The day is born in hope.

Sometimes it dies in disappointment. No one has written; no one has come.

But some days stand out on the calendar because someone did come. A smiling face appeared in the door; a cheery voice brought warm greetings. There was sprightly conversation: not only asking questions about the illness, nor making dull observations about the weather; but a fresh recital of what is going on, a joyful reminder of how good life is, a contagious optimism based on faith in God. Then perhaps a brief prayer, and the visitor is gone. How the sick man hopes he will come back tomorrow, or at least next week.

It is not always so. The visitor may have a guilty feeling that he should have come sooner, and so he decides to make a good long visit. He may make the sick man recite details about his illness. The visitor may tell about his own aches and pains, and his fears that he will need an operation soon. He may ramble on and on about the beastly weather, or tell of a dirty deal he suffered. He may talk about how cute his grandnephew is, or about his grandson's straight A's. He may lament the high cost of living, and berate the government for not doing something about it. The nurse comes to take a temperature, but the visitor

talks on. He has no eyes to note the signs of weariness. When finally he does take his leave, the sick man thinks (he dare not say it), "Glad to see you go."

There are many things that are better when they are brief—like editorials! Let us visit our sick friends oftener, but not too long so that they will be glad for the sight of our faces, but never our backs.—E.

### God Acts

Someone has observed that "the key words by which the Bible describes God are all verbs." He creates and destroys; He sends, speaks, loves, redeems, forgives, judges, hates, makes bare His arm, exalts, casts down, laughs, sees, calls, teaches, commands, rests, promises, covenants, fulfills, changes not, declares, reveals, wills, and works. He of course is a being, but not detached and apart from a course of action. While He is spirit, that does not mean that He is pure philosophical abstraction. This Being does something. This Truth acts.

For this reason the revealed plan of God's dealings with man is often called the drama of redemption. We come to know what God is and what He thinks by what He does. He is the chief actor in this great drama. He dominates the scenes from beginning to end. He is in the beginning creative act. He is in the great climactic scene of the incarnational ministry of Christ, culminating in the crucifixion, resurrection, and ascension. He is now directing the movement of history, both in His church and outside of it, to the final unfolding and consummation which will bring time to an end and usher in the eternal ages.

Abstract idea is hard to lay hold of. Even spirit is difficult to bring into realization. But action we can understand. And God has accommodated our need of understanding by writing Himself into deed. He has spoken and He has moved. The divine drama has words in it. But it has more than words—it has motion and action.

Therefore the Gospel is a story of something that happened. Preaching is a proclamation of tidings. The apostles witnessed to things they had seen and heard: a mighty ministry, an atoning death, a victorious resurrection. This Good News was the subject matter of

their preaching. These events, with all the doctrinal and ethical consequences which follow, are what they wrote into the New Testament, for us to believe and follow.

God is: this we have every reason to believe. But God does: upon His acts we rest our salvation and hope.—E.

### CHRIST RETURNS TO HIS OWN

(Continued from page 146)

a shallow show of faith while the God of the Impossible is manifestly, unmistakably leading an advance. "Speak . . . that they go forward!" Forward in the face of this crisis in missions! Forward in the wake of this current recession! Forward in spite of these mounting world tensions!

#### *Called to Serve Christ in Israel*

As a church we have had our eyes awakened and turned likewise toward the same little land. The Lord of the church has called us to Israel. And as a church we have accepted that challenge, a challenge I trust we are now prepared to meet. In our program of church extension we move as a church into the mission field. We are a body, an organism moving under His lordship. Together we accept the responsibility for these unevangelized areas to which the Spirit calls workers. It is thus a shared responsibility, shouldered not by one or two couples, but by the church, in prayer and moved by redemptive love.

And I would say that without the keen consciousness of togetherness, laborers together—with God—the missionary in today's intense world cannot serve. We have therefore together accepted this Israel opportunity, this challenge of the Israel mission field; and having entered it as a church we therefore have a duty I trust we are willing to perform. The World Missionary Conference at Edinburgh in 1910 rightly stated: "Followers of Jesus Christ—Himself after the flesh a Jew—should give to the presentation of Christ to the Jew its rightful place in the Great Commission. It is not a task to be left to a few enthusiastic believers, but the obligation and responsibility of the whole Christian Church. Christianity was born in Judaism and owes a debt to bring the Jew home at last to the fold of Christ."

As an outcome of the debate on Israel at the Evanston Assembly, a consultation was called for by the Central Committee of the World Council and held at Bossey, Switzerland, in 1956. In their report they correctly observed: "However we may interpret the exact meaning of the commission to proclaim the Gospel 'to the Jew first,' . . . it is clear that the church has an abiding and imperative commission to proclaim Christ to the



people from whom He came. . . . We shall not single out the Jewish people for a particular attention in evangelism, where that would only emphasize the separation which we seek to overcome. We shall, however, feel a special responsibility to proclaim Christ as Saviour and Lord amid the people who looked for the coming of the Christ, and in whose midst Jesus Christ was born; and we call all Christian people to a new sense of responsibility in that commission which is laid upon us by our one Saviour and Lord."

We have together accepted the challenge to open this work here in one of the world's most turbulent regions. Israel is often spoken of as the "melting pot" for returning exiles, but it is just as much a boiling teakettle. For Israel lies in the lap of one of the most tense and troubled areas of the world, whose future is ever obscure. The ever unpredictable nature of passing political winds and new military alliances vastly affects the temper of the people and the position of any foreigners. The future of missions in Israel is consequently uncertain and unclear; it is so obscure and opaque that the realistic person can do no more than contemplate it with fearfulness, but with a determination not to lose hope.

Then, too, Israel lies in an area that has historically been powerfully enmeshed against Christianity. Both fanatical religions and atheism battle for the supremacy of the Middle Eastern mind, and this generation is needing to decide which road it will take. Evangelism there has historically on down to the present been an inch-by-inch advance. The baptism of one born-again convert is still a rare event. Genuine witnesses for Christ are indeed scarce. Here is a vast area unevangelized, relatively untouched, a region calling for volunteers, bold pioneers, men of dauntless faith and immense courage. It has been tragically true that the compassion for missions in this Middle East region has never moved the Christian Church with any degree of fervency.

We have together accepted this challenge to do a task that has been historically difficult and continues to be intensely hard. Jewish evangelism has long been termed the toughest assignment of Christian missions. We are here faced with an assignment that is humanly impossible and supremely difficult. Throughout the whole of Christian history Jewish evangelism could well have been summed up by the Lord's disciples: "Master, we have toiled all the night, and have taken nothing."

But we have not been commissioned merely to sit as pious clerks, and solemnly record with condescension the negative attitude of the Jews toward Christianity. We are responsible to do something about it; our task is to disciple all nations. Their unresponsiveness, their

hardness of heart depends, in a far from negligible measure, upon our fervor, our love, and our Christian fullness. We are always, even when we abstain, profoundly linked to Israel whom we provoke to spiritual jealousy, or whom we harden, as the case may be. What we do or fail to do, what we say (above all in prayer) or what we refuse to say, either brings to a head or delays the renewal of life God has for him.

One Jewish scholar wrote: "Judaism stands today as the living refutation of Christianity." In other words, the fact that Judaism continues to live as a world religion is declared as proof that Christianity was a historical farce; for had it been the true flowering of the Old Testament bud as it claimed to be, had it demonstrated the life and power of which it boasts, Judaism, they conclude, would have long since disintegrated and been assimilated into Christianity.

*(To be continued)*

## The Misfits

By TED MORROW

I remember the day I tricked my father with a picture puzzle. It was a hard puzzle he was putting together and I was a very small boy. When he was not looking, I took some pieces from another puzzle and mixed them with the ones on the table. Then I sat back to watch the fun.

Need I describe to you the agony he went through trying to use the pieces that didn't fit? Of course, they were perfectly good pieces. He was just using them for the wrong puzzle.

But often it's hard to laugh about that incident, for it reminds me too painfully of something in everyday life. I'm talking about the people who don't fit the puzzle.

You've all met these unfortunate folks yourself. There's the dinner guest who can't use salt, sitting down to a meal that was carefully seasoned. There's the dear brother with the stiff leg who can't kneel so well at prayer meeting. And maybe you've met the well-educated Negro who has to live in the trashiest section of town.

Perhaps there are more of these folks than you think. Do you know the number of people who never go to church and will never be seen at a tent meeting? Can you count the number who will never read a tract? Have you measured the multitude who have been prejudiced since childhood against the Bible, against Christian people, against the church's usual methods of evangelism?

It might even be safe to say that there is no such thing as a typical human being. We are all different, and anyone

## 25 Years Ago

*(from GOSPEL HERALD, Feb. 1, 1934)*

Lancaster Conference reports a total membership of 12,375. . . .

. . . Amos Swartzentruber . . . office of bishop . . . Argentine Conference, Jan. 24.

. . . total membership of the Mennonite Church is 51,308.

*(from GOSPEL HERALD, Feb. 8, 1934)*

The school at Kitchener has reached an enrollment of 94.

*(from GOSPEL HERALD, Feb. 15, 1934)*

Twenty-one precious souls were added to the active membership in the Pinto, Md., Church on . . . Feb. 11. . . .

can be a misfit if he lives in the wrong place or time.

We must have rules and regulations. No family or business or church ever survives for long without some decisions as to how they will do things and when and where.

But what about that hundredth sheep that got away from the flock? What about that one fish that always wriggles out of the net?

The personal workers' manuals and the psychology textbooks can tell us all about the "average man." But there are always those stubborn souls who must be reached by sheer love, by utter yield- edness to the Holy Spirit, by persistent prayer, or sometimes by our laying down our very lives.

God is not willing for anyone to perish. He intended "whosoever" to include the misfits. Have you included them in your soul-winning efforts?

Scottdale, Pa.

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## Forgiveness

One concrete example of forgiveness is sufficient. A Salvation Army officer tells of an old Maori woman who had won the name of "Warrior Brown" by her fighting qualities when in drink or enraged. She was converted and gave her testimony at an open-air meeting, where upon some foolish person hit her a nasty blow with a potato. A week before, the cowardly insulter would have needed to make himself scarce for his trouble; but what a change! "Warrior" picked up the potato without a word and put it in her pocket. No more was heard of the incident until the harvest festival came around, and then "Warrior" brought a little sack of potatoes, and explained that she had cut up and planted the insulting potato, and was now presenting to the Lord its increase.

—A Message from God.

# The Royal Law of Love

By Oliver H. Zook

*If you really fulfil the royal law, according to the Scripture, "You shall love your neighbor as yourself," you do well —Jas. 2:8, RSV.*

The greatest force for good in this world, and the greatest test of strength for service in the Christian life, is the love of God in the human heart. James chooses to call it in the verse of our text, "the royal law." James deals with some very practical matters in the five chapters in his small epistle, matters that not only concern the Christian life, but church practices as well.

In chapter two, he points out a vice that should never be practiced under any circumstances in the Christian Church. It is the sin of partiality, or respect of persons. The picture in Jas. 2:24 is much too common in many churches. It runs something like this: Two men go to the same church. The one comes in a large, high-priced car; he is wealthy and wears expensive clothing, carries his head high, and his every move is indicative of wealth and pride. The other man comes in a cheap, secondhand car, wears the same clothing he has worn for years, and has all the marks of honesty and poverty. The first man is welcomed with undue extravagance, and is offered the best seat obtainable. The other man is placed in the rear of the room and is lucky if he gets a seat at all. The sin of such partiality lies not only in the injustice done to the poor man, but much more in the fact that special honor has been shown to the rich man and an unfair lack of concern for the other, thus making ourselves "judges of evil thoughts." This judgment was made according to outward appearance, and that is sin.

But it is more than sin. It is a contradiction of the divine law of God. God has chosen "the poor of this world *rich in faith*, and heirs of the kingdom which he hath promised to them that love him" (verse 5). Strange as it may seem, God chooses the weak before the strong, the foolish before the wise, the poor before the rich. Why? Because they respond more readily to His blessed will. It is also apparent that oppression comes from the rich, and not the poor. James also points out in verse 7 that it is the rich "who blaspheme that honorable name by which you are called." In comparing the actions of these two classes, it is pointed out that undue attention has been paid to the rich, and unkind neglect paid to the poor, and this makes one guilty of breaking the royal law of love. Christians who are inclined to follow the practice of this ungodly sin may find

sometime that payment in kind is not a pleasant matter.

The royal law of love knows no partiality, for partiality is incompatible with love and the Christian life. The kingdom of God and the kingdom of this world have nothing in common. Partiality is an actual violation of God's love, and is therefore listed with the repulsive and wicked sins of adultery and murder. Jesus said in Luke 6:38, "With the same measure that ye mete withal it shall be measured to you again." There is no "perhaps" here. With God, sin is sin, no difference who commits it. There is comfort in Jas. 1:9, which reads, "Let the brother of low degree rejoice in that he is

## Thought for the Week

Present problems must be solved in light of future potentialities. The structure of our church organization must be built in view of our needs not only today but down through the years. A church which has no vision is headed for extinction.—E.

exalted," but a solemn warning to the rich in verse 10: "But the rich, in that he is made low; because as the flower of the grass he shall pass away."

The Apostle Paul tells us in I Tim. 6:9, 10, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." There is no doubt but that there have been faithful and humble Christians who have been wealthy, but we must never forget that wealth cannot take the place of the love of God in our hearts, neither does it merit special favors in the Christian Church. The church is a meeting place for both rich and poor on the common ground of Christian fellowship in Christ, with no distinction between wealth and poverty.

"In Christ" we are all made one through the shed blood on the cross. To be "rich in faith" is better than to be rich in this world's goods—without Christ. Christianity is based entirely on our attitude toward Christ. Wealth or poverty has nothing to do with it. We are saved by the grace of God through faith. Partiality dishonors God and does untold injury to many humble Christians. It will be of the utmost blessing to

any Christian to read and reread, over and over, the whole Book of James. It is packed full of the highest type of teaching, both for the individual and also for the body of Christ—the Christian Church. James 2:1 says, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." Christians are those who hold the faith of our Lord. This faith is fundamental. There are experiences in life that become this faith. There are others that do not. To treat men with utmost respect because they are wealthy, and to treat the poor and unfortunate with little respect, is a cruel, heartless practice, and is a revelation of a sad condition of the heart.

Those who practice partiality give visible evidence that they despise the poor and cater to the rich, and this is sin. Love for one's neighbor, regardless of wealth or poverty, is royal, kingly, and godly. James says when we do this, we do well."

We need to guard against evil influences if we want our lives to count for God. Class distinction has no place in the Christian Church.

Belleville, Pa.

## An Alsatian Samaritan

By RAYMOND L. COX

Jean Frederic Oberlin trudged wearily down the road between Strasbourg and his destination, Waldbach in Alsace, where he was the Protestant pastor. The Frenchman shivered as the wintry wind funneled snow directly on his face. He realized all too well that he would soon be wrapped in the fierce embrace of a blizzard.

The further Oberlin plodded, the more treacherous became travel; but he would not turn back. When he reached the halfway point on his trip, the Huguénat was exhausted. By then the roads were almost impassable.

"I cannot go on," muttered the minister. "I cannot go another step." Oberlin staggered and dropped into the soft mattress of snow. He was drowsy, but resisted sleep, hoping to muster strength soon to resume the journey. But he soon dozed off.

How long Oberlin slept he never knew. It would have been the sleep of death had not the Huguénat been roused by a wagon driver who spotted him in the snow. The pastor's first recollection was this peasant's slapping his face and summoning him back to consciousness.

"Have some food," offered the wagon driver when he had assisted the fallen man to a place of shelter on his vehicle. The driver whipped his horses into motion and soon deposited Oberlin in the next village.

"I thank you with all my heart," the beloved Alsatian minister declared when the wagoner was about to leave him. "Without your rescue, I would be dead by now. Let me give you a reward."

Oberlin fished several coins from his purse and extended them toward the peasant. "I will not take them," he said, stepping backward. "It is only a duty to help one another. And it is almost an insult to offer a reward for such service."

"Well, I thank you sincerely," Oberlin continued, "and apologize if my offer offends you. But you haven't even told me your name! What is it?"

"Why do you want to know?" requested the Alsatian wagoner curiously.

"So that I may name you in thankful remembrance when I pray to God," replied the pastor.

"That's not necessary," retorted the wagon driver.

"But I do want to know who you are," pleaded Oberlin. "Please tell me."

"I will," answered the peasant, "if you will first answer a question of mine."

"What do you want to know?" inquired the Huguenot.

"You are a minister of the Gospel. Please tell me," asked the driver, "the name of the Good Samaritan."

"I cannot," conceded Oberlin, "because it is not revealed in the record."

"Then," answered the driver, "please permit me to remain anonymous also."

Hillsboro, Oreg.

## Next Sunday, Stay in Bed!

By GLENN WITMER

What?

Yes, that's what I said. Next Sunday morning don't bother dressing for church at all. Just stay in bed. After all, what is the difference, staying in bed or sitting on the church bench sleepily nodding your head in front of the entire congregation?

I know of a certain minister who, in the middle of his sermon, had to stop preaching and call on the chorister for a song because of some groggy people in the front benches. Imagine the feelings of this pastor. One should be thoroughly embarrassed to be wagging his head in public, especially in God's house. Think of what you are doing. Your whole family goes to God's house on Sunday to meet with God there, but you can drag yourself out afterwards and have heard only half of what He said to you through your pastor.

I just heard an excellent sermon given in a certain church in which the speaker used the illustration of the Christian running the race of life. Are you running for Christ with all your might? How can you when you are sleeping?

Ministers, evangelists, and active laymen everywhere realize the world condition and shudder at the thought of how actually "heathen" America is today, and they are fighting against it. You may not be a foreign missionary, or the church pastor, or the superintendent, but you are responsible for yourself in life. Do you go to church merely to warm the pews? God forbid!

Wake up! There is no time to lose. "Work, for the night is coming. . . ." That's when you can rest, and only then. Tell your pastor that you have resolved to stay awake. He knows best who the sleepers are, and if you tell him of your desire to make a change, it will give him new confidence.

God can't use a sleeping Christian, and He has work planned for you that has been left unfinished. Please don't fail Him.

Petersburg, Ont.

## You Need the Church

By EUGENE GARBER

A ship sailing from the Orient brought a large number of caged birds. When they were about in mid-ocean one restless bird escaped. In an ecstasy of delight he swept through the air, away and away from his prison. He fairly bounded, with outstretched wings. Freedom! How sweet he thought it! Across the pathless waste he disappeared. But after hours had passed, to the amazement of the crew and passengers, he appeared again, struggling toward the ship with heavy wings. Panting and breathless, he settled upon the deck. From far over the boundless deep how eagerly, how painfully had he sought the ship again, now no longer a prison, but a dear desired home.

One of the passengers, who had been greatly interested in the incident, afterwards wrote: "As I watched it nestle down on the deck, I thought of the restless human heart that breaks away from the restraints of religion. With buoyant wing he bounds away from church, the prison. But if he is not lost on the remorseless deep, he comes with eager, panting heart to church and home and God. Here he finds the most perfect freedom in all that is good and all that is safe."

From the illustration it is clear that the bird was fortunate in finding its way back to the safety of the ship. But as this experience has been re-enacted in the lives of men down through the years, many have not been so fortunate.

A very sad picture is seen in the opening chapter of the Book of Acts. Verses 23-26 tell us, "And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which

knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."

One was no longer filling the place he was called to fulfill and had to be replaced. One felt that the safety of the Christian group (Christ's inner circle, in fact) was a prison. One felt that the cause of Christ was not worth it. This one "purchased a fall with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out."

This sad picture is re-enacted today in the Mennonite Church to a degree—not the final scene of Judas, but the continual process of bringing new sheep into the fold to replace those who have strayed away—who have left the church.

It seems quite likely that one of the primary reasons for this pattern may be the failure of Christians to recognize how much they really do need the church. We hear much today about how much the church needs us, but the opposite is also true and needs to be emphasized. Too often we fail to appreciate what we have until we lose it. So it is with the church, Christ's great gift to man. To some its service seem monotonous, its purpose unclear, and its standards and rules unnecessary and burdensome. So they become disinterested and finally leave the church in search of "freedom." Very soon they find out that there is no freedom outside the church; but pride, allurements of the world, something keeps many from returning and they become lost upon the sea of life, unable to find the ship—the church—again.

Too often the church is taken for granted. We grow up in the church, early in life forming the habit of faithfully attending its services. We enjoy the Christian fellowship, participate in the worship service, and assist in work in the church which is intended to prepare us for greater service, with probably little thought of our need for the church.

May we examine our concept of the church and see if we don't recognize in it the answer to our needs.

You need the church, friend. Beyond its walls you will not find true freedom. Oh, yes, you will have freedom, as far as the church is concerned, to go where you please and do as you please; but not as far as God is concerned. There is no real peace, no real satisfaction, no real freedom outside of Christ, and the church is the body of Christ. Christ is to be found in the church. May Christ be thanked for His great gift of the church, and may each member consider how much he needs the church.

Kalona, Iowa.

## Three Widows

By M. T. BRACKBILL

from *Starrywood Scrapbook*

It is approaching barley harvest, and three widows make their way along the hot, dusty, grain-lined road from Moab to the land of Judah. One, a mother in Israel, is retracing the steps of a decade ago, when one rainless year she with her husband and two grown sons left their home for the watered plains of Moab. The other two are pretty Moabitish damsels, youngish brides of yesteryear, daughters-in-law of this Hebrew matron, and like her, sorrowing widows, accompanying her to her home country.

How unkind, seemingly, Providence has been to them! Three tombs in Moab hold the dearest objects of their affection and hope. Without mate or money, one of them is returning from a strange land and two are journeying toward one. It is a beautiful example of filial loyalty. But the mother is sorry to think her daughters in the blossom of life should choose to share her withered lot. "Don't call me Naomi, pleasant; call me Mara, bitter." She would rather suffer alone the bitter reproach that death has brought upon them. Anyway, the girls' home country is a better place for them.

She stops to say something. We do not know how far they had gone on their journey. Perhaps it was not so far; maybe they were skirting the southern end of the sea that separated their countries. But she could go no farther. She must say something. She had remonstrated with them before. But these girls must be made aware again of the situation they are facing. They had been kind to the dead and to her. And now was it that same kindness that drew them on to accompany her on her otherwise lonely return? Or was it only common griefs that bound them to her? Little did she suspect, perhaps, that it was the appeal of her godly life and sweet personality (she was not the proverbial mother-in-law) that attracted these young women to her with a force they found difficult to break away from.

She speaks: "I can't help it, my daughters, I must mention it again. You've been so good to me and our dead—you've done enough. Go back home to your people. I have nothing to offer you, no, nor where I am going. Moab is your opportunity. Return thither. May the Lord be good to you, and give you husbands and homes again of your own."

She kisses them. They weep. Their eyes had not long been dry from the time death in quick succession had robbed them of husbands. But they answer courageously, "No, Mother, we will return with you to your people."

And Naomi answers just as bravely while her words eat out her heart:

"Think it over again, girls. If I should marry again soon and have baby boys, would you wait till they are grown to marry *them*? It is unthinkable. I'm so sorry for your sakes that these misfortunes have befallen us. You must go back to your homes. I can't stand it to see you share my unhappy fate."

The tears start afresh, and out of the tears come two decisions. Orpah gives her mother-in-law an affectionate farewell and turns back, and after the hills and the haze hide her from view we never hear of her again. Oh, Naomi, why did you beg her to go back, back to the gods of heathendom!

But Ruth is not dissuaded from her steadfast purpose. She speaks immortal words: "Treat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."

It is an unanswerable speech, and the three widows resume their tearful ways along the hot, dusty, barley-lined road: one to the land of Moab, two to the land of Judah.

Harrisonburg, Va.

## Send the Light

In a missionary convention a great Christian merchant arose, and said, "I stood on the edge of one of the great Chinese provinces. I asked my guide, 'How many are there beyond us who have never heard the name of Jesus Christ?'"

"'Thirty million,' he replied. 'But,' he added, 'we must go back. We are already in dangerous territory here. We must go back.'"

"As I stood aside to bow my head and lift my heart in prayer for that great body of men and women without the message of the living Christ, I heard the creaking of one of the unspeakable Chinese wagons. As I turned, there passed the miserable vehicle, drawn by a weather-beaten camel, driven by a coolie, and loaded with cans of Standard Oil. Underneath there hung a crate of lamps, marked, 'Made in Connecticut, U.S.A.' We could send them light for their homes, but we had not sent them light for their hearts."

—*The Prairie Overcomer.*



Just as the advent of Jesus in Bethlehem was an event, so His return to inaugurate the kingdom in its manifest glory will be an event.

—*William G. Robinson.*

## A Prayer

FOR THIS WEEK

Great God, Thou who dost understand the human heart, we offer to Thee those things which persistently and tumultuously throng into our hearts and wills—memories, plans for the future, intentions, wishes, work begun and unfinished; affections, emotions, sympathies, and fears. We thank Thee for desires, pure affections, regrets, labors, purposes, and all the bonds that link us to home, kindred, and friends.

Grant us, O Lord, some new vision of Thy truth. May we have Thy mind and Thy Spirit so that we can serve Thee more effectively, unselfishly, sincerely, and completely. Amen.

—*Esther E. Yoder.*

## Prayer Requests

(Requests for this column must be signed)

Pray for the new work at Arglo, Ill., among Latin Americans, particularly for Bro. and Sister Don Brenneman and Bro. Thomas Cantu, the Sunday-school superintendent.

Pray for Christians in China. Recent news that 64 churches in Peking have been combined into four and 200 in Shanghai to about a dozen indicates that great pressures are being brought to bear on sincere Christians, perhaps the greatest pressures since the communists took over China.

Pray that the door to evangelical preaching in France may remain open. Already since De Gaulle came to power some missionaries wishing to return to France after furlough have been refused entry permits on the grounds that there are enough evangelists in France.

## How Great Thou Art

By NORA OSWALD

You loved us sinners  
Ere we knew you.  
You sent a Saviour  
To serve, to rescue.  
*How great Thou art!*

Thou judge, so wise,  
So lenient with grace,  
Instilling hope  
For all our days,  
*How great Thou art!*

Then sings my soul,  
My Father, God, to Thee,  
*How great Thou art!*  
*How great Thou art!*  
Topeka, Ind.





## OUR SCHOOLS

### HESSTON COLLEGE

On Jan. 19, Calvin Redekop gave the second semester term address on "The War of Generations," picturing the differing viewpoints of the youth and adult groups and the forbearance required on both sides.

The combined choruses of Hesston College presented Schubert's Mass in G, in a vesper service on Sunday, Feb. 1. Marvin Miller directed the combined choruses, Lois Shetler was accompanist; and soloists were Saura Ann Claassen, Ivan White, Floyd Kauffman, and Lonnie Loucks.

On Jan. 29, Mrs. Dorothea Eigsti and Dr. Paul Bender attended a meeting at McPherson College of public relations, admissions, and alumni officials of Kansas church-related colleges.

Dean Holsinger visited with the student nurses in Kansas City, Mo., on Jan. 29; and on Jan. 30 at Topeka, Kans., he attended a meeting of the Professional Advisory Committee to the State of Kansas study of higher education.

The peace and service division of the YPCA of Hesston College has been invited by the Intercollegiate Peace Fellowship to send a delegation of students to New York for their annual meeting, March 12-15. A special feature of the meeting will be listening to UN officials address the group on peace problems. The students who have been chosen to represent Hesston College at this meeting are Anneke Woudstra, Margarete Oskolkoff, James Horsch, Arnold Wyse, John Blough, and Aaron Martin.

Two young men from Puerto Rico are among the new second semester high-school students—Salvidore Franco and Regario Franco.

### GOSHEN COLLEGE

**Christian Life Conference**—The annual Christian Life Conference was held the week end of Feb. 7-9 on the Goshen College campus. The theme of the conference was "The Christian and His Vocation." Also meeting on the campus the same week end were the general MYF officers with Samuel Wolgemuth, Wheaton, Ill., as their guest speaker. Mr. Wolgemuth, Overseas Director of Youth for Christ, presented a challenging talk to the student body in chapel on Friday morning, Feb. 6. The YPCA officers of Hesston College, Eastern Mennonite College, and Goshen College also met on the campus for their annual Mennonite College YPCA conference.

**Ministers' Week**—Thirty-five ministers from seven states and Canada are enrolled in the three-week ministers' school at Goshen. The school began Feb. 3 with classes held in a reserved room of the new seminary building on the campus.

One of the main purposes of the ministers' school is to give the busy pastor an opportunity to spend three weeks in preparation for his task. Here he can share similar problems, exchange and develop new methods and ideas for effective pastoral leadership, and fellowship with other men who carry similar responsibilities.

Different states represented for this three-week study period are Indiana, Illinois, Michigan, Ohio, Pennsylvania, Vermont, and Canada.

**Bible Lectures**—The annual Bible Lectures this year will be held on Feb. 28, 29, and March 1. Dean Carl Hamilton Morgan of the Eastern Baptist Theological Seminary in Philadelphia has been chosen as the lecturer. His theme will be "Studies in First Peter."

**Roger Wagner Chorale**—Appearing in the next Lecture-Music series will be the Roger Wagner Chorale and Duo-Pianists, Stecher and Horowitz. They will give a concert at Goshen College in the Union Auditorium on Feb. 21 at 8:15 p.m. (EST). Program numbers will include "Ave Maria," "Mass in G minor," by Vaughan Williams, "Magnificat," by Schroeder, "Variations on a Theme by Haydn, Opus 56a," arranged by Brahms. Tickets are on sale for this number.

**Service Emphasis**—Representatives from MCC and MRSC were on the campus the week of Feb. 9-13. Opportunities for service were presented and periods for counseling were available to interested students.

## Integrating Vocations with Christian Witness

By GRANT M. STOLTZFUß

There are several reasons why our schools should prepare students to integrate their vocations with a Christian witness.

1. We are in constant danger of the notion that religion has nothing to do with one's job. Indeed, a survey was made by a national agency some years ago among several thousand young men and it failed to find a single instance in which religious faith dealt with any aspect of daily work.

2. We also need to get rid of the notion that full-time church work is more Christian than other kinds of work. Angus Dun has an interesting word for us on this point in his pamphlet, *What Shall I Do with My Life*: "To preach the Gospel or to teach children to pray is 'higher' than hoeing potatoes or building a boat or running a bank only in the sense that the former deal with 'higher' things. That does not make the workers any higher. All are equally called into the service of God. All are equally essential for His purpose and indispensable to each other."

3. The wider range of vocational choices by young people of today confronts the church with something of a new problem. Though the vocations chosen by young people may be altogether worthy, they may entail choice of a

vocation or type of association that weakens the bonds of church loyalty. They may lead to an estrangement from the church for themselves and their families. While studies on this matter should probably be more extensive before final conclusions are reached, enough has been observed and recorded to show that formal education may be a route over which persons pass from the Mennonite Church to other churches or to no church.

4. Schools by their very purpose are admirably situated to integrate vocations with Christian witness. They can do something to carry out the concern of the church that the gap between faith and works, as it has been called, be closed and that vocational pursuits be in keeping with the Christian's call and be carried out within the covenant community.

### The Task: To Link Divine Calling to Daily Occupation

It may be part of wisdom to note that decisions regarding lifework are made, at least in many instances, at a younger age than is sometimes thought. John Oliver Nelson in his book on *Work and Vocations: A Christian Discussion* states, "Some 70 per cent of all Americans have already chosen their occupation by the age of fifteen." In this connection I remember reading a statement by a missionary statesman only a few years before his death. This man had given many years of his long life to the recruitment of college students for church and missionary work. Looking back over the years he said that if he were to live his life over he would not work with college students. He would begin younger, with students of high-school age.

*How can our schools prepare for integrating vocations with Christian witness?* For one thing they might conduct some studies and surveys on occupational trends in the church. This is only one of the steps necessary if schools are to become more effective in their vocational guidance programs. One such survey, limited to college students, revealed the following:

While the fathers were mostly farmers, craftsmen, office and factory workers, the sons look forward to careers in teaching, church work, medicine, and business. While the mothers were 94 per cent housewives in occupation, the daughters in large number are facing prospects of careers in nursing, teaching, mission work, dietetics, secretarial work, and the like. While one must allow for a change to the role of housewife in the event that the right man comes along, the trend is unmistakable: it is toward occupations outside the home and toward work which brings new associations and new environments. The handwriting is on the wall in that the present generation of Men-

(Continued on page 165)



# PEACE AND WAR

## Clean Hands

By Lorie C. Gooding

My hands are clean.

I have not shed

A brother's blood. (But silently

Within my heart

I only hated him, instead.)

I did not fight,

Nor rob another of his breath.

(I only sealed

The shells that carried sudden death.)

No curse on him has passed my lips.

I never saw a battlefield.

(I armed the airplanes and the ships.

I drove the rivets, not with hate,

That welded up the armor plate.)

My hands are clean of war's great crime.

Now dare I lift

These (unstained) hands, and ask God's gift

Of peace on earth this Christmas time?

Millersburg, Ohio.

## Peacemakers in the Pacific

By PAUL PEACHEY

On Saturday, Dec. 6, two travel parties, bound for the Philippines, left Tokyo. One was the president of the Philippines, Carlos P. Garcia, accompanied by Mrs. Garcia and their entourage, returning from a six-day state visit to Japan. The other "party" was Reiji Oyama, a lone young Protestant minister, going to the Philippines on a six-month good will and evangelistic tour.

Differant as the circumstances of these two journeys were outwardly, they both had to do with the same basic problem, namely, the legacy of bitterness left by cruel Japanese soldiers in their occupation of the Philippines during the late war. That the voyages should fall on the same day give occasion for reflection on the task of peacemaking in our troubled time.

President Garcia came to Japan to return the visit made by the Japanese prime minister, Nobusuke Kishi, to his country last year. Thus thirteen years after the end of the war there has been a full exchange of state visitors. Where Kishi was received in the Philippines with considerable coolness, coming as he did as the symbol of the former aggressor, the Japanese, seeking reconciliation, poured the full power of gracious Japanese entertainment on their visitors. The results seemed mutually gratifying, and the departing guests left with promises of aid and commitments of friendship.

In a nation-wide radio and TV hookup, President Garcia had stated upon arrival that the "bitterness of former years is being washed away by compassion and forgiveness. . . . Time, the great healer, has been at work. . . . Rather than prolonged recriminations, the present time calls for sincere determination and redoubled efforts that such a holocaust (the late war) may never, never be repeated." Later, in an unprecedented address to the Japanese Diet, he stated at one point, "It is a happy coincidence that my trip is being made close to Christmas season, which in my country and the rest of Christendom is the season for reconciliation, for forgiving and forgetting."

The departure of Reiji Oyama was accompanied by no such outer pomp and publicity. To be sure, considerable publicity had been given to his mission in some churches, and some hundreds of Christians were pledged to support him in prayer. Further, at a public meeting attended by about 150 people, he was commissioned for his work by the laying on of hands, an event which received brief press notice. Nonetheless, to leave a wife with two young children, and to embark on a lonely mission which entailed at least some risk of personal safety, set his mission distinctly apart from that of President Garcia.

Who is Reiji Oyama and what is his mission? A 17-year-old cadet in the Japanese army at the end of the war, Reiji Oyama belongs to the generation of Japanese youth who were once devoted fanatically to the national ideal, only to have their world of faith come crashing down in the Japanese defeat. A year later, as a freshman at Waseda University, his interest in English led him to an English Bible class. From there he drifted one night into an evangelistic meeting, where, despite his determination to the contrary, he found himself coming forward to accept Christ. Soon he launched evangelistic work among his fellow students, and then, following graduation, he followed the call into the Christian ministry and entered Tokyo Theological Seminary. A congregation grew out of his student work, which he was serving when the call came to go to the Philippines.

Meanwhile, another Japanese minister named Omori, who had formerly labored in China, made a visit to Formosa and returned to Japan with a vision to send ten Japanese missionaries to that island. With a circle of interested friends he was able to found, in August, 1956, the Japan Evangelical Overseas Mission (J.E.O.M.). One of the men whose help he solicited was Reiji Oyama, whom he invited to

pray especially for someone to go also to the Philippines. Feeling himself indispensable in his own work, Oyama did not realize that he would be called upon to answer his own prayer, but this is the way the Holy Spirit worked.

Bro. Oyama goes to the Philippines on a preaching and survey mission of five or six months' duration, on which he will be accompanied by a native evangelist. Feeling against the Japanese is still strong enough that organizational sponsorship was difficult to arrange, and so the Filipino evangelist is assuming the responsibility himself. The significance of this venture of faith was pointed out by the executive secretary of the J.E.O.M. (the sending group from the Japanese end), Tsyuoshi Tadenuma, when he said, "For one of us Japanese to go to the Philippines is almost more daring than for an American to try to go to Red China and expect to do missionary work because of the intense hatred of the Japanese by the Filipinos. Bro. Oyama is even aware of the possibilities of losing his life in this venture of faith."

In a chill world where conflicts are often renewed and fronts are hardened, the gestures of Garcia, the president, and Oyama, the evangelist, are both heartening. But what a commentary on human nature that we see the "sense" and the necessity of reconciliation only *after* our conflicts! Furthermore, why is it that so often Christians break out in words and deeds of reconciliation only after it is declared to be the policy by political leaders? One has only to think of the rash of church pronouncements on desegregation since the Supreme Court took action. Or, on the other hand, of the ready acceptance of iron curtains

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If we were only smart enough  
we could open life and see what  
it's all about.—John Mosemann

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when official policy says they are there. Should the day come when war would be "officially" outlawed, one could readily anticipate the flood of ecclesiastical renunciations of war that would follow. To be sure, our hands are often tied. But even when we make allowance for this, why must these things be so? And why must they be so in our own petty personal or community or church quarrels? We sometimes make peace when we have to, not before.

We salute Reiji Oyama and his Filipino colleague in this bold act of faith. May their tribe increase! Let us pray for them. And let us pray God for similar daring in other sore spots where only reconciliation can heal.

Tokyo, Japan.



## FAMILY CIRCLE

### A Mansion There

By Mary Ann Horst

I see, dear friend, you give much thought,  
Much time and cautious care,  
To keep this place, your shining home,  
A spot of beauty fair.

The color schemes, the simple lines,  
Delight the viewer's eye.  
I only can respond, my friend,  
With awe, admiring sigh.

I wonder, friend, while you take pains  
With this, your home so fair,  
What are your plans for heaven's home?  
Have you a mansion there?

I hear you speak so much, my friend,  
Of earthly mansions fair,  
But I've not heard you mention, friend,  
The mansions over there.  
Oh, I pray, dear friend,  
When life's day ends,  
You'll find a mansion there.  
Kitchen, Ont.

### Chickee

By J. PAUL SAUDER

It happened to our twins, who, it seemed, had two heads for planning and none for restraint. We had moved to the country and had chickens and baby chicks. One of the latter had been hurt and so it was being nursed to health in a shoe box in the kitchen. "Chickee" was the subject of much pointing of chubby fingers and much discussion. Presently all the downstairs seemed quiet—too quiet in fact; soon a pair of twins came down from upstairs. The shoe box in the kitchen was empty.

"Where's Chickee?" Mother asked. "Chickee derders" (upstairs), announced one twin. "Chickee sleeping," said the other.

We went upstairs. Chickee was "sleeping" indeed, carefully stretched out on a pillow on his bed. On the fuzz of his unnaturally long neck were the marks of chubby fingers that had caressed too hard and too long while evidently trying to make him lie down and lie still.

I asked, "Chickee is dead, who did it?" Joseph answered, "John-ny-did-it," and Johnny said, "Jo-Jo did too."

And in that case as in many another, sharing the blame did not bring back Chickee. We buried Chickee while the twins stood solemnly by, and so far as their father knows, they were never cruel to another living thing.

Elkridge, Md.

### Thirty Thousand Acts of Violence and Murder

The Associated Press carried a news story on Nov. 8; it was about John Galloway of Newark, N.J. He was being tried for murder which he had committed in a holdup attempt. A psychiatrist, Dr. Frederick Wertham, of New York, said that this young man was legally sane, and not only legally sane but very brilliant intellectually. What was the trouble then? Well, one of the main difficulties was that Galloway, according to Wertham, had seen "thirty thousand acts of violence and murder" a year on television alone. The boy had other misfortunes also; he was the product of a broken home and had lived in twenty foster homes. The world he had lived in, according to this article, was an artificial one made up of television programs and comic books emphasizing violence. It is no surprise, then, that this eighteen-year-old criminal who had been exposed to violence and sadism through the synthetic world of mass media had turned out to be a criminal in spite of all his intellectual brilliance. Given a broken home and the pillar-to-post life which results from that, plus the crimes which he saw on television and read about in comic books, and it is not at all difficult to conceive of the result as a criminal.

I am not a fanatic when it comes to television. . . . But I do believe that it is very dangerous, especially for children, if not properly controlled. You'd better, by far, get rid of your television than to stand by and look at everything that comes over it or allow your children to do so. We need to face up to this situation, and face up to it as men, not as weaklings. We can't surround ourselves with hell without becoming hellish. This is more true of youth than it is of those who have reached maturity, but it is not without its effect even upon the latter.

"Thirty thousand acts of violence and murder" a year, for many years, and the product was a murderer!—Selected.

I stood the other day at George Washington Carver's grave. I thought of him as a slave boy and also as the great man he became. I wondered, if I had seen him as that slave boy, if I could have visualized him as the man. Well, love looks at every unlikely situation and sees its possibilities. "Love never faileth. . . ."

—Charles L. Allen, in *All Things Are Possible Through Prayer* (Fleming H. Revel Company).

### A Mother to Her Son

By FANNIE MILLER

Dear Son:

My heart is overflowing with sympathy for you in your hour of trial. As I sit to write, I cannot help but shed tears in your behalf. You see, I feel your inward struggle because I am your Mother.

I went down into the Valley of the Shadow that you might have birth. I watched you grow from a small, helpless infant into a stalwart young man. Oh, I was so proud of your strong, straight body. I always dreamed of a son who would be real tall and manly—a six-footer.

Remember, Son, it was God who gave you all of this. I only watched and loved.

Then came the night we came to the hospital to see you. You were hurt. But not seriously, we hoped. When I saw that fine body helpless, my heart cried out in your behalf. As I cried, I thought of God's Son whose body was broken on the cruel cross for you and for me, and I leaned on God for strength. I was sure that a Father who loved me enough to give His Son (who had done no wrong) to die that I might live forever, would also love me enough to see me through my hour of trial.

As the days went on, I learned to lean on Him more and more, and when my heart gets too full I just go to Him and He says, "Have faith, Mother, I have not forgotten your son." O my son, this is the message from our Heavenly Father that I am praying will come to you!

Wasn't God wise in making our bodies more than just head or hands or feet? I am sure that if God doesn't see fit to restore your body to its former strength, it is because He has something much better in store for you than that.

You say, what can be better than a whole body? My son, the body only lives a short time. Then we are here no more, but the soul lives on in eternity.

I am sure that even now Jesus is at the right hand of our Heavenly Father saying, "Father, give strength to carry on to the boy with the broken neck." And I am sure that that will be the source of your strength as time moves on.

#### EXPRESSIONS OF APPRECIATION

I sincerely appreciated all the kindness of friends, relatives, neighbors, and ministers while I was in the hospital and also after I returned to my home—their visits, prayers, gifts, and flowers. I wish them God's richest blessing for all that was done in Jesus' name.—Katie W. Sauder, Ephrata, Pa.

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I wish to express my sincere thanks to my many kind friends and neighbors for their prayers, and for the visits, gifts, and cards of remembrance I received while I was a patient in the hospital and during my convalescence at home; also on my birthday. May the Lord richly bless each one of you as you faithfully serve Him in my wish and prayer.—Mrs. John H. Buckwalter, Lancaster, Pa.



# TO BE NEAR TO GOD

Sunday, February 22

Read 1 Pet. 1:17-21; Col. 3:23-25.

Our God is just.

How often man says, "That is not fair." The person who is responsible for giving decisions is often blamed wrongly. The fact remains that man cannot be truly just. Unless he is illuminated by the Spirit, he has only his own resources on which to rely. The chaos of the present time is proof enough of that fact.

With God all is different. Since He knows all things, since He is perfect, His judgments are never in error. Man's blindness to facts may lead him to blame God, but in the end God will stand uncondemned—His justice will be vindicated.

My Father, I thank Thee that Thy justice stands and that my case is safe with Thee.

Monday, February 23

Read Psalm 102:24-28; Jas. 1:16-18.

Our God is unchangeable.

What if our God were unstable and changeable? What if what He said in the Bible had no value for today? What if He were not the same yesterday, today, and forever? But these suppositions are not true. God is unchangeable. His own attributes are eternal and forever the same. The work done through Jesus Christ will remain while time shall last to save men and women from their sins. His care and comfort are the blessed inheritance of His children. His faithfulness will not cease. He is the Lord; He changes not.

My Father, I thank Thee that I can trust Thee even as David trusted, as the disciples trusted, as all the saints of all ages did.

Tuesday, February 24

Read Psalm 104:1-24.

Our God is great.

Our God is great in any way we can think of Him: in His creation, in His upholding of the universe, in His knowledge, in His wisdom, in His redemption of man, in His holiness and love, in mercy and justice. The human mind can perceive no way in which He is not great. Neither can the human mind and heart fathom His greatness.

My lips sing, "How great Thou art." My heart sings the same refrain, "How great Thou art." I do not understand such greatness—"I scarce can take it in."

My Father, may I never cease to marvel.

Wednesday, February 25

Read Jer. 23:23, 24; Psalm 139:7-12.

Our God is the everywhere-present.

This God who is eternal, unsearchable, invisible, and incomparable is also always present with us, even us. We abide under the shadow of His wings and underneath are the everlasting arms. He guides me with His eye; He hears me with His ears. He is round about me. When I awake, He is still with me.

My Father, I thank Thee for Thy omnipotence. No thanks is big enough to cover all Thou art in Thy presence with us.

Thursday, February 26

Read Jer. 32:17-21; Luke 18:27; Eph. 3:20.

Our God is the Almighty One.

As a child of God I am secure. Regardless of what His will for me, I need not fear to follow and to do. He is with me. His Spirit is in me. The Almighty omnipotent God is the One who knows no impossibilities. So why should I fear when this God is my God? When the way out seems impossible, God's working can clear the situation.

I thank Thee, Lord, that there is nothing too hard for Thee and that anything within Thy will for me is not too hard for me.

Friday, February 27

Read Acts 15:18; 1 John 3:18-24.

Our God is the all-knowing One.

There is consolation in knowing that God knows all about me. As a child I remember being made aware one day that God knows even what I am thinking. He knows my motives better than I do, for they may be a

tangle in my own thinking. He knows my attitudes, my hesitations, my reluctant willingness; but He also knows my will to do, my wanting to be about His work, my concern to please Him.

My God, teach me to be conscious always that Thou dost know me better than I know myself. Search out every false way as it appears in Thy sight, so that I may live uprightly. I thank Thee that Thou knowest all things.

Saturday, February 28

Read Heb. 11:23-28.

Our God is invisible.

Moses saw Him who is invisible. Such was his eye of faith. "Blessed are they that have not seen, and yet have believed."

Our God shows Himself by what He has done in His creation. He shows Himself to His children in His work of grace in their hearts. We know that we know, although we cannot see.

My Father, I thank Thee that Thou art no less real to me because I cannot see Thee. Thou art here with me now.

—Sadie Hartzler.

## The Parable of Jesus' Rejection

Sunday School Lesson for March 1

(Matt. 21:33-43)

'Twas a sad day in Israel's history—this one of our lesson story. Before Jesus entered into His great redemptive offering of Himself, He gave Israel one more opportunity to confess Him as Messiah and bring forth fruits meet for repentance. We sympathize with Jesus, because His own people so despised and rejected Him. But we know that Jesus' heart was heavy, not for Himself, but for them, His people, especially the leaders who would not enter the kingdom. And so our Lord gave them a final most penetrating exposure.

Jesus spoke a very plain parable, one they could not and did not misinterpret. Consider the parable: God, the householder, the Jewish people, the vineyard ("The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant"—Isa. 5:7); the wall about the vineyard, the righteous statutes of God (Deut. 4:7, 8); the Jewish leaders, the husbandmen; the fruits, the obedience and worship of Israel; the servants sent, the true leaders and later the prophets; the treatment of the servants, the rejection and mistreatment of Israel's shepherds (think of Moses and the prophets); the son, the Son of God, Jesus Christ.

This is an epitome of Israel's history up to date and even projected into the immediate future. The leaders could easily follow this history, and knowing their own hearts, they could even understand that which had not yet taken place. Surely they had read of the long-suffering the householder, God, had practiced toward Israel. And now they were living in the time when God had sent His Son.

Jesus let the Jewish leaders say what the judgment on the husbandmen would be. Was this kind of Jesus? Was the parable too severe in judgment? What other Scripture did Jesus recall to them? What prediction did He tell them?

Why did these people with whom God had made a covenant for rich blessing reject Jesus? Why did they hate Him so? Was it disinterest? Was it that Jesus had not made His claims clear? Was it too humiliating to acknowledge that they were without life and that many of their laws had been flouted by Jesus? Were they resisting so that they might hold their positions? Perhaps it would have meant financial loss to them too. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Jesus came unto His own but they rejected Him. He had to take the kingdom from them and give it to others. They committed the greatest sin. "What think ye of Christ?" is still the crucial question. On your or my answer to this question depends our eternal future.

Since we are studying Jesus' life in these lessons, it is best to think of His great desire that Israel might be saved rather than make the lessons a study of man's rejection of Jesus. See Him in this heart-searching parable making the people think. See mercy seasoning justice. See how very foolish these people were to reject the privilege to enter the kingdom of Jesus Christ.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1957 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.





## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Pastor Babcock of the First Christian Church in nearby Geistown preached at Weavers, Johnstown, Pa., the evening of Jan. 11.

Attendance at the Johnstown Bible School was 95 the first night, with 104 appearing in the second session.

Sister Helen Alderfer, Scottsdale, Pa., was World Day of Prayer speaker at Johnstown, Pa.

The Salem Children's Home of Flanagan, Ill., gave the program at the Waldo Church near Flanagan on the evening of Jan. 25.

Pastor J. Alton Horst at Fisher, Ill., as one means of getting acquainted with his congregation, asked all family heads with January birthdays to bring the entire family to the parsonage the evening of Jan. 26.

The librarian at Strasburg, Pa., reports that in 1958, 553 books were checked out. One hundred and fourteen persons read at least one book. One adult reader read 13. One of the younger readers read 20. Only nine men checked out books during the year.

In a soul-stirring service at Blooming Glen, Pa., the evening of Jan. 18 over one hundred persons, mostly young people of the conference, came forward and resealed their lives to the Lord, while the rest of the congregation knelt in prayer.

Bro. John Miller has been released from the work at Rawlinsville, Holtwood, Pa., to serve at Schuylar, Va., under the Conservative Mennonite Conference.

Guest speaker at Pleasant Hill, Smithville, Ohio, on Feb. 1 was Oliver D. Diller of the Forestry Department of the Ohio Experimental Station at Wooster. He spoke on "Stewardship of Natural Resources."

Bro. John Leatherman, on furlough from Tanganyika, was guest speaker in the quarterly mission meeting at West Liberty, Ohio, on Feb. 1.

Bro. H. N. Harder, General Conference pastor at Bloomington, Ill., spoke in the Fellowship and Guest Day Vesper Service in our church at Bloomington on Feb. 15.

A peace team from Goshen College conducted the evening program sponsored by the MYF at North Goshen, Ind., on Jan. 25.

Bro. Isaac Baer, Washington, D.C., spoke in the monthly tract meeting at Souderton, Pa., on Feb. 9.

A youth hymn sing for the Franconia Conference was held at Towamencin, Kulpsville, Pa., the evening of Feb. 15.

Speakers in the Franconia Conference Church Music program held at Salford, Harleysville, Pa., Feb. 14, 15, were Esther Musselman, Rosalie Wyse, and Chester K. Lehman.

The Gospel team from Eastern Mennonite College which recently visited Honduras gave a program at East Chestnut Street, Lancaster, Pa., on Feb. 8.

Bro. Nelson E. Kauffman has begun a series of Wednesday night studies on Personal Evangelism at East Goshen, Ind.

A large audience, estimated at 1,100, heard the program given at the Millersburg, Ohio, high school by a chorus of 120 students from the Bible school held near Berlin, Ohio. Bro. David Shwalter was director. In graduation services held on Feb. 5, twelve students received diplomas.

Guest speaker at Maple Grove Mission, Millersburg, Ohio, on Feb. 15 was J. Ray Klingsmith of the Ashland College Biblical Seminary. Several members from Maple Grove had attended an extension course which he had taught at Millersburg.

Guest speaker at the Maple Grove Mission, Millersburg, Ohio, on Jan. 15 was Elam Peachey, Belleville, Pa. On Feb. 1 Bro. Morris Swartzendruber, Kalona, Iowa, preached there.

Our congregations at West Liberty, Ohio, are participating in a community evangelistic program. In preparation for this there was a pulpit exchange on Feb. 15 with Bro. Roy Koch preaching at the Methodist church and Bro. Edward Stoltzfus at the Church of God. On Feb. 12 the South Union Men's Fellowship invited businessmen of the community to a fellowship dinner at which Bro. Richard Martin, Elida, Ohio, gave an address.

The Maple Grove Bible School, Atglen, Pa., had a total enrollment of 172 and an average attendance of 142.

The Winter Bible School in Franklin Co., Pa., is being held at Marion and Chambersburg, with excellent attendance from the congregations in the county.

Bro. Johnwilliam Boyer, Buckeye, Ariz., preached at Yoder, Kans., on Feb. 1.

Guests at Lombard, Ill., on Jan. 25 were Albert Steiner, Conrad Wetzel, and Herbert Klassen of the Maxwell Mission project in Chicago.

Bro. John Y. Swartzendruber, Kalona, Iowa, conducted the service at the Sunshine Rescue Mission in Cedar Rapids on Feb. 6.

Bro. Stanley Smucker of Goshen College brought the morning message at Tedrow, Wauson, Ohio, on Feb. 1.

A young man attended the morning service at Line Lexington, Pa., on Jan. 18, to thank the congregation for distributing The Way, through which he was led to a new birth experience.

Bro. Ray Shenk, Elkridge, Md., preached at Warwick River, Denbigh, Va., on Jan. 25.

Bro. D. W. Lehman, Harrisonburg, Va., spoke to the parents and teachers of the Warwick River Church School, Denbigh, Va., on Feb. 13.

Vesper speaker at Market Street, Scottsdale, Pa., on Feb. 8 was Pastor Donald B. App of the E.U.B. Church in Scottsdale.

The Publication Board of the Church of God in Christ, Mennonite is recommending our Youth Bible Studies for use in their Sunday schools.

Bro. Herman Ripp in a class in "Christian Family Living" at Iowa Mennonite School is assigning editorials in the GOSPEL HERALD as required reading.

Bro. J. C. Wenger, moderator of Mennonite General Conference, is on sabbatical

leave this semester from Goshen College Biblical Seminary. He is working on an Indiana-Michigan Mennonite History, and beginning April 1 plans to audit some graduate theology courses one day each week in Chicago.

Publishing House workers who are taking various technical courses in Pittsburgh schools are Harold Beachy, Maynard Shetler, Dick Krall, Ida Miller, Orlo Brenneman, and Nelson Waybill.

A dozen ministers attended the two-week school for ministers at Fairview, Mich., with J. C. Wenger and Nelson E. Kauffman as instructors.

About 50 Hesston College students are regularly attending and assisting in Sunday morning services at nearby congregations.

Parish News and Views is a new monthly publication of the East Holbrook congregation, Cheraw, Colo. Bro. Clifford King, who is pastor there, is conducting weekly training sessions for song leaders. Cheraw and La Junta. The East Holbrook congregation offered the use of their church building to the Cheraw school board when the high school there burned recently.

Bro. Daniel Kauffman, Hesston, Kans., spent the week of Feb. 8 presenting to Colorado churches the matter of wills and annuities for church causes.

Golden Rule Book Store personnel conducted a program on Christian literature at Bethel, Elora, Ont., on Feb. 8.

Pastor Robert Harnish is presenting an evening series on "How Our Bible Came to Us" at Highway Village, East Peoria, Ill.

The Assembly of God Church has offered the Mennonite group at Walker, Mo., \$2,500 for four acres and the 38 x 60 unfinished church building and promise to finish the building and hold regular religious services.

(Continued on page 164)

## Calendar

Annual meeting, Ministers' Bible Study and Fellowship Meeting, Conservative Mennonite Conference, Kalona, Iowa, Feb. 18-23.  
Christian Community Relations Conference, Zion, Hubbard, Oreg., Feb. 27, 28, March 1.  
Annual North Central Ministers' Conference, Menasha, Minn., March 3-5.  
Spring Missionary Day, March 8.  
Annual meeting, Eastern Mennonite Board of Missions and Charities, Mellingville, Lancaster, Pa., March 11-12.  
Mennonite Publication Board meeting, Nappanee, Ind., March 13-15.  
Spring meeting, Commission for Christian Education, Scottsdale, Pa., April 10, 11.  
Allegheny Music Festival, Johnstown, Pa., April 11, 12.  
Annual meeting, Illinois Mission Board, Highway Village, East Peoria, Ill., April 17, 18.  
Annual Mission Board meeting, South Central Conference, Cheraw, Colo., April 17-19.  
Annual meeting, Eastern Mission Board, Elida, Ohio, April 17-19.  
Home Sunday, May 10.  
Annual meeting, Ohio and Eastern Conference, Tedrow, Wauson, Ohio, May 12-14.  
Annual meeting Mennonite Board of Missions and Charities, Hesston, Kans., June 8-14.  
Laureville Mennonite Camp: Johnstown Youth Retreat, June 18-21; American Sunday School Union, June 22-26; Boys' Camp, June 27 to July 3; Girls' Camp, July 4-10; Junior High I, July 11-17; Junior High II, July 18-24; Home Camp, July 25-31; Family Week, Aug. 1-7; Music Conference, Aug. 8-14; Missionary-Bible Conference, Aug. 15-21; Business Family Week, Aug. 22 to Sept. 2.  
Peace Sunday, June 28.  
Biennial meeting of Mennonite General Conference, Goshen, Ind., Aug. 2-7.  
Annual church-wide MYF meeting, Orrville, Ohio, High School, Aug. 28-30.  
Study of the Bible on Home Interests sponsored by the Mennonite Commission for Christian Education, Goshen College, Goshen, Ind., Aug. 28-31.  
Annual meeting, Mennonite Board of Education, Hesston, Kans., Oct. 21-24.

# Missions



THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE • 1711 PRAIRIE STREET, ELKHART, INDIANA • TELEPHONE, ELKHART 2-2786

## News Notes

Bro. Harold Groh, London, England, is teaching in a private grammar school. The Grohs will be replacing the John Coffmans at Free Gospel Hall later this year when the Coffmans leave for furlough in North America.

Bro. Arthur Climenhaga of the Brethren in Christ Mission, Rhodesia, S. Africa, spoke at the London, England, Mennonite Centre on Jan. 11.

A welcoming service for their new pastor and wife, Bro. and Sister Aladino Escorza, is being planned by the Villegas, Argentina, congregation for March 1. The Lawrence Bruns, who will be going to Floresta, Buenos Aires, will be given a farewell service at the same time.

The Phil Sant evangelistic team, Cordoba, Argentina, conducted services at Villegas, Argentina, Jan. 30 to Feb. 2. The team will also participate in the annual Youth Retreat at the Trenque Lauquen campgrounds, Feb. 4-13.

The Lon Shersers left Southampton, England, on Jan. 28 on the last lap of their journey home from three years of service at Woodstock School, Landour, India. They stopped at Mennonite centers in Europe en route home.

Bro. Allen Martin, Goshen, Ind., spoke on Alaska to the following groups and churches recently: Jan. 26, Bethany Christian High School PTA, Goshen, Ind.; Jan. 30, Metamora and Roanoke, Ill., Senior Fellowship; Jan. 31 and Feb. 1, morning, Cazenovia, Ill.; Feb. 1, evening, Metamora, Ill.; and Feb. 15, Locust Grove, Elkhart, Ind.

Sister Mildred Eichelberger, missionary on furlough from Araguaema, Brazil, spoke to members of the Sunnyside, Dunlap, and Locust Grove, Elkhart, WMSA groups at the General Mission Board headquarters, Elkhart, Ind., on Feb. 5. Members of the Roselawn, Belmont, and Prairie Street WMSA groups were also present, making a total of 57 persons who toured the offices before Sister Eichelberger's talk.

Christmas Carol Kauffman, Elkhart, Ind., will be the chief speaker at a meeting to be held at the Clinton Township Mennonite School, Goshen, Friday evening, March 6, sponsored by the Gospel Book Store of Goshen in co-operation with the secretary of Home Missions and Evangelism of the General Mission Board. Sister Kauffman will speak on the story behind the writing of her books. There will be several testimonies from persons who have read her books. Bro. John M. Snyder will speak on the opportunity for placing books in prison libraries, and the need for contributions to provide books will also be presented.

Mabel and Una Cressman, Tres Islas, Chaco, Argentina, have succeeded in getting

Toba Indian women and children to memorize Bible texts by rewarding them with knitting wool and materials to make dolls. They also report that they have all the used greeting cards they can use.

About 40 persons met in the back yard of the James Roth home, Montebello, Calif., on Jan. 31 to examine articles made in craft classes since last Oct. 1. Ten prizes were given for the best articles. Five children chose New Testaments instead of the Danny Orlis books.

The Bihar, India, Church Conference was held Feb. 11-13. Pray for the church in Bihar.

The Farmers' Gospel School conducted by the Lee Kanagys at Nakashibetsu, Japan, during January was well attended. Teachers came from the Noppo Agricultural College and the local Government Agricultural Experiment Farm, the Farm Co-operative, and the Health Center. The School was financed and managed largely by local believers.

Two young women publicly confessed their faith in Christ and were baptized at Obihiro, Japan, on Jan. 18.

Sister Mildred Eichelberger, missionary on furlough from Araguaema, Brazil, was scheduled to serve as speaker for the World Day of Prayer service at Topeka, Ind., on Feb. 13. She also spoke to the Junior Meeting at the College Mennonite Church, Goshen, on Feb. 15.

Missionaries participating in the Missionary Conference at the Ontario Bible School and Institute, Kitchener, Ont., Feb. 19-22, will be speaking in the following churches on Friday evening, Feb. 20: Baden, J. D. Graber, Elkhart, Ind.; Breslau, Ruth and Rhoda Ressler, Japan; Mapleview, John Litwiller, Uruguay; Moorefield, B. Frank Byler, Argentina; St. Jacobs, Don and Dorothy McCammon, Japan; Steinman's, A. Orley Swartzentruber, France; and Tavistock, Elvin and Mary Snyder, Puerto Rico.

Special services are being held at the Ninth Street Mennonite Church, Saginaw, Mich., Feb. 15-22, with Bro. Bill Fannell, Detroit, Mich., as speaker. Pray for these services.

Sunday morning speaking assignments on Feb. 22 for missionaries attending the Missionary Conference at the Ontario Mennonite Bible School and Institute, Kitchener, include the following: A. Orley Swartzentruber at Mannheim, 10:00 a.m., and Blenheim, 11:00 a.m.; J. D. Graber at Geiger's; John Litwiller at Markham; B. Frank Byler at Preston; Elvin Snyder at St. Agatha; Ruth and Rhoda Ressler at Warden Park, Toronto, 10:00 a.m.; Ruth Ressler at Morningside, Toronto, 11:00 a.m.; and Rhoda Ressler, Danforth, Toronto, 11:00 a.m.

The I-W men serving in New York City under the direction of Bro. John H. Kraybill are scheduled to give a program on "Peace Witnessing to Our Modern World"

## Your Treasurer Reports

The use of Christian literature for evangelistic purposes has developed rapidly in recent years. At the last annual meeting of the General Board a secretaryship for Literature Evangelism was established to promote the use of written materials in the mission program. This program is developing in different areas at the present time.

One of the programs developed over the past several years, primarily by The Mennonite Hour program, has been the correspondence courses entitled Home Bible Studies. At the present time these courses are distributed through the radio headquarters by radio publicity and through the Bible Correspondence Department of the General Mission Board office.

As of Dec. 31, 1958, enrollment of persons taking these courses was about 1,380 at the radio headquarters and 600 at the Elkhart office. This program has already proved to be an effective means of promoting Bible study and in making contacts with those seeking help.

This project is financed generally by contributed funds through the general budget and some contributions by those taking the courses. Your contributions to the General Board and to The Mennonite Hour program help make this work possible. Designated contributions for this program should be sent through the regular District Board channels.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

at the monthly meeting of the Mennonite Fellowship to be held at the Mennonite House of Friendship, 2283 Southern Blvd., Bronx, on Feb. 20.

A Bible verse contest was held in the children's department of the Guavate, Puerto Rico, Sunday school on Jan. 25. The intermediates held their contest at the evening service. Marina, Della, and Pablo Barrete received Bible bookmarks as awards for their excellent participation.

Tent meetings were concluded at La Paz, Montevideo, Uruguay, on Feb. 1. Open-air meetings were held in the town square the last three nights just previous to the service in the tent. The Uruguay missionaries are planning a Youth Camp for Feb. 8-15 to give their young people some worth-while activities during Carnival Week.

The Betania Mennonite Church, Puigallús, Puerto Rico, is conducting a Victorious Life Conference, Feb. 15-18, with Bro. Angel Bonilla, Manati, Puerto Rico, as guest speaker.

(Continued on page 164)

## A Jubilee in M.P.

By O. P. LAL

Everyone who returned with me from the Jalsa and Jubilee at Dhamtari agreed when I said, "The entire program of the Jalsa and Jubilee was most interesting and impressive." Truly the preaching of the Word of God by John Paul of Ranchi led us all to examine our lives and the life of our church to date to see where we have succeeded and where we have failed in being a "glorious church" for Jesus Christ.

The Jubilee conference of the Mennonite Church in India began at 7:30 p.m. on Dec. 29, 1958, in the Sundarganj Church, Dhamtari, M.P., and continued until 10:00 p.m. on Jan. 1, 1959. These meetings provided an excellent opportunity for us to learn in brief the beginnings of the church and to see its relation to the former mission. It was actually impossible to separate the mission from the church in this fiftieth conference of the Mennonite Church in India. Including the accomplishments of the mission was unavoidable. So, in the various presentations the efforts of the mission were repeated.

A roll call of missionaries past and present was also taken on the second day. The roll call had a great effect on me at least, and I thanked God especially for the sacrificial service of these missionaries. For the convenience of everyone present, John A. Friesen prepared on white charts lists of the missionaries according to the decades in which they arrived in India. Before each name was printed the year in which each missionary arrived. These lists were tacked to the wall of the church.

What fond memories were recalled as we looked at these names! When the names of missionaries who have gone to their heavenly reward were called, it is impossible to say how many in the audience involuntarily bowed their heads in reverent respect.

During the whole conference, 39 people were to present written reports or speeches. Of these persons, very few were absent. All who took part spoke with deep feeling and conviction. When Bro. Dhanwa and Sister Dularin Bai came forward to speak, all eyes were fixed upon them. The reason for this was that these two were among the first boys and girls in the mission who by the grace of God are still living. These two were among the first orphans who came to the brethren Ressler and Page. On the hearts of Bro. Dhanwa and Sister Dularin are written the events of the birth of the mission.

A total of 12 established congregations form the conference of the Mennonite Church in India. Of these, Dhamtari and Balodgahan are the largest. Through the grace of God there are still those living who can tell about their beginnings. Deacon Shirvajsingh presented in full detail a written description of the founding of the Balodgahan Church. This church has the distinction of producing more evangelists, pastors, and deacons than any other.

As per the request of the program committee, Deacon S. N. Solomon directed and presented on the third night a drama which proved very interesting. The story was about Saint John and a youth who was a leader of a band of robbers. The apostle won him and gave him the charge of a pastor.

The program on Jan. 1, 1959, climaxed the Jubilee. That morning at nine o'clock a long parade of Christians singing and carrying flags of the Jubilee marched about one furlong from Sundarganj, where the first work was started, to the church house. This crowd almost completely filled the large Sundarganj Church.

That morning the conference secretary

read the various greetings which arrived from groups and individuals in other places and countries. The presence of Dr. Fred Brenneman in our midst was appreciated by all. After 18 years he again had the opportunity of visiting us here. Speaking in Hindi, Dr. Brenneman revealed his highest hopes for the church and gave appropriate counsel from God's Word.

The last night's meeting closed with a candlelighting service. After the sermon by Bro. John Paul, Bro. Dhanwa and Sister Dularin and all ordained men present received New Testaments as gifts of remembrance. Then the candlelighting service began as retired Pastor Haider came forward to light the largest white candle. Following him all ordained men and their wives filed in to light their candles. After a special dedicatory song, the congregation arose and Bishop Malagar prayed a prayer of consecration. The inside of the church seemed filled with awe, as though we were surely standing in a holy place.

From this impressive service everyone returned to their homes praising God and desiring to carry the light of Christ into a dark world. But the thing most worthy of remembrance in the entire conference is the theme verse which no one should forget. Our guest minister attempted to seal this verse in our minds and hearts. During the Jalsa and Jubilee, through inspiring messages on subjects such as "The Meaning of the Church," "Knowing Christ," "Christian Fellowship," and "The Grace of God," he held this ideal before us, "a glorious church, not having spot, or wrinkle" (Eph. 5:27).

Jamgaon via Durg, M.P., India.



Sundarganj Mennonite Church, Dhamtari, India, the site of the recent Jubilee.



Daniel Dasru leads the congregation in song during the Jubilee in the Sundarganj Church.



## The Urban Church and Ethnic Groups

By LEROY BECHLER

### II

The urban church has a wonderful opportunity to minister to people of any ethnic group, but so many times the ways and means are not known or realized. Below are listed ten suggestions which will enhance and enrich the ministry of the average urban church.

1. Liston Pope asserted, "The most serious factor helping to preserve segregation in the church is a deficiency on the part of the churches themselves—a deficiency in their understanding of the true nature and purpose of the church."<sup>1</sup> The crux of the problem that members face is self. As long as they do not enter into an intimate relationship with Christ through His shed blood on Calvary and until He reigns within each life as Lord, there will be a constant struggle within themselves which creates problems within the church.

Undergirding the entire teaching program of the church, the minister should deem necessary that each member understands this truth. This should be from a practical point of view rather than theoretical. If Christians do not understand this aspect of the Christian faith, it will cause the church to become an isolated and secluded group, a social organization rather than a divine organism.

2. Good literature should be made available. Books on different ethnic groups ought to be in the church or Sunday-school library, as well as materials on promoting good race relations. (Selected bibliographies of books on race relations are generally available from denominational or missionary society headquarters.)

Pamphlets, tracts, and a denominational statement on race can be distributed or made available to members of the congregation. Either the pastor or someone from the congregation should be on the lookout for materials on human relations and call attention to them. Another method of promotion can be through poster displays and bulletin board items.

3. Informal and formal meetings could be a feature in the urban church program. Individuals from another ethnic group could be called to serve as guest speakers, either at formal or informal meetings. Panel discussions on the subject of human relations could be held as community or church projects. Inviting youth or adult groups of another ethnic origin for an evening of fellowship would be excellent. Association with members of ethnic groups tends to break down prejudices.

Missionary societies and boards sometimes promote study kits to be used by church groups of different mission fields. For instance, the Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind., has information available on the study of mission fields in Japan, South America,

Africa, and the Navaho Indians. All of these could be used in making practical applications in our urban situation since members of these ethnic groups are located within the reach of our churches.

Also available are films and filmstrips which have proved very effective in promoting good understanding in the area of human relations. This information can be received from most denominational headquarters or from the local film libraries. Through the use of films opportunities for good discussion can be developed.

4. The church can make known her stand and policies not only to the community but also to the city where she is located through her publicity. The people within the city and the immediate community ought to be aware that the church offers her services and fellowship to anyone. When it is stated that everyone is welcome, let the friendship be shared with whoever may enter her doors.

If the church is in a changing community, the pastor and lay visitors have a unique opportunity. They may extend an invitation to attend services to newcomers and introduce them to whatever services the church has to offer to them. At this time a brochure with a short history of the church, her program, and her services might be left in the home. This would indicate that a hearty welcome is given to everyone!

Ushers should be taught graciously to welcome visitors of ethnic groups. The attitudes of ushers, officers, and laymen will express genuine interest, and visitors will feel at ease.

5. An integrated staff can contribute to better relations. If a community is made up of two or more ethnic groups, it would be commendable to have a biracial ministry. Where this is practical, it provides a fine testimony to the community. The sharing of responsibilities and co-operative ministry shows members of the ethnic groups that the church practices what she preaches.

6. Cities vary as to attitudes toward ethnic groups. Probably the greatest problems that the minority ethnic groups find in the city are discrimination in housing and employment. Here is an opportunity for witness many times neglected by the church. When human dignities and worth are not taken into consideration, the church can serve as the conscience of the city by protesting against discriminatory practices.

People in position of leadership and responsibility oftentimes appreciate the conviction of the church. Therefore, the church needs to be vitally interested in the welfare of all people. The church too long has been silent, but today she must speak forth to be heard so that our society may become aware of her interest in the welfare of all people.

7. In many urban areas there are organ-

izations to promote better human relations. Here is another opportunity for the church to provide a representative to enable her keeping abreast with both progress and problems faced in human relations.

8. The cities have grown considerably in recent years. Daily migration into the cities is common. Does the church have a responsibility to these so-called modern-day refugees? Many have no homes and no jobs. Many come from both the rural areas of our country and foreign countries and need to adjust to urban living.

The foreigner faces a double handicap by not being able to speak the language. It would seem that the church could render a vital ministry to such city immigrants. This could be done by setting up a church- or interchurch-operated bureau. This bureau would function as an assistant to city-operated agencies. If such a bureau is not possible, then social agencies should be notified that the church stands ready to give assistance.

9. The needs of communities and of ethnic groups vary. The church needs to be alert to opportunities for extending her influence and ministry. Where recreational facilities are poor, there are ways either to provide or improve existing facilities. Summer camping, boys' and girls' clubs, community projects such as child day care centers are only a few areas where the influence of the church can make a valuable contribution both to the people and the community.

10. The church should sponsor study conferences on issues related to human relations. Race relations institutes could be held with representatives from ethnic groups and city officials invited to participate.

If the urban church assumes her role as a representative of Jesus Christ, she will not become a mere social institution. All of these avenues will be opportunities to present Jesus Christ. His love within the hearts of men transforms lives and attitudes. The church must no longer be influenced by feelings, but directed by His Spirit. Then she will be true to her calling and her Lord. She will go forth in faith triumphantly. Her reward will be the blessing of a fruitful ministry.

<sup>1</sup> Pope, Liston, *Kingdom Beyond Caste*, Friendship Press, N.Y., 1957.  
Saginaw, Mich.

October 1, 1960, is the date for Nigeria to achieve its status as an independent nation within the British Commonwealth. It is rumored that Nigeria may set a quota on the number of expatriates (non-Nigerians) permitted, implying that if the number of missionaries is to be increased, special permission will have to be obtained. This possibility has not been substantiated, but it underlines the need for prayer for Nigeria in this strategic interim period.—*Missionary Mandate*.



## Promoting Missionary Radio in Japan

Again the good news is the farmer stations. Four solid days of travel took us into most of the villages and towns in our section of the island (Hokkaido, Japan), which we had not visited earlier in the fall or summer. It is an inspiration to make these second or third contacts with the farmer stations and notice the much friendlier reception we are given than at the first contact. Stations that were not ready to accept us last year had become acquainted with the program and were ready to sign up.

Nine new stations are on our list now—Mikage, Memuro, Tokachi-Shimizu, Touyuni, Shiranuka, Beppo, Atsuni, Itoizawa, Naka-Shumbetsu. The three stations of Teshikago, Ombetsu, and Urahoro sound promising, but the men wanted to consult with their responsible boards before committing themselves. This, of course, means a complete revamping of schedules in order to work these new stations in. We are in the process of doing that now. . . .

We were also able to meet a number of the correspondence enrollees along the way, but are sorry that time did not permit us to do a lot more of this. Next spring we must do more extensive and more leisurely traveling of this sort. And it would be wonderful to have more dependable transportation for it, too. One by one our car-owning friends found it politely inconvenient to send their nice cars over the terrible (maybe "terrifying" would be a better adjective) roads.

One alley left us sitting high and dry (wrong, wet) with both wheels spinning merrily beneath us. With much pushing and backing and sliding (and the German verb seems to fit best here) rutching, we negotiated that 21 miles in a little over a half day.

We traveled roads on the extreme east end of the island until finally there was nothing left but a Chevy of ancient vintage, flapping fenders, and senile innards. A good quarter of each day was taken up in nursing temperamental distributors, oil-coated spark plugs, broken battery cables, drooping bumpers, peekaboo headlights, and springs overloaded with the mud hanging everywhere. And every time the springs hit bottom (on an average of every two minutes) a gently rising and ephemeral cloud of dust enveloped the entire interior of the car. But that wasn't too bad. A fit of coughing and opening all four windows wide always took care of that emergency in time for the next chuckhole. How that constant supply of fine dust could survive in that sea of mud was a constant marvel to us.

Anyhow, it was a lot of fun, and believe it or not, we didn't have a flat in the entire four days. Evidently mud agrees with tires, and so there are always compensations. And

the final night drive, coming home through the giant fir and birch-filled mountains of Akan with five inches of snow on the road and the biggest full moon you ever saw overhead, was aesthetically worth all the less aesthetic experiences along the way. Well, I don't rightly remember any more what I started out to say—oh, yes, we enjoyed meeting a number of the seekers and hope to meet many more of them in subsequent months. This should no doubt be the thrust of next year's program.

This month we tried something new. We discovered that for a rather small amount we could advertise the radio broadcast and the correspondence courses in the Eastern Hokkaido papers. One ad netted us two enrollees in the correspondence courses and we don't know how many new listeners. If one soul spends eternity singing in the celestial choruses because of this ad, it will have been well worth while. We want to continue this on perhaps a weekly basis.

Correspondence-wise, this has been a strong month again. Bro. Yamamoto still attacks the morning stack of mail with his usual gusto in spite of the increasingly heavy load of other tasks that seem to constantly settle on his slender but capable shoulders. The song is never out of his heart, and seldom off his lips.—Carl Beck, in Japan Radio Evangelism Newsletter.

who is working with the Full Gospel Mission. Bro. Juan Ramirez brought greetings from the Second Mennonite Church in Chicago and presented Bro. Zapata's church letter.

Up to this time there has been no pastor living in Alice. For varying periods of time workers have made the trip regularly from Mathis and Premont. Since August, 1958, Bro. Zapata has been living in Alice and was joined by the other workers as permanent residents in November. Since August Sunday school and midweek Bible study have been held regularly. Bro. Zapata is giving full time to the work here, spending time in visiting in the community, etc. Being of Latin descent, he will be able to bring messages in his native language.

Our hearts were blessed and encouraged because of this step forward in the work in Alice. We were challenged by the deep spirit of dedication and reverence of the meeting. We are looking forward to many blessings, victories won, and souls being saved as we together labor for the Lord.

Alice, Texas.

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Fellowship is a basic element in the very nature of the church.—J. E. Gingrich.

## Spanish Worker Licensed

BY ALLEN KANAGY

Jan. 4, 1959, will be remembered as a day of joy and significance for the work of the church at Alice, Texas. Bro. Sylvester Zapata, who formerly had been in charge of the bookmobile doing colporteur work in Latin areas, was licensed to the ministry at this place. Attending the services were eight or ten of the most faithful boys and girls and young teen-agers, the workers, brethren from neighboring churches at Mathis and Corpus Christi, and several ministers of Latin churches here in Alice. Together we filled every seat in the small 14 x 26 building being used as a meeting place.

Bro. Weldon Martin, who is in charge of the work in Corpus Christi, led the service and gave the charge to Bro. Zapata. Special music was supplied by the chorus from the church at Mathis and the workers from Alice: Joe and Norma Hostetler, Reuben and Eva Wedel, and Allen and Bernelle Kanagy. We were very happy to have with us Bro. Vargas from the local Methodist church (Latin). He took charge of the opening devotional service.

Bro. Paul Conrad, pastor of the Mathis congregation, preached the sermon. Bro. Conrad, Bro. Wedel, and Bro. Martin offered prayers of consecration. Before the final congregational song, words of encouragement and admonition were given by Allen Kanagy; Bro. Suma, pastor of the Baptist church (Latin); and Bro. Childress,

## Books for Prisoners

The Mennonite Publishing House, Scottsdale, Pa., and the Home Missions department of the General Mission Board, Elkhart, Ind., are co-operating in providing a package of seven books by Mennonite authors for distribution in prisons. Ten dollars (\$10.00) will pay for one package of the seven books, but at least 12 packages must be ordered at once and sent to one address.

These books are included in each package:

1. Answer to War, by Millard Lind.
2. But Not Forsaken, by Helen Good Brenneman.
3. Cherokee Run, by Barbara Smucker.
4. Coals of Fire, by Elizabeth Herschberger Bauman.
5. Growing Up to Love, by H. Clair Amstutz.
6. Hidden Rainbow, by Christmas Carol Kauffman.
7. Not Regina, by Christmas Carol Kauffman.

Send your contributions for this project to the Home Mission Literature Fund, 1711 Prairie St., Elkhart, Ind., marked books for prisoners. The Michigan State Prison has recently asked for books to be placed in 12 prison camps.

This would be a good project for individuals and Sunday-school classes.

## Broadcasting

### Pastor Hostetter's Wife Interviewed

Grace Hostetter, wife of B. Charles Hostetter, is interviewed on the Feb. 22 Menonite Hour broadcast by Announcer Norman Derstine. "Emergencies seem to happen when Charles is away from home," says Mrs. Hostetter, mother of seven. Tune in Sunday to learn what is involved in being the wife of an evangelist. At present her husband is engaged in evangelistic meetings in Jamaica, concluding March 1.

### First Response to Quebec Broadcast

Harold Reesor wrote that the first three letters have been received in response to the French broadcast in Quebec. All requested a French New Testament and any additional literature available. Two letters were from Montreal and the other from just north of there.

"These letters have encouraged our faith that God is using this program to His glory," concluded Reesor.

### "Enjoyed Happiest Hours of My Life"

A Philadelphia prisoner said that through the Bible course, "I have enjoyed some of the happiest hours of my life. I have a peace and joy that seems to grow more and more as the days come and go.

"I want to extend my deepest appreciation to you and your staff for the wonderful work and service you are rendering to people through the nation both on radio and through these courses."

### Spanish Bible Course in Printing

Printing has begun on the translated course, "The Sermon on the Mount." Ernesto Suarez, Argentine minister who is in charge of the Luz y Verdad office in Argentina, did the translating.

### Pray for Spanish Listener Near Death

A heart-diseased radiologist has found consolation in listening to the Luz y Verdad choruses as he lies close to death. Lester T. Hershey has had the privilege of speaking to him about his soul. Please remember this man in your prayers, as he is close to the kingdom.

### New Heart to Heart Schedules Ready

Just printed! New Heart to Heart schedules including the recent releases are waiting for you. You can order them today to distribute to your neighbors and friends so that they, too, may listen to this broadcast of "Christian inspiration for mothers and homemakers in the midst of their everyday tasks."

via Menonite Broadcasts, Inc., Harrisonburg, Va.

Madras—The Tenth World Congress for Christian Youth opened on Jan. 4, in Madras, India, with some 3,500 present to hear Dr. Ted Engstrom, president of Youth for Christ, give the keynote address. There were 2,300 delegates present, with India having the largest representation. There were also delegates from Formosa, the Philippines, Lebanon, Great Britain, Japan, Singapore, and the United States.—EFMA.



The above photos show a small distribution of Christmas bundles held in one of the 9 x 12 foot cement cubicles of an H-Block Resettlement House in Hong Kong. There are hundreds of such cubicles under the same roof, housing nearly 3,000 refugees.

Pax man John Epp, Whitewater, Kans., is explaining why MCC is giving the gifts to the children. The man standing beside him is a Christian who holds a prayer meeting with neighbor Christians in his little cubicle every week. He provided the relief workers with a list of names of the poor children in his resettlement house. via MCC, Akron, Pa.

The 400 million people of Europe present a tremendous challenge to the church of Christ. As one looks across the continent from France right through to the Eastern areas, one sees, in spite of many, many restrictions, tremendous opportunities presented to the Lord's people in these days. In France it is quite apparent that a new day is dawning with DeGaulle. What a challenge presents itself in this area! Rev. A. H. Salter of the Bible Christian Union reminds us that there are only 40 young students studying in the few Bible schools available in France! Yet there are hundreds of villages, towns, and cities with no Gospel witness whatsoever. What an opportunity!

The newspapers for the past week have been having a "field day" with events in Rome. The election of Pope John XXIII has provided much speculation as to the increase of Roman Catholic missionary endeavor. As one reads the newspaper accounts, one cannot help being struck with the repetition of the words "missionary work" by the new pope. This could mean a new strong emphasis on Roman Catholic missionary activity around the world.

—IFMA News.

We demonstrate that we are Christians as we refuse to conform to the thought and conduct patterns of the world.—A. Lehman Longenecker.

## MISSIONS

## EDITORIAL

### The Primacy of Preaching

Some folks think preaching is outmoded today. They feel that other methods of evangelism will be more effective. But will they? Is it not interesting that in a world of religious drama garnished with all that the moving picture and stereophonic sound can add to it, God has raised up a Billy Graham to blazon His message around the world? And people flock to hear such a messenger from God, even though they must listen through an interpreter.

Yes, the God who called Moses from following the flock of Jethro on the back side of the desert and promised to be with his mouth continues to call men to be His preachers. Isaiah received a vision of God, offered to be a messenger, and had his lips purged for that task by a live coal from off the altar of God. Jeremiah, discouraged with the message he was asked to deliver and the hard faces of the people to whom he was to deliver it, determined to keep silent. But he could not.

Jesus told His neighbors in Nazareth that He had come to "preach the acceptable year of the Lord." When the folks at Capernaum wanted to keep Him with them, He replied, "I must preach the kingdom of God to other cities also; for therefore am I sent." His final commission to His followers was, "Go ye into all the world, and preach the gospel to every creature."

Great preaching is not man-made. It results from God speaking through men called for that purpose. Thus preaching is more than a profession. Paul wrote, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!"

The Christian Church through the centuries has been challenged and renewed through the ministry of great preachers: Savonarola, Martin Luther, John Knox, John Wesley, Jonathan Edwards, D. L. Moody, and many others. These men delivered God's message for their time.

But good listeners help to make great preaching. Jeremiah may have preached without the co-operation of his audience, but he was the exception rather than the rule. Many a great preacher has become even greater through the attentive, prayerful listening of his hearers. In fact, the Bible has something to say about listening: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." And again, "He that hath ears to hear, let him hear."

Too many Christians destroy the great preacher by lauding him rather than heeding the message he brings from God. May we listen for the message from God which comes through those called to preach the Gospel to us.—L. C. Hartzler.



## RELIEF AND SERVICE

### Voluntary Service

**Elkhart, Ind.**—"Internship for Service" was the theme chosen for the period of service emphasis at Goshen College from Feb. 9 to 13. VS Director Ray Horst and I-W Coordinator Eldon King represented the Mennonite Board of Missions and Charities. Horst was scheduled to speak in the regular student chapel on Tuesday morning, Feb. 10.

**New York City, N.Y.**—"Our unit consists of fourteen members. John and Thelma Kraybill serve as unit leader and matron. Anna Ruth Lapp is serving as Thelma's very capable assistant. Anna Ruth's husband, Dan, works as a receptionist at the Delfield Memorial Hospital. The remainder of us are employed by the Bellevue Medical Center in five different divisions. James Kreider works in the laboratory for Bellevue Hospital. His wife, Rozetta, is typist in the library of the College of Medicine. The Institute of Physical Medicine and Rehabilitation employs the following persons: Marvin Weaver as an attendant; his wife, Lois, as a ward clerk; Miriam Buckwalter as cashier-clerk; Harold Stauffer as an aid to an occupational therapist. Harold's wife, Connie, is a receptionist and file clerk at the Skin and Cancer Clinic of University Hospital. John Buckwalter is a nurse's aide in the same hospital.

"Friday evening is our time for community service projects. Thus far, we have given out tracts and sung Christmas carols in University Hospital, Grand Central Station, and Fox Street area.

"Our unit house is a four-story building of which the first floor is the kitchen, dining room, and living room.

"Each couple has the responsibility of serving on one of the following committees: program, service, Christian life, social, and recreation. With everyone sharing responsibilities, unit life progresses smoothly."—The Volunteer.

**Salunga, Pa.**—Plans for week-end VS units include the following:

#### February

14, 15 New York City, Glad Tidings  
21, 22 Philadelphia, Jewish

#### March

7, 8 New York City, VS Center  
14, 15 New York City, Glad Tidings  
21, 22 Norma, New Jersey  
28, 29 Philadelphia, Diamond Street

—The Volunteer.

**Portland, Oreg.**—The unit launched a community boys' club program here on Jan. 23. A busy evening of activities was enjoyed by the fellows who attended this first session.

A Catholic family from the community which had earlier been visited by members of the unit visited in the unit home on Jan. 25. A worth-while period of discussion concerning religious beliefs was followed by informal singing by the entire group.

**Stanfield, Ariz.**—Glenn Yoder, Mantua, Ohio, is on a temporary leave of absence from his VS assignment at Froh Bros. Homestead, Sturgis, Mich., while working on the construction of the new unit house here. Loren Stauffer, Goshen, Ind., began his VS term here on Jan. 26.

**St. Anne, Ill.**—The Camp Rehoboth unit is engaged in teacher training conducted by Mrs. Mark Lehman. The unit has been taking advantage of the snow and cold weather to plan ice skating and sledding parties for community youth and unit members.

### I-W Services

**Norristown, Pa.**—Included in the scheduled activities for February are the following I-W activities: a social and gym night at the hospital on Feb. 6, a talk by unit sponsor Wayne Kratz on Feb. 12, an illustrated talk on the Holy Land by David Ebling on Feb. 19, and a social and ice skating party on Feb. 26.

## MCC Weekly Notes

### One Great Hour of Sharing

March 8 has been designated by Church World Service for the 1959 One Great Hour of Sharing united appeal for overseas relief and reconstruction. Many American Protestant denominations will be supporting this drive.

The much-needed funds will bring assistance to persons in distress around the world—men, women and children suffering from floods, earthquakes and other disasters; those uprooted and suffering from war and aggression; the ill, underprivileged and undernourished.

Congregations of the Mennonite Church may also wish to make March 8 a Sunday of special relief emphasis. Such contributions are used in more than 25 countries to provide food, clothing, medical care and agricultural and vocational assistance to people in need. This can be your regular relief and service offering for March.

### New Worker Evaluates Work in Halmahera

Clarence Rutt, M.D., New Holland, Pa., who has succeeded Glenn Hoffman, M.D., as director of the medical program on the island of Halmahera, writes: "My first impressions of the MCC efforts at Tobelo are very good. It is clear that the people of the town and community have accepted us and our work. I think it highly significant that our efforts are by the invitation of and in cooperation with the church. . . ."

### Inter-Unit Fellowship

Christmas found representatives from every branch of the MCC program in Indonesia assembled at Pakis for a day of pleasant fellowship and fruitful sharing: Halmahera—medical and agricultural; Timor—agricultural; Java: Pakis—medical, Pate—educational, Djakarta—liaison. Such occasions are doubly meaningful to the workers because they occur so infrequently.

### Workers Visit Mennonite Colleges

Merrill Raber and Merle Epp from MCC Personnel Office, Akron headquarters, visited four Mennonite colleges in January. The purpose of their visit was to share with faculty members and students the concerns of MCC in its worldwide mission of Christian service to those in need. Interviews were arranged for students interested in giving such service. The men reported cordial receptions on each campus and good student response. Colleges visited were Hesston, Bethel, Freeman, Tabor, and Grace Bible Institute. Goshen, Eastern Mennonite, and Bluffton will be visited at a later date.

### Pax Men to Assist at Mennonite School

According to the Pax Newsletter a new Pax project was launched Feb. 2 at Weierhof in the Palatinate, Germany. Three men began remodeling, moving, landscaping, and construction work at the private Mennonite boarding school which is located there.

The school was reopened recently when U.S. military forces which had occupied the building for more than ten years were withdrawn. Richard Hertzler, well known among German Mennonites for the active role he has played in refugee aid and resettlement programs, has been appointed administrator of the school.

The men are commuting from Enkenbach to Weierhof the first few weeks (a half-hour drive). Later they will take up residence at Weierhof, and the unit will be expanded to eight men. Dave Gingerich, Chappell, Nebr., is unit leader.

### Personnel

**Akron**—The following persons joined headquarters staff in January:

Dorcas Myers, Greencastle, Pa.—assistant in housekeeping.

Gertrude Wiebe, Altona, Man.—secretary in Personnel Office.

Paul Gross, Freeman, S. Dak.—assistant in I-W Office.

Jack Neufeld, Morden, Man.—director of MCC Summer Service program.

**Haiti**—Leo Ulrich, Roanoke, Ill., who joined the VS program in November, 1958, transferred from National Institutes of Health, Md., to Haiti, Jan. 24. He will assist in agricultural projects at the mission-farm co-operative in Petit-Goave.

**Korea**—Mabel Brunk, R.N., Goshen, Ind., sails for Korea, Feb. 10, from San Francisco. She will serve in the Pusan Children's Charity Hospital.

**Indonesia**—Ruth Hartzler, R.N., Goshen, Ind., leaves for Java via Europe, sailing from New York, Feb. 10. She will join the medical unit at Pakis, north central Java, to assist in the hospital and clinic program.

via MCC, Akron, Pa.

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From June 15 to July 3, 1959, Moody Bible Institute of Chicago will conduct the fifth annual Moody Missionary Literature Workshop. Designed especially for the missionary home on furlough, the workshop is planned to help those now engaged in literature evangelism or anticipating it, as well as those active in other areas of missionary service. It carries four semester hour credits.

—EFMA.

## WMSA Weekly Notes

### We Work

Kidron, Ohio—The women of Kidron, Ohio, have been reading and writing. Their December report, given by their Secretary of Literature, Mrs. Otto Gerber, says 41 letters were written to mission workers. Inspirational books read numbered 27. Six sisters completed the reading of the entire Bible. This stands for more than a statistical report. Consider its meaning.

Manson, Iowa—Mrs. C. W. Swartzentruber, Manson, Iowa, expresses the concern that girls be given enjoyable work in GMSA. This calls for variety. In their last meeting their girls worked on various articles for Mathis, Texas—summer layettes, stitching edges of receiving blankets, hemming diapers. Crocheting dishcloths was another project.

Sugar Creek, Ohio—Mrs. Sam Eshleman reports that they, too, were making layettes, this time for the La Junta Hospital.

Cazenovia, Ill.—Mrs. Edgar Fuller, secretary, reports that the most recent activities for their small circle of 12 members included the following:

Local Project: Making bedding for three families who lost everything when their homes were destroyed by fire.

District Project: Making shirts for the Navaho Indian boys.

Special Project: Araguacema medical work, \$10.00.

Relief Project: Leper bundles.

### More Coupons Needed

In case there is any question in your mind about it—yes, we always need more coupons. There is a great need, in fact. New items are added to the list of things available with coupons. Continue to send your Betty Crocker Coupons to the WMSA office in Elkhart.

### New District Officers

The district secretary for the Pacific Coast reports the newly elected officers as follows: Secretary of Literature, Mrs. Sanford Yoder, Hubbard, Oreg.; Secretary of Girls' Activities, Mrs. John Lederach, also from Hubbard, Oreg.

WMSA Office, 1711 Prairie St.,  
Elkhart, Indiana

### ONE MORE KOREAN FAMILY HOMELESS

A week or two ago, while we were working on our yard, we heard an explosion just below our hill. We all rushed over to the side of the hill and peered down. Black smoke was rising from one of the straw-thatched cottages immediately below. People were running hither and thither screaming and calling for the police.

After waiting about five minutes and seeing that nothing was being done, I asked Ahn, our interpreter, to help me investigate the situation. We ran down the hill and back through the narrow, winding alleys until we came to the house in question. People were milling about, talking about someone being killed in the house.

We entered the smoke-filled building, found the limp form of a man, dragged him out, and assessed his injuries. He was unconscious and covered with blood from an open gash on his forehead. His face was terribly mutilated and one of his eyes was blown out. We re-entered the hut, found a blanket, rolled him onto it, and dragged him to the Presbyterian Mission Hospital.

By that time police with guns on their backs had caught up to us and began questioning us on what we had done to this man. It took a while to make it clear to them that we had not caused this man's injuries but that instead we were trying to help him.

A week later I visited this man in the hospital. He was half-conscious and the doctors thought that he would recover. They had removed the eye completely, repaired the broken nose, stitched the gash on the head, and dressed his burns.

His wife, with a two-month-old baby on her back, was with him and from her we pieced together a somewhat incoherent story. She had been away selling persimmons. Her husband had been at home alone and had tried to soften persimmons by heating them over a carbide gas flame. Something went wrong and the whole thing exploded.

The man is 31 years old and has a family of four children. They have had to move out of their house and are now one more of the many homeless and destitute families in Korea.

The plight of these hapless families is the concern of Christians everywhere. Your contributions through the monthly relief and service offerings help provide food, clothing, and shelter for needy people throughout the world.

via MCC, Akron, Pa.

## Experiences of a Colporteur

By NELSON E. KAUFFMAN

It was in the workshop for workers with Spanish-speaking people held in South Texas in March, 1956, that the suggestion was given that the General Mission Board engage a full-time colporteur to work among the Spanish-speaking people in South Texas. It was recognized at that time that we did not have enough Mennonite churches in the South to occupy the full time of a colporteur; so it was envisioned that he would spend his time not only among our churches, but among other evangelical churches selling Christian literature. It was our conviction that more should be done to distribute copies of the Scriptures and Gospel portions, as well as other Christian literature to Spanish-speaking people who are not able to read English, as well as to those who have just enough grasp of the English language to begin reading.

A recommendation to this effect was presented to the General Mission Board, a col-

porteur truck purchased, and service begun. At the present time, Bro. Elvin Horst, New Holland, Pa., is engaged in the work of literature evangelism with the colporteur truck. He is spending the winter months in the Southern States. He will work most of the time in South Texas, but may also move across the South to California and give some assistance to the work there.

Following are a number of interesting side lines to his work from a recent letter which we feel may inspire some of our brethren and sisters to contribute to this worthy type of evangelism.

"... I am interested to see more tracts get into the hands of the people, especially the Spanish Christians, and so I have fixed up a display of tracts in Spanish, and also want to do so for the English tracts. . . .

"... Even though the sales have not been too large this past month, I am sure you understand the financial situation among many of the Spanish people, and it is a thrill to see that the Spanish Lessons in Soul Winning and the Beginning with Christ are all sold out as of now and I am awaiting more through Scottsdale. . . .

"... Thursday morning I returned (from Corpus) to Mathis to find the VS Unit going on an excursion trip for the day, and an invitation to go along, but I had planned to attend the Baptist district convention here in town; so I decided that this was more important. There were only a few sales, but I did meet a few Baptist ministers to chat with and to line up some displays for the week end. . . .

"... The Lord was very precious to me as I traveled southward to Texas. The first night out of La Junta I slept in the truck on the outskirts of Lubbock, Texas. The temperature went down to about 20° that night. Had four covers on top and yet was cold, but my, how those people must feel who have no shelter whatsoever and yet must remain in temperatures which are much, much colder than this, for days and days at a time. The Lord is good and I want to be found faithful. . . .

"... On mapping out my route south I found that the route I was taking went right through Big Springs, Texas. Tuesday noon I went there and after tracing down the address which Bro. Gunther of the Moody Press had given me, I was taken into their home just like one of their sons. Before I left, the wife gave me the name of the Christian Servicemen's Center in San Antonio and told me they would be glad to see me there. . . .

"At the Servicemen's Center in San Antonio, even though they soon found out that I was a Mennonite, they welcomed me with open arms and gave me a place to sleep for the night. The next day they gave me names of Spanish pastors, and I soon had a display lined up for several nights in the future. At the Church of God Publishing House in San Antonio I picked up some plastic bookmarkers that sell for five cents each. That evening as I came to pay for my supper in a Catholic Mexican restaurant, I



laid them out on the counter and the proprietor said, 'Give me six of them.' This was one of each color, representing a sample of each of the six different verses also. . . .

"... As of now I plan to work out from here (Mathis) until the end of January, and then start moving on down the Rio Grande Valley and on westward to El Paso; then catch all the Spanish churches I can on my way out to southern California. . . ."

Elkhart, Ind.

## Field Notes

### CONTINUED

#### Announcements

Tobe Schmucker, South Bend, Ind., and Paul Hummel, Millersburg, Ohio, in week-end conference at Salford, Harleysville, Pa., March 25-29.

Fiftieth anniversary at Mount Joy, Pa., March 14, 15.

John Howard Yoder, representing the Mennonites during Religion in Life Week, Feb. 27 to March 2, on the campus of State University of Iowa. He will address several University classes as well as the Witmarsum Fellowship.

Milo Kauffman, Hesston, Kans., at Wellington County Mission meeting, Glen Allan, Ont., March 8.

Harry K. Zeller, Church of the Brethren pastor, McPherson, Kans., at Annual Business and Professional Men's Dinner, Hesston College, Feb. 21.

Western A Cappella Chorus, under direction of Merlin Aeschliman, at Zion, Hubbard, Oreg., Feb. 22.

Dedication of new church of the Pleasant Hill congregation, Smithville, Ohio, March 23.

Clayton Swartzentruber, administrator of the proposed Ohio Christian school, at New Wilmington, Pa., Feb. 22.

Frank Zeager, Middletown, Pa., speaking on "The Christian Relationship and Responsibility to Civil Government" at Marietta, Pa., Mennonite Church, evening of March 1.

The book of Naomi Strubhar's writings is nearing completion. It includes stories which appeared under her pen names—Nadine S. Roth and Claude Douglas. Approximate price—\$2.50, payable upon delivery. Orders may be sent to Mrs. Roy Strubhar, Route 1, Box 12, Estacada, Oreg.

Bible Conference on Separation from the World, with J. L. Stauffer, Harrisonburg, Va., and Irvin Shank, Hagerstown, Md., at Gingrich's, Lebanon, Pa., Feb. 28 and March 1.

Noah Good, Lancaster, Pa., speaking at Rocky Ridge, Quakertown, Pa., on Pax Service in Europe, evening of Feb. 22. John Litwiller will preach the communion sermon here on March 15.

Change of address: Paul A. Wittrig from Imlay City, Mich., to 1919 East Van Buren, Apt. 4, Colorado Springs, Colo. Bro. Wittrig has taken up the pastorate of the Beth-El congregation.

Executive and Managing Committee of Laurelville Camp Association for 1959: Myron J. Livengood, Pinto, Md., president; David F. Derstine, Jr., Blooming Glen, Pa., vice-president; S. S. Wenger, Paradise, Pa.,

secretary; J. R. Buzzard, Scottsdale, Pa., treasurer; Winston Weaver, Harrisonburg, Va., J. Forrest Kanagy, Gettysburg, Pa., Albert Miller, Akron, Pa., additional members.

The annual meeting of Mennonite Publication Board will be held at North Main Street Church, Nappanee, Ind., March 13-15. Nappanee is served by the Baltimore and Ohio railroad. Full program next week.

Galen I. Johns, Goshen, Ind., visiting speaker in annual ministers' conference of the North Central Conference at Menasha, Minn., March 3-5.

Sunday-school Conference at Market St. Street Pike, Lancaster, Pa., will celebrate his eightieth birthday on Feb. 23.

S. A. Yoder, Goshen, Ind., illustrated lecturer at the Near East at Belmont, Elkhart, Ind., March 1.

Paul Gingrich, on furlough from Ethiopia, in Abundant Life meetings at Landisville, Pa., March 25-29.

#### Evangelistic Meetings

Eli M. Yutzky, Kalona, Iowa, at Abbott, Neb., Feb. 1-8. Merlin Good, Tanksley, Ky., at Pleasant View, North Lawrence, Ohio, March 20-29. B. Charles Hostetter, March 25-29, and George R. Brunk, March 30 to April 5, at new building of Pleasant Hill congregation, Smithville, Ohio. John F. Garber, Burton, Ohio, at Fairpoint, Ohio, March 29 to April 5. Don Augsburger, Harrisonburg, Va., at Cedar Grove, Greencastle, Pa., March 20-29. Wilmer M. Eby, Sheridan, Pa., at Lyndon, Lancaster, Pa., Feb. 22 to March 1 (week-end Bible meeting Feb. 28 and March 1). Paul Hummel, Millersburg, Ohio, at Salford, Harleysville, Pa., March 17-24. George R. Brunk, Harrisonburg, Va., at Phoenix, Ariz., beginning March 8. Bill and Bob Detweiler, Orrville, Ohio, at Highway Village, East Peoria, Ill., March 8-13.

Don Augsburger and a male quartet from E.M.C. in evangelistic rally at Trissels, Broadway, Va., Feb. 15.

Conference on Christian Community Relations sponsored by Committee on Economic and Social Relations of Mennonite General Conference and the Mennonite Community Association, in co-operation with the Committee on Industrial Relations of the Pacific Coast Conference, at Zion, Hubbard, Oreg., Feb. 22 to March 1. The Zion Church bulletin calls it "A Five Star Program." Not for a special interest group, but for all who are concerned about the theme: "Following Christ in Our Work." All local people are urged to attend. Friday evening, all day Saturday and Sunday. Sunday morning and Sunday evening visiting speakers will be assigned to the various churches. These speakers include J. Lawrence Burkholder, Paul Erb, Erie J. Sauder, Silas J. Smucker, Daniel Kauffman, D. D. Brenneman, Robert Garber, Joseph B. Martin, C. F. Hershberger, and H. Ralph Hernley.

## Mission News

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The Quebec workers report that in recent weeks they have begun to receive a few responses from the French radio program which they are sponsoring. Several requests for New Testaments and additional literature have come in.

The H. James Martins, Montevideo, Uruguay, who will be returning on furlough at the end of February, will be residing with Sister Martin's parents, the O. W. Swartzendruber, R. Z. Troy, Ohio, and can be addressed there.

Bro. Don McCammon, missionary on furlough from Japan, will be speaking at the following churches en route back to Goshen, Ind., following the Missionary Conference in Kitchener, Ont.: Feb. 24, New Wilmington, Pa.; Feb. 25, Midway, Columbiana, Ohio; Feb. 26, Canton, Ohio; Feb. 27, Martins, Orrville, Ohio; March 1, morning, Oak Grove, Smithville, Ohio; evening, Smithville, Ohio.

The first graduating class from the La Junta Mennonite Hospital School of Practical Nursing, La Junta, Colo., passed their state examinations with flying colors on Jan. 19, 20, and with praise from the state board. "They were one of the bright spots in our two days," exclaimed one of the examiners. A new class is being admitted on March 1.

Margaret Derstine, on furlough from Cuba, will speak at Rocky Ridge, Quakertown, Pa., the evening of March 8, and Robert Keener, Tanganyika, the morning of March 29.

A schoolteacher from Buenos Aires, trying to deliver a package to a friend in New York, contacted the VS unit there. She left the center with some tracts, an invitation to Faith, the name and address of a Mennonite missionary in Buenos Aires, and the address of a Mennonite church in Los Angeles, where she was going from New York.

The House of Friendship in Kitchener, Ont., in 1958 served 10,233 free meals, gave sleeping accommodations to 3,774, and 183 free food hampers to needy families. This was done on a budget of less than \$11,000 plus food donations of about \$3,000.

Bro. Paul Gingrich, Ethiopia, preached at Perkasia, Pa., on Feb. 15.

Bro. Ross Goldfus, on furlough from Argentina, spoke in a missionary program at Hess's, Lititz, Pa., on Feb. 1. Sister Goldfus conducted a children's meeting.

Elam and Grace Stauffer and family will leave Nairobi, Feb. 18, arriving in New York, Feb. 20, by BOCA plane. They will reside at 1916 Lincoln Highway East, Lancaster, Pa. Telephone, Lancaster EXpress 7-9360.

Bob Hammond, director of the Voice of China and Asia radio program, spoke in a special missionary service at Portland, Oreg., on Jan. 21.

World Day of Prayer speaker at Belmont, Elkhart, Ind., was Mrs. B. Frank Byler, Argentina.

Missionary Day speakers: March 1—J. D. Graber at Pigeon, Mich.; Norman Hockman, Honduras, at Cedar Grove, Greencastle, Pa. March 22—Don McCammon, Japan, at New Carlisle, Ohio.

## OUR SCHOOLS

(Continued from page 152)

nonite youth are taking up occupations that are different from those of their parents and it is clear that our schools will have to do their best to prepare for integrating these vocations with the Christian witness. Another way of saying the same thing is that the church of tomorrow will be made up of persons of many occupations, and the church will want to use such persons.

This should be a real challenge and one with many possibilities for good. A church with members who are typists, teachers, farmers, printers, carpenters, salesmen, architects, dentists, photographers, and poultry processors ought to be able to carry on a witness that is not possible or likely if the members are all of one occupation or nearly one occupation.

At this point we must be realistic, however. Sociologists who have studied church memberships report that people with rural backgrounds often do not assimilate persons into membership who are of different or nonrural occupations. What we seem to be facing in the Mennonite Church is the growth of congregations along patterns of occupational and social status. This has important implications, for in the rise of classes and class churches a denomination faces many tests. It also undergoes strains and stresses. The church, then, that is going to be made up of people with varying occupations will want to find a basis for fellowship that is deep and that transcends occupation and class. After all, can it do less if it is a New Testament church?

One way, then, for the schools to help integrate vocations with the Christian witness is for them to do study and research that will make us sharply aware of the directions we are going occupationally and, we ought to add, socially.

*Some Ways for the Church School to Integrate Vocations with the Christian Witness*

1. Conferences at church schools could be devoted to vocations. Christian life conferences could devote sessions to this topic. One chapel talk is not enough. A number of campuses have vocational conferences. We would do well to study these. They may help to point the way.

2. Church schools can acquaint students with the purposes and programs of those church organizations which are integrating vocations with the Christian witness. I refer to the Mennonite Medical Association, the Nurses' Association, the Teachers' Association, the Writers' Fellowship, and the organization of social workers.

3. The service-in-industry units are examples of the church's concern about labor and its relation to the church. In classes, before campus groups, through bulletin board announcements, and other

ways this program can tell its story to students.

4. Church schools of all levels can prepare for the integration of vocations with the Christian witness if they make clear the ethical implications of vocations. The whole field of ethics of occupations should be a "natural" in the Mennonite school. *Quakers in Science and Industry* by Raistick is a volume with some solid material on the problems of a religious group as it resolved the matter of conscience and calling. Clearly some vocations cannot be entered for conscience' sake.

On the other side is the scene in a novel by Marquand. I refer to his *Point of No Return*, with its well-drawn picture of the purely secular outlook on life's calling and the purpose of holding down a job—and aspiring to a better one. Here are people who live, work, and struggle to "arrive" at a position of power and prominence. God is simply left out.

If church schools are going to prepare youth to serve the church through their vocation, it is needful to see a few things:

1. The brotherhood and love for it must be uppermost. Paul loved the church; he labored for the church. He chose to continue as a tentmaker that he might better serve the church. Paul saw the link between Christian vocation and daily occupation. He was keen to see that manual labor was appropriate to the spreading of the Gospel.

2. God is everywhere and always at work. He is the ever-present Creator and Redeemer. We must see God's character and humbly as His children realize that we are His co-workers. I Cor. 3:9.

The church school cannot do this important job alone. Church and home must work together with the school in order to make all vocations the calling of God, to make all of life fit into God's plan.

(Address given at Board of Education meeting at Kidron, Ohio, October, 1958.)

## Marriages

May the blessings of God be upon the homes established by the marriages of this year's subscribers to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Kreider—Burkholder.—Benjamin Kreider, Lititz, Pa., Hammer Creek cong., and Esther Burkholder, Ephrata, Pa., Hess cong., by Amos S. Horst at the Hess Church, Jan. 31, 1959.

Longacher—Brenneman.—Joseph W. Longacher, Jr., Denbigh, Va., Warwick River cong., and Constance Elaine Brenneman, Heston, Kans., Pennsylvania cong., by John H. Shenk at the home of Dr. Paul G. Brenneman, Doyelstown, Pa., Dec. 30, 1958.

Miller—Hank.—Wayne Henry Miller, Mt. Joy (Pa.) cong., and Yvonne Blanche Hank, Princess Street Mission, York, Pa., by Richard Danner at the home of the bride, Jan. 31, 1959.

## Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Blosser, Arthur and Ardith (Cullar), Columbiana, Ohio, fourth child, third son, Robert Leroy, Jan. 9, 1959.

Burkholder, Roy and Helen (Hiestand), Ruthersford Heights, Pa., first child, Carolyn Hiestand, Jan. 27, 1959.

Byers, Jim and Ardis (Beckler), McMinnville, Oreg., first child, Ronald Ray, Jan. 22, 1959.

Croyle, Dr. Denton E. and Mary S. (Schnell), Wadsworth, Ohio, fourth child, third son, Warren Lee, Nov. 28, 1958.

Eberly, Wain and Viola (Horst), Dalton, Ohio, sixth child, second son, James Lee, Jan. 9, 1959.

Gingerich, Stanley and Marie (Kipfer), New Hamburg, Ont., first child, Carol Joy, Jan. 4, 1959.

Good, Milton S. and Anna Mary (Augusburger), Lancaster, Pa., second daughter, Erika Joan, Jan. 30, 1959.

Grasse, John L. and Mary Margaret (Miller), Calico Rock, Ark., second child, first daughter, Nancy, April 19, 1958, by adoption, Jan. 14, 1959.

Hege, Omar M. and Miriam Arlene (Shank), Clear Spring, Md., third daughter, Darletha Fay, Jan. 23, 1959.

Holsapple, Elvin and Rena (Blough), Holsapple, Pa., third child, second son, Merle Ray, Jan. 11, 1959.

Hoover, Carson Clair and Anita Roxanna (Brubaker), Selinsgrove, Pa., second son, Timothy Gavin, Jan. 31, 1959.

Hoover, J. Harry and Irene (Showalter), Ephrata, Pa., second child, first son, Jeffrey Martin.

Hunsberger, Donald and Sarah (Godshall), Lansdale, Pa., third child, second daughter, Anita Fern, Jan. 31, 1959.

Long, Kenneth and Nancy (Yoder), Stevensville, Mich., third son, Jeffrey Keith, Jan. 27, 1959.

Martin, Donald and Waltraut (Wrasse), Elmira, Ont., third son, Timothy Dale, Dec. 22, 1958.

Mayer, Omar and Doris (Diller), Sarasota, Fla., third child, first son, Michael Omar, Jan. 23, 1959.

Resler, Morris L. and Ruth E. (Engel), Quarryville, Pa., fifth child, fourth son, Ronald La Mar, Dec. 29, 1958.

Rutt, Dr. Clarence H. and Helen (Althouse), Tobelo, Malahera, Indonesia, second daughter, Karen Sue, Jan. 11, 1959.

Schrock, Jonas N. and Anna (Yoder), Loogootee, Ind., second child, first son, Olen Jay, Jan. 15, 1959.

Selzer, Wilbur E. and Lizzie Mae (Yoder), Canton, Kans., seventh child, sixth son, Eldon Jay, Dec. 28, 1958.

Shenk, Ronald and Lois (Sauder), Immokalee, Fla., first child, Dale Eugene, Dec. 8, 1958.

Stauffer, Darel W. and Joannita (Hirschy), Wayland, Iowa, second son, Ardell Evan, Jan. 6, 1959.

Steiner, Willis W. and Celesta (Nussbaum), Dalton, Ohio, tenth child, fifth son, Jonathan James, Jan. 10, 1959.

Stucky, Melvin and Joan (Grabar), Archbold, Ohio, fourth child, third son, Arnold Ray, Jan. 27, 1959.

Sutter, David and Joy (Hunt), Upland, Calif., a son, Dennis Lee, Jan. 21, 1959.

Weaver, Alvin and Elta (Frey), Lebanon, Pa., fifth child, fourth daughter, Judith F., Jan. 29, 1959.

Weber, Ralph and Alice (Habermehl), Elmira, Ont., fifth child, fourth son, Darrell Evan, Jan. 28, 1959.

Yaste, Kevin E. and Thelma (Gindlesperger), Stoytown, Pa., first child, Karen Louise, Nov. 15, 1958.

Yoder, Nick and Anna Mary (Kurtz), Elverson, Pa., third and fourth sons, Bruce Ray and Bryan Jay, Oct. 3, 1958.

Zook, Durbin and Mildred (Yoder), Minot, N. Dak., third child, second daughter, Nadine Evon, Jan. 30, 1959.

## Anniversaries

Bachman. David and Fannie (Springer) Bachman, Roanoke, Ill., celebrated their fifty-fifth wedding anniversary on Jan. 14, 1959. They were married Jan. 14, 1904, at Seward, Nebr., by Bishop Joseph Slagel of Milford, Nebr. They lived near Roanoke, Ill., on a farm until they retired and moved into the town of Roanoke. Bro. Bachman is 77 years of age and Sister Bachman is 78. They have 7 children, 17 grandchildren, and 16 great-grandchildren. They continue to be faithful in attendance at services in the Metamora Church, where they have been members during these years.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Book, Oscar, son of Martin and Eliza Book; born Jan. 18, 1889, near Sterling, Ill.; died of a heart attack Jan. 11, 1959, at the Community General Hospital, Sterling, Ill.; aged 69 y. 11 m. 24 d. Married March 5, 1912, in Sterling, to Lottie Detweiler, who survives. He was a farmer. One daughter preceded him in death. Also surviving are 4 sons and 2 daughters (Nolan, Freepot; Orrin and Meryl, Sterling; Leland, Dixon; Miriam—Mrs. Howard Krabill, West Liberty, Ohio; and Dorothy—Mrs. Everett Ebersole, Sterling), 2 brothers (Raymond, Sterling; and Park, Rock Falls), 2 sisters (Cora—Mrs. Emmitt Hartzler, West Liberty, Ohio; and Ada—Mrs. Enos Nunemaker, Sterling), and 18 grandchildren. He was a member of the Science Ridge Church, where funeral services were held Jan. 14 by A. C. Good and J. Frederick Erb; interment in church cemetery.

Clemens, John C., son of Jacob N. and Elizabeth (Cassell) Clemens; born July 1, 1879, near Harleysville, Pa.; died Jan. 18, 1959, at the Grandview Hospital, Sellersville, Pa., of a heart condition; aged 79 y. 6 m. 17 d. Married Susie Stauffer, who died in 1935; married the second time to Ella Shuler Nye, who survives. He was head of the Pleasant Valley Packing Co. Surviving also are the following children (Claude, Telford, Pa.; John S., Lansdale, Pa.; Miriam—Mrs. Mahlon Soudert, Blooming Glen, Pa.; Susie—Mrs. Abram Landis, Soudertown; Abram S., Lansdale; Hanna, Ft. Wayne, Ind.; Mary—Mrs. Hiram Gross, Ezra, and Lester, all of Lansdale; and Betty—Mrs. Ezra Brannenberg, Ft. Wayne, Ind.), 2 stepchildren (Mrs. Paul Walker, Washington, D.C.; and J. Everett Nye, Soudertown), 2 brothers and a sister (J. C. Clemens, Lansdale; Norman C., Mainland, Pa.; and Edna—Mrs. Clayton Schlosser, Sr., Lederach, Pa.). Four children also preceded him in death. He was a member of the Towamencin Church, Kulpsville, Pa., where funeral services were held Jan. 22, in charge of Joseph Moyer and Ellis Mack; interment in adjoining cemetery.

Detweiler, Abram L., son of Jacob Detweiler; born Nov. 28, 1889, in Skipkapp Twp., Montgomery Co., Pa.; died Jan. 6, 1959, at the Eastern Mennonite Home of hardening of the arteries and a virus; aged 89 y. 1 m. 9 d. Married in 1893 to Sophia Hackman, who survives. Also surviving are 4 daughters and 7 sons (Ella, Jacob, Norman, Joe, Irwin, Sarah, Raymond, Henry, Ada, Titus, and Margaret), 19 grandchildren, and 37 great-grandchildren. He was a member of one son preceded him in death. He was a member of the Towamencin Church for 62 years. Funeral services were held at the church Jan. 10, in charge of Ellis L. Mack; interment in Towamencin Cemetery.

Driver, Lydia Maggie, daughter of Daniel F. and Sallie (Branner) Driver; born March 13, 1875, at Versailles, Mo.; died, Jan. 26, 1959, at Versailles; aged 83 y. 10 m. 13 d. Immediate cause of death, toxic poisoning from gangrene of the foot; general cause, infirmities of old age with poor circulation to the foot. She had lived a life of service for others and helped in homes wherever she was needed. Surviving are 2 brothers (Joe C., La Junta, Colo.; and D. Arthur, Howe, Ind.) and one sister (Mrs. Fannie Dettweiler, Boonville, Mo.). She was a member of the Mt. Zion Church, where funeral services were held Jan. 28, in charge of J. P. Brubaker; interment in Mt. Zion Cemetery.

Eash, Katie Ann, daughter of Daniel and Louise (Sindlinger) Bender; born April 25, 1872, in Johnson Co., Iowa; died Jan. 18, 1959, at Pleasantview Home, Kalona, Iowa, after a long illness; aged 86 y. 8 m. 24 d. Married Oct. 10, 1893, to George W. Eash, who died Jan. 11, 1939. To this union were born 7 children. Two preceded her in death. Surviving are 5 children (Frank, Kalona; Samuel and Amelius, Wellman; Mary—Mrs. Earl Fairchild, Aitkin, Minn.; and Ervin, Iowa City), 19 grandchildren, 32 great-grandchildren, and 2 brothers (Joe, Kalona; and Amelius, Wellman). Two sisters and 8 grandchildren also preceded her in death. She had a hip broken in 1954 and had been in failing health since. She was a member of the Wellman Church, where funeral services were held Jan. 20, in charge of Geo. S. Miller and Max Yoder; burial in Lower Deer Creek Cemetery.

Gates, John Alvin, son of W. G. and Laura Gates; born Jan. 1, 1924, at McCullough, Ala.; died Jan. 18, 1959, at the Escalante Hospital, Pensacola, Fla.; aged 35 y. 7 d. He lived a sinner's life, and death was due to injuries received in a quarrel two weeks earlier. One week before his death he confessed Christ on the hospital bed in the presence of his mother and her pastor. In the last moments of his life he was heard praying and singing, "Jesus, Jesus, I would I know." Surviving are his parents, 4 brothers, 3 sisters, and 2 children (Linda and Tommie). One child preceded him in death. Funeral services at the Peach Mennonite Church Jan. 19 were in charge of David Z. Weaver and George McGraw of the Pentecostal Holiness Church; interment in McCullough Cemetery, with Richard Kling in charge.

Gingrich, Albert, son of John and Sarah Gingrich; born Feb. 23, 1899, near Ayr, Nebr.; died suddenly at his farm home Jan. 2, 1959; aged 59 y. 10 m. 10 d. Death was attributed to a blood clot in his heart. Married Dec. 31, 1928, at Hastings, Nebr., to Clio Greene. Two days prior to his death, they celebrated their thirtieth anniversary. Surviving are his wife, one son (John Byron), 3 grandchildren, 2 sisters (Mary Hargleroad, Ayr; and Mable Eichelberger, Shickley), and 2 brothers (Willie and Edwin, Ayr). His parents and one brother preceded him in death. He was a member of the Bowmanville Church, where funeral services were held Jan. 5, in charge of Alton B. Miller; burial in adjoining cemetery.

Good, Amos G., son of the late Barton and Lizzie (Geigley) Good; born Dec. 5, 1910, in Breckinridge Twp., Pa.; died at his home near Bowmanville, Pa., Jan. 25, 1959, after a long illness; aged 48 y. 1 m. 20 d. Surviving are his mother, his wife (Viola), the following children (Rosine—Mrs. Kelli Sensenig, Amos, Viola Mae—Mrs. Robert Hostetter, Marlin, Ark; Lorraine, Charlotte, and Darrel), 6 grandchildren, 6 brothers and sisters (Edna—Mrs. Mahlon Good, Elizabeth—Mrs. Edwin Fox, Isaac, Ella Mae—Mrs. Rufus Weaver, Ruth—Mrs. John Burkhardt, and Edwin). He was a member of the Bowmanville Church, where funeral services were held Jan. 28 by Benj. Weaver and Paul Z. Martin; interment in adjoining cemetery.

Grubbs, Mary, was born Jan. 5, 1899, at Schwenksville, Pa.; died Dec. 28, 1958, at Franconia, Pa., of a cerebral hemorrhage; aged 59 y. 11 m. 13 d. Married on June 28, 1922, to Elaine Benner, who survives. He worked in a clothing

factory. Surviving also are 3 children (Harold, Marie, and Richard), 3 grandchildren, one brother, and one sister. Funeral services on Jan. 1 at the Balltown Church were in charge of Henry L. Ruth and Rein Alderfer; interment in Salford Cemetery.

Harms, Clara E., daughter of Martin and Ada (Horst) Eshleman, Harrisonburg, Va.; born Dec. 2, 1923, at North Lawrence, Ohio; died from hemorrhage two hours after the birth of a still-born daughter, Kristine Eaye, in a Winniepee, Man., hospital, Jan. 11, 1959; aged 35 y. 1 m. 9 d. Married Dec. 28, 1957, to Harry Harms. She and her husband both served a three-year period in Korea under MCC before their marriage, and were now at the M.B. Bible College in Winnipeg, preparing for further service. Before going to Korea, she had worked as secretary at Goshen College, in the GOSPEL HERALD office, and in the MCC office at Akron, Pa. Besides her husband and parents, she is survived by 2 brothers and 4 sisters (Sam, Sugar Creek, Ohio; James, Hephzibah, Ga.; Esther and Velma, Harrisonburg, Va.; Mrs. Mahlon M. Hess, Tanganyika; and Bertha—Mrs. Ray, Norfolk, Va.). Memorial services were held at the college, Jan. 12, with President Toews in charge, assisted by Harvey Toews and Pastor Neufeld. The bodies were sent to Harrisonburg, where services were held at the Weaver Church, Jan. 16, in charge of Chester C. Lehman, Hiram Weaver, B. Charles Hostetter, and Moses S. Baugh; burial in adjoining cemetery.

Hersberger, Mabel Alice, daughter of Amos J. and Mattie (Blough) Hartzler; born near Goshen, Ind., Jan. 21, 1885; died at Harrisonville, Mo., Jan. 26, 1959, from a heart condition; aged 74 y. 5 d. Married in 1910, in Hanko, Ia., to S. S. Hersberger, and since 1913 served faithfully with him as a minister's wife. To this union were born 8 children (Alma—Mrs. Jonathan Mast, Hesston, Kans.; Irvin, Harrisonville; Ruth, Marshall, Mo.; Elba, Harrisonville; Laura, at home; Ralph, Harrisonville; Herman, Hesston, Kans.; and Mary, at home), 15 grandchildren, 11 great-grandchildren, 2 brothers (Earl, Harrisonville; and Jesse D., Wellman, Iowa), and 2 sisters (Bertha E. Hartzler, East Lynn, Mo.; and Mrs. Prudence Pickett, St. Joseph, Mo.). Besides her parents, 2 brothers preceded her in death. Funeral services were held Jan. 28 at the Sycamore Grove Church, in charge of James D. Yoder, assisted by Harry Diener and Rufus P. Horst; burial in Clearfork Cemetery.

Hostetter, George Clifford, son of the late Jacob and Barbara Hostetter; born Jan. 1, 1897, near Belleville, Pa.; died Dec. 19, 1958, following a lengthy illness; aged 61 y. 11 m. 18 d. One sister (Miss Maude Hostetter, Elizabethtown, Pa.) survives. He was a member of the Rockville Church, Belleville, Pa., where services were conducted Dec. 21 by Chester Kanagy and Irvin Roth. Burial in Locust Grove Cemetery.

Hostetter, Katie, daughter of Moses J. and Elizabeth (Miller) Miller; born Nov. 10, 1878, at Lagrange, Ind.; died Nov. 20, 1959, at San Bernardino, Calif., after an illness of several years; aged 80 y. 2 m. 10 d. Married Dec. 25, 1900, at Lagrange, Ind., to Monroe J. Hostetter, who died July 19, 1928. One daughter also preceded her in death. Surviving are one daughter and 2 sons (Margaret—Mrs. Earl B. Higgins, Gonzales, La.; Guy M., Upland, Calif.; and Claud M., Portland, Oreg.), 2 sisters and one brother (Loretta—Mrs. Levi Berkeley and Minnie—Mrs. Leta Hooley, both of Shawsburg, Ind.; and Frank, Tama, Fla.), 8 grandchildren, and 1 great-grandchild. She was a member of the Seventh Street Church, Upland, Calif., where funeral services were held Jan. 23, in charge of George H. Beare and Sherman Maust, and later at Goshen, Ind., Jan. 25; interment in Prairie Street Mennonite Cemetery, Elkhart, Ind.

Hummel, Alice, daughter of Jacob and Catherine (Blough) Wingard; born March 6, 1881, at Johnstown, Pa.; died of cancer Dec. 20, 1958, at Wilmington, Del.; aged 77 y. 9 m. 14 d. Married



on Dec. 24, 1905, to John A. Hummel at Johnstown, Pa.; he preceded her in death on March 7, 1943. Surviving are 7 children (Pearl—Mrs. Edmund Hjerpe, North Ridgeville, Ohio; Chester, Amarillo, Texas; Ida, Scottdale, Pa.; Anna—Mrs. Ernest Crowe, Caldwell, N.J.; Ruth and Mabel, Wilmington, Del.; and Goldie—Mrs. Alvin Hostetter, on furlough from Italy), 18 grandchildren, 19 great-grandchildren, 3 stepchildren (Aida—Mrs. A. R. Baker, Colwyn, Pa.; Lillian—Mrs. E. A. Thompson, Elyria, Ohio; and Ada—Mrs. H. R. Gompf, Waldo, Ohio), 3 sisters (Mrs. Jennie Graybill and Mrs. Christy Miller, both of Richfield, Pa.; and Katie, Johnstown, Pa.), and 3 brothers (Hiram, Wooster, Ohio; John, Johnstown, Pa.; and Elias, Gettysburg, Pa.). Two stepsons, 2 sisters, and 3 grandchildren preceded her in death. She was a member of the Greenwood, Del., Conservative Mennonite Church. Funeral services on Dec. 23, in charge of Isaac Metzler and Jason Holloper, were held at the Rockton, Pa., Church, where she had been a member until after her husband's death and where she had been very active in promoting the work of the Bible school. Interment in Rockton Cemetery.

Hunsberger, Mary, daughter of Isaac and Annie (Moyer) Clemmer; born May 2, 1894, near Harleysville, Pa.; died Jan. 11, 1959, at Coopersburg, Pa., of carcinoma of the liver; aged 64 y. 8 m. 9 d. Married Feb. 7, 1914, to Norman Hunsberger, who died March 7, 1955. They had 4 children (Paul, Franklin, Norman, and Clarence). Also surviving are one brother and 2 sisters. She was a member of the Salford Church, where funeral services were held Jan. 15, in charge of Rein A. Alderfer and Henry L. Ruth; burial in Salford Cemetery.

Kauffman, Fred J., son of Joe and Anna (Schrock) Kauffman; born June 1, 1912, near Arthur, Ill.; died at his home Jan. 21, 1959; aged 46 y. 7 m. 20 d. Married Nov. 28, 1933, to Katie Plank, who survives. One infant daughter preceded him in death. Surviving are one son (Paul), one brother, and 3 sisters, all living in the Arthur community. He had served as mission board member of the Arthur Church, and was on the church council as long as health permitted. Funeral services were held at the church Jan. 23, in charge of H. J. King and T. Wentland; burial in Arthur Cemetery.



## ITEMS AND COMMENTS

### BY THE EDITOR

Wilhelm Pauck, professor of church history at Union Theological Seminary in New York, says Martin Luther comprehended the meaning of Christianity in terms of trusting, John Calvin in terms of obedience, and the Anabaptists in terms of discipleship.

Church construction in the United States in 1958 was \$5,000,000 less than the all-time record established in 1957. However, building activity by the non-public schools and colleges, most of which are church related, set a new record of \$567,000,000 in 1958, an 8 per cent gain over 1957.

Charles de Gaulle, first president of the fifth republic of France, is a staunch Roman Catholic.

A Methodist editor says that he found more religious interest in the Soviet Union on a recent trip than he had expected. He was surprised to discover that about one fourth of the Russian congregations were

young people, thus contradicting reports that only old people go to church there. And many of the young people were boys, he said. The Russian churches he attended were crowded. While the number of churches open is less than before the revolution, it is six times the number that were there 20 years ago, he reported. This editor, Dr. T. Otto Nall, said he was informed that the Soviet Union has some 520,000 Baptists, at least 50,000 Mennonites, about 25,000 Adventists, and probably 25,000,000 Russian Orthodox adherents.

The number of divorces granted in the Federal Republic of West Germany in 1957 was 41,400, some 400 more than was reported the previous year. The divorce rate in urban areas is almost four times as high as in rural districts.

If all Swedes did not automatically belong to the State Lutheran Church, 72 per cent would apply to join it, according to a

## Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

Our Hymns of Praise, J. Mark Stauffer, Ed.; Herald Press, 1958; 166 pp.; \$2.50.

A book with an atmosphere! Intended to serve as a children's hymnal, especially for the primary grades, it will fit primary departments of small Sunday schools which include preschool and junior pupils. Clear and readable type and outstanding art by Esther Rose Graber—twenty-two full-page illustrations and many part-page, some in color—will help children to enjoy singing. There is an abundance of material—199 selections. Some of the old familiar songs are here, and many new ones—mostly copyrighted material from the best of children's music. The Contents list hymns on God Our Father (with a good emphasis on praise), Jesus Our Saviour, The Bible, Sunday Worship, Love to Others, Morning Songs, Evening Songs, Table Songs, and Lullabies. There is an index of first lines and titles. The editor's preface should be very valuable to all who lead children in singing. This hymnal should find its way into all our churches.

—Paul and Alta Erb.

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survey by the Swedish Institute for Public Opinion. Nineteen per cent of the Swedes over 15 years of age said they would not apply for admission if the present involuntary membership basis of the State Church were abolished. Two thirds based their reply on lack of religious interest, while one sixth explained they belong to free churches.

An expanded student exchange program between the United States and Russia and her satellite nations to create good will was urged by the Association of American Colleges in its annual meeting. The Association comprises state, private, and church-related colleges. In a resolution it said the best way to develop human understanding "is through the free exchange of persons, ideas, information, and culture."

Two Holmes County Amish high schools will not be recommended for certification by the Ohio Education Department because they failed to meet standards, says the Superintendent of Public Instruction. He pointed out that it would be up to local authorities to see that children attending the two schools enroll in public schools.

Publication of a new translation of the New Testament into current English by British scholars is expected early in 1961. It will be published jointly by Oxford University Press and Cambridge University Press. General director of the translation, which is being made from original Greek texts, is Dr. C. H. Dodd of Oxford. Work on the translation got under way in 1947 with the formation of a joint committee on a new translation of the Bible by the Church of England, Church of Scotland, and nine other church groups. Translators were instructed to render the original texts into contemporary English, taking into account the current usage of the language and avoiding all archaic words and expressions.

All Protestant denominations in Communist China are being merged into a single church body and the majority of local churches are forced to close, according to reports received by the China Committee of the National Council of Churches. Typical of the closing of the churches was the shutdown of all but twelve of 200 Protestant churches in Shanghai and all but four of 65 in Peiping, he said. Closed churches are being turned over to the government. These crippling blows to Protestant Christianity are being carried out by the Three-Self Patriotic Movement Committee of Chinese church leaders, the only Protestant agency in the country officially recognized by the Peiping government.

A United States district judge ruled bus segregation laws in Atlanta, Ga., unconstitutional in a suit brought by two Negro ministers of Atlanta. One of the ministers said: "We aren't mad at anybody. We believe in Christian love. We will be tall enough to implement love if there is disagreement."

Heifer Project, Inc., made a total of 89 shipments to 24 foreign countries in 1958. Shipments included 641 cattle, 268 sheep, 180 goats, 379 pigs, 189 rabbits, 33,565 chicks, 3,440 hatching eggs, and one horse. "A living gift," said a project executive, "has

a unique quality. It has value in itself and then increases this value through its offspring." The longest and most difficult shipment during this past year was the one to Nepal.

In Canada motorists under 25 years of age make up only 5 per cent of the driving public but cause almost one third of all accidents.

The father of a young Swedish woman missionary who was murdered by bandits near Addis Ababa last September has cabled the Ethiopian emperor asking mercy for one of the bandits who has been captured and sentenced to death. In his message the fa-

ther begged that the bandit be given a chance to hear the Gospel of Christianity and to redeem himself.

The percentage of Canadian abstainers from alcoholic liquors is approximately 38 per cent in farming communities, 33 per cent in urban communities under 10,000, 28 per cent in urban centers between 10,000 and 100,000, and 24 per cent in cities over 100,000.

The American Scripture Gift Mission is affiliating with the Scripture Gift Mission of London in an enlarged and intensified program of Scripture distribution throughout the world.

*Shetler-*

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*- Miller*



# Gospel Herald

TUESDAY, FEB. 24, 1959  
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## Shepherding Our People

By Shem Peachey

"Take heed therefore to yourselves, and to all the flock, wherein the Spirit the Holy did set you overseers, to shepherd the assembly of God, which he purchased with the blood of his own" (Acts 20:28, free translation).

The first injunction of this passage is to the elders, as we understand from verses 17 and 18. We elders are inclined to unwittingly by-pass this and notice mostly the words, "heed," "flock," "overseers," "feed." Let us notice the words that stand out in this order: "heed," "yourselves," "all the flock," "Holy Ghost," "overseers," "shepherd," "assembly," "blood."

(1) "Heed . . . to yourselves." This implies, first of all, integrity and holiness of life. Then our qualifications for this calling, to shepherd and teach; then our attitude toward the people. Do we have shepherd hearts, or herdsman hearts? Do we feel kindly toward our people? Do we actually love them, compassionately? Can we take an understanding attitude toward our young people? Are we moved by compassion and love for the Lord and His people, or by a sense of duty?

(2) "To all the flock." This would include concern for the children. The Holy Spirit set us in the flock, not "over." The Greek word is "wherein," and the German word used, "unter," "overseers," not only "feed." We must ask ourselves, Are we shepherds, or only feeders? Are we efficient personal workers, or only "preachers"? Do we know how to visit our people and carry a spiritual fellowship to them in their homes? Do we invite our people, and especially the young people, to come to us for spiritual help? Do we know how to enter into their problems, and help them out of them? Do they feel to come to us for help and confidences, or do they try to stay away from us? These questions are being asked out of a personal experience, both

joyous and grievous. Do our manners instill or destroy confidence in us?

(3) "The assembly of God." Oh, what a charge, "The assembly of God!" "Who is sufficient for these things?" "Our sufficiency is of God": His Word, His Spirit, His standards and discipline, not our own. Do we sometimes forget this?

(4) "Blood." "Purchased with the blood of his own." Brethren, this "flock," "assembly," purchased to God for such a price, God has called us to shepherd, as overseers. "All the flock" means, first of all, personal, person to person, pastoral ministering. We take our large congregations for granted, since we have them. But the Word does not do that. The early church appointed helpers, but the apostles continued as before, to pray and minister the Word. Acts 6. How did they do this? "Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." This was the apostles' method. If three thousand believed the first day and were baptized, and soon five thousand, with a daily increase, the apostles would have had at least one thousand families to visit; "every house."

"I kept back nothing . . . shewed you . . . taught you publicly . . . house to house . . . three years I ceased not to warn every one night and day with tears" (Acts 20:20, 31). This is what Paul, means in verse 28. A further insight into Paul's methods is 1 Thess. 2:7-11: "As a nurse cherisheth her children . . . every one of you, as a father doth his children." Brethren, why don't we pray to God for courage to break away from our traditional, personal inhibitions in church administration, and begin to shepherd our churches as the apostles did?

Does it not seem, brethren, that we ministers and bishops, in too many instances, try to do on a smaller scale what Luther and Zwingli did on a larger one?

## Wrestling for the Lost

By Lorie C. Gooding

Our tears are the lesser oceans,  
Our voice is the water's roll,  
As through all the hours of dark and its  
powers  
We wrestle for a soul.

We spend ourselves, and are weary;  
We rob ourselves of our breath  
With prayers and tears, where no one hears  
But the Lord of life and death.

We cannot know all the sorrows  
Of Calvary's bitter cup;  
But with toil and strain, and grief and pain  
We fill the measure up.

We are many who cry in the darkness,  
Many, but each alone  
When we come to plead for another's need  
Who know so well our own.

We give ourselves to the labor  
And never reckon the cost,  
For it is more worth than the riches of earth  
If our brother be not lost.  
Millersburg, Ohio.

We take in the whole membership of hundreds, with many of them living on a sub-Christian level, and try to Christianize the whole mass, even as they, and with not much more comparative success than they. And do we also, like Luther, reprimand the people for their carnality, and fail, as he did, to recognize that a system that permits such a state of affairs to exist, is first of all the cause of it, however much the people contribute to it!

Lucifer, that great and glorious angel of light, did not lose any of his intellectual resourcefulness and power when he became the devil. He lost his holiness and virtue. He surely has his kingdom, consisting of devils and men, organized. Our young people meet head on the suction from hell everywhere they go, because this atmosphere is everywhere. With man's inborn tendency to sin, this hellward wind is sure to take them in that direction, unless a stronger counteraction is set up. "A child left to himself bringeth his mother to shame," and his father too. No exception. Even many whose parents do work on them also do. There is only one power in the world greater than the devil. That is the God who created the world. The Gospel of

Christ with all its potential is sufficient, and this is our challenge.

But, brethren, the Gospel potential does not consist of preaching, Sunday school, and young people's Bible meeting, if they want to attend, and conference rules and regulations, or, if you prefer, the absence of rules and regulations. It includes much more. If our religious business involved dollars instead of souls, we would have discovered this long ago, and changed our methods and systems. Wait a little, brother, before you speak. That is exactly what we have done in economics. We change our methods and machinery as fast as science can invent newer and better tools. "Yes, but the Word does not change." This is true, and we are so glad the Word is absolute. But are we sure we have not changed it? But the subject here is not the Word, precisely, but our methods of shepherding. Look at the membership increase and decrease in the *Yearbook*. When young people are continually being lost to the church in many places, and in others, groups withdraw periodically with some degree of regularity, shall we continue with the same outdated methods of church administration, instead of New Testament shepherding, until we are spiritually bankrupt? Or shall we ministers and bishops use the same common sense in religion as we do in business? How successful may we hope to be, if we by-pass our people in their homes, and with the social life of many on a level with society around them?

One change in the direction of Biblicalism in system would be to follow the apostles' precedent in ordinations. "... they . . . ordained them elders [plural] in every church [singular]." In every instance in the New Testament, when reference is made to elders in churches, elders are in the plural: never bishop, ministers, and deacon, with the bishop set over the rest. This would make for equality in the ministry, with co-operation and assignment of work for efficiency in shepherding. It would also eliminate the centralization of power in the hands of a few, delivering directives to their fellow ministers, and to churches around them. Regardless of how good those directives may be, they unavoidably curtail the free exercise of the ministry of those to whom delivered, in their responsibility to God, who called them.

Religious systems are the most formidable things in the world to change. Nations and their governments rise, and sink into oblivion, but their systems of

## Our Readers Say—

I am thankful to God for the editorial, "Church Service for Women," in the Jan. 27 *HERALD*.

Often when the place of woman in the church is discussed, an unbalanced view is given by the quoting of just certain verses and the glaring omission of other verses on the subject. "Let your women keep silence . . ." has been strongly emphasized, but nothing was mentioned about the verse, "... and your daughters shall prophesy," the many other verses that bear on the subject.

To prophesy includes speaking in public to a mixed audience. It seems that whatever prophesying the SONS do, the DAUGHTERS do also, according to Joel 2:28 and Acts 2:17. It is my understanding that woman is to keep silence in the sense that she does not occupy a place of authority in the church. But unbalanced persons have twisted the Scriptures for the sake of their personal advantage, I fear.

In many cases the church has stressed full dedication of talents for the Lord's use and then has frustrated its capable women by asking them to effect, to bury their talents. I remember Deborah, Miriam, Huldah, Anna, Priscilla, and Philip's four daughters could possibly fit into such churches if they were living today.

Not every woman is called to a prophesying ministry. Some women are, just as they were in the days of old. May the day come when, all over the church, the Spirit of God may be free to call and use whom He will, man or woman, all for His purposes.—Mrs. Ruth B. Stoltzfus, Harrisonburg, Va.

religion spread over the earth and continue for centuries and millenniums unchanged, except that they become more corrupt, the Catholic Church as evidence. To this we all agree. Now will we also agree that our Mennonite system resists change, even in the direction of Biblicalism, or it would long ago have discovered its leaks and plugged them? This discussion does not have in mind personalities, but rather, systems that have accumulated. No one knows when, or why, some of the practices came into use, but their antiquity has sanctified them, and we go about seeking to establish them upon a Scriptural basis, in deference to them, rather than to subject them to the light of the Scriptures.

Let us stop blaming our people, or the world, or even the devil. When we blame someone else, we excuse and justify ourselves and entrench ourselves in our error. Let us blame ourselves, and evaluate our church systems in the light of New Testament teachings and practices, and together get back to the apostolic methods of shepherding. May God grant it.

"Take heed . . . to yourselves, and to all the flock. . . ." Quarryville, Pa.

## GOSPEL HERALD

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## EDITORIAL

### *Fellowship Is Given*

Today men are part of a crowd. You may live in a city of several million; you might share an apartment house with a dozen families. The processes of life may be carried on all around you; but you are lonely.

You are lonely, for you do not share in that life. You are hardly aware of the birth next door; you see an ambulance stop at a house one-half block down the street and wonder who has died. You get your water not at a village well where you might meet your neighbors; it flows at your touch of a water tap. Light flashes at the flick of a switch; your milk you find in the bottle at the door.

But people had trouble relating themselves to each other in the old days too. Isolation is not merely the symptom of a fast age; it is a common problem of human history. The ancient story of Babel tells us that; men build for themselves a city, an external community. They try to find one another in worship; they build a tower. But the result is always isolation, loneliness, and sometimes scattering.

To every man in his isolation comes the good news, the Gospel. *This good news is that fellowship is not achieved; it is given.* In your frustration you work hard to build bridges across to your neighbor. First of all, quit your working; accept the Bridge built by God. Fellowship is a spiritual reality to be believed, to be received by faith. Just as you receive salvation by faith, so you receive fellowship by faith.

An inside picture of this given fellowship is portrayed by the writer of The Acts. He tells us that members of the first church at Jerusalem "devoted themselves to the apostles' teaching and fellowship. . . ." Then he paints a word picture of an intense sharing of life.

What is this given fellowship, this intense sharing of life? We see the heart of this experience best through a second word picture, a picture painted for us by the Apostle Paul. To the Corinthian Christians he wrote, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" The word "communion" in the language of

Paul is exactly the same as the word "fellowship" in the language of Luke. Some modern translations render it, "a participation in the blood of Christ"; "a participation in the body of Christ." The essence of the given fellowship is thus portrayed at every celebration of the communion service: it is the sharing of the given life of God.

*The given fellowship is a sharing in the life of the Son.* God has called you "into the fellowship of his Son, Jesus Christ our Lord" (I Cor. 1:9). This fellowship centers in the death and resurrection of Christ, as suggested by the communion service. John associates our fellowship with one another with the cleansing from sin which is found in the death of Christ. I John 1:7. He does this because it is sin which separates us from one another. No, not distance, not merely lack of communication, but our own self-centered wills which are cleansed only in Christ's death. This sharing of the life of Christ is not only an experience of the inner spirit; the Christian longs to share Christ's life outwardly. Thus Paul said, "I long to know Christ and the power which is in His resurrection, and to share [fellowship] in His sufferings and die even as He died" (Phil. 3:10, Weymouth).

*The given fellowship is a sharing in the life of the Spirit.* Paul exhorted, "If there is . . . any common sharing of the Spirit . . . make my joy complete by being of one mind. . . ." Thus life in the Spirit does not make individualists of us.

*The given fellowship is a sharing in the life of the Father.* I John 1:3. In other words, the lives of Christians are a participation in the life of the Trinity. This life of God into which we are caught up is the ideal relationship into which Christian relationships should be cast. Jesus prayed, "that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us. . . ." (John 17:21). As the Christians are caught up in the life of the Trinity, the quality of the Father-Son relationship becomes the quality of their relationships.

*This fellowship which is given is to be expressed in actual life situations in every possible way.* Christians should express it by holding their material wealth "in common." This does not mean that all material wealth must be turned over to a distributing organization, although

some organization will likely be provided in order to distribute to each as any has need. Acts 4:35. It does mean, however, that no Christian will say "that ought of the things" which he possesses is his own. Acts 4:32.

This means that he should be sensitive to community need; he should be anxious to receive counsel as to how he can best use his wealth and talent for the welfare of the brotherhood; in times of crisis he should not hesitate to sell all and to give. This is so seldom done that one gets the feeling that it must be difficult. But those who share in the riches of the life of the Trinity do not find it hard to share the lesser wealth of this world.—MILLARD LIND, in *Herald Adult Bible Studies*.

### *Cash Shower*

A number of ministers throughout the church have received cards, signed only "Friends," requesting them to send "a new baby cash and offering shower" to a teacher in one of our church colleges. This is a great embarrassment to this good brother and his wife. The proper receptacle for such anonymous requests is the wastebasket.

This was probably a well-intentioned effort to surprise and aid some good friends. But it has mystified many of the people receiving the cards, and is certainly not the way in which our mutual concern should express itself. It is, in fact, an exceptional illustration of how "giving on impulse" may be abused. If we give only through known and authorized agencies, such cases can be eliminated.—E.

### *Once-a-Week Membership*

The majority of the adults in America belong to some church. Church affiliation is thought of by many as a proper social procedure. Projection of figures secured in surveys indicates that denominational figures are under rather than over the total response of the population when they are asked whether they belong to a church.

But the social acceptability of church membership is not an unmixed good; in fact, it is a deadly danger. For the true church of Christ is a spiritual, not only a social, reality. Its community grows out of a transforming heart experience, not



out of geographical neighborhood. The essential New Testament character of the church is lost in proportion to the inclusion of people on its rolls who do not genuinely know Jesus Christ as Saviour and Lord.

And observation of the typical Protestant church reveals that a great many church members attend church only irregularly. They are connected to the church, but so slightly that they do not feel a compelling need for fellowship and corporate worship. They may contribute to the church budget. They show up on special occasions, like Christmas and Easter. But regular attendance at all church functions is not even in their intention, much less in their performance.

This tendency is seen in our own brotherhood chiefly in the considerable number of members who seem to have contracted for only a once-a-week affiliation with the church. They appear for the Sunday morning service, at least for the preaching service. But they seldom attend on Sunday evening, or at the mid-week prayer meeting, or at special meetings for Bible study and evangelism. It seems that their own program in home and business and community concedes to the church only a one-meeting-a-week responsibility.

Not that church attendance is the only measure of genuineness of church attachment. There are probably people who come to church more or less regularly from a sense of duty, or for social contact, and with little or nothing of true spiritual participation. But yet one can assume that an increasing warmth in one's life with Christ will increase also the intensity of connection with the body of Christ. Fellowship with Christ has its consequence in fellowship with the church. Little feeling of responsibility toward church attendance may well argue little sense of Christ's lordship.

Should not applicants for membership, whether by baptism or transfer, be faced with their privileges and responsibilities in the church? Why should we not promise to participate as fully as health and circumstances permit in the entire program of the congregation? Members who begrudge to the church a minimum of their time and effort are hardly the kind of members we are looking for. Once-a-week membership is hardly effective for either the member or the church.

If your church has by far its largest attendance on Sunday morning, you have this problem. And if that is the only time you go to church, you are that problem. Think and pray about it.—E.

## Made Alive

BY OLIVER H. ZOOK

*And you hath he quickened, who were dead in trespasses and sins.—Eph. 2:1.*

Before anyone can experience the blessing of salvation, he must first of all realize that of his own self this is an impossibility. It never was, and never will be, in the plan of God to force anyone to accept this offer of His "sovereign grace." We are told in Eph. 2:8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

Whether we know it or not, every person born in this world, who has reached the age of accountability, and is capable of choosing between right and wrong but has not repented of his sins and accepted Christ as his Saviour, is spiritually dead, and spiritual death separates from God. When Adam and Eve partook of the forbidden fruit in the garden of Eden, they brought sin into the world and death by sin. "And so death passed upon all men, for that all have sinned" (Rom. 5:12).

Sin is no respecter of persons, neither of age, race, or color. The Bible says, "For all have sinned, and come short of the glory of God" (Rom. 3:23). "For the wages of sin is death" (Rom. 6:23). There is one great difference between physical death and spiritual death. No one can possibly escape physical death. But all who turn to God in true repentance, and accept Christ as their personal Saviour, have eternal life and may enjoy peace and fellowship with God in time and throughout all eternity.

There are those who live among us who have spurned the offer of God for salvation and rejected the necessity of the new birth. They may escape the tragedies of life now, but when they come to face God in eternity without Christ, they will die the second death and spend eternity in the regions of the lost, as described in Rev. 20.

The Bible says, "Only by pride cometh contention" (Prov. 13:10). Man has a streak of pride in him that does not readily admit his helplessness. The Philippian jailer cried out to Paul and Silas, "Sirs, what must I do to be saved?" (Acts 16:30)? It is the same old story. Man thinks he must do something to earn his salvation. They forget that Christ redeemed us with His blood on Calvary, and salvation is free. Christianity offers the only remedy for sin. "Believe on the Lord Jesus Christ, and thou shalt be saved," was Paul's answer to the poor jailer. It is "not of works, lest any man should boast" (Eph. 2:9). Men can "do" false religion, but they can't "do" true religion. This kind is a gift of God. All there was to do for all the world to be saved, Christ did on the cross. "It is finished," the Lord Jesus cried, and then

## 50 Years Ago

(from GOSPEL HERALD, Feb. 6, 1909)

Honest brethren who, through circumstances, have been led to look at some questions in a different way, can do more by laying heads and hearts together and comparing notes, than by standing off and criticizing one another [D. K.].

Bro. Oliver Snider was called to the office of minister by the unanimous voice of the church at North Woolwich, Waterloo Co., Ont., on Jan. 24. . . .

The new Kaufman Church near Davidsville, Pa., was opened for public service on Sunday, Jan. 31.

There are now 100,000 Jews in Palestine.

(from GOSPEL HERALD, Feb. 13, 1909)

During the Bible Conference held here [Fairview, Mich.] . . . there were 25 confessions, and one since, making 26 in all.

(from GOSPEL HERALD, Feb. 20, 1909)

Sister Elizabeth Lehman . . . died . . . in Mt. Joy, Pa., being in her 105th year.

died, thus accomplishing redemption. "You hath he quickened [made alive], who were dead in trespasses and sins," and now salvation is free.

Recently a man was heard to make this statement: "I don't see how anyone can expect something for nothing. Life isn't run that way. It seems to me that a man would have to do something more than just believe." But he was not familiar with God's plan. He couldn't understand, because he had not spiritually discerned. The way to glory can neither be earned nor bought. It is a gift of God, pure and simple.

Lazarus was dead four days and his body had begun to decay. At the tomb, Jesus cried with a loud voice, "Lazarus, come forth." And the dead man came forth, bound hand and foot with graveclothes, and a napkin bound around his face. How did he come forth? I don't know. Jesus said, "Loose him, and let him go." There is nothing too hard for God. Someone has said, "When men measure themselves by themselves, and compare themselves among themselves, they are not wise." The standard of God is so high, and so holy, that the unregenerated mind of man cannot understand. The people of God have much for which to be thankful. Salvation is free. Glory to God, salvation is free. It's free. Praise God, it's free!

Belleville, Pa.

Marital fidelity is one of the main buttresses of any social structure.—Anthropologist George P. Murdock, Yale University.

# Christ Returns to His Own

By Roy Kreider

(continued from last week)

For the Jew there exist powerful hindrances to his acceptance of New Testament Christianity:

(1) There are *moral hindrances*. They have their peculiar traits of character, ethnic traits, and weaknesses. The stricter challenge of Christian morality causes a revolution in moral outlook, and in many cases the change seems too radical and demanding.

(2) There are *intellectual hindrances*. A young inquirer, as we discussed Christianity, interrupted and declared: "You cannot imagine how well-nigh impossible it is for me to believe what you are telling me. All my life I have been taught that these ideas are nothing but naive heresy." Though he saw and sensed that Christianity contained something he needed, intellectually he had immense difficulty in believing it. The Jew's intellectual training constitutes a real obstacle to a full appreciation of the intellectual resources of Christianity. His acquired or inherited prejudice keeps him from giving fair and impartial consideration. His pride and self-sufficiency make him regard Christianity as something inferior to his own traditional faith. If a freethinker, he finds repulsive the suggestion of a one-way salvation. And when he does give thought to this which is to be better than his own religion, two things make him halt: the inconsistency and indifference of the great mass of professed Christians he knows; and the unceasing disruption of Christianity into denominations and sects, evidencing, he concludes, that Christianity is not sure of itself, creating the additional difficulty of deciding which church or sect comes the nearest to the truth, so that he continues to be cautiously independent in his viewpoint, he tends to form his own conclusions about what he wants to believe, he becomes unteachable, and he develops into a sect of his own making. Then, too, he naturally has to solve the riddle: "Which Christ are you calling upon me to accept—the Catholic Christ, or Lutheran, Anglican, Baptist, Adventist, Jehovah's Witness, Neo-Orthodox, or the Christ of the Modernist?"

(3) There are *social hindrances*. These include the fear of consequences involved in any changing of his faith. Jews are peculiarly dependent on each other, and to break away from his social matrix means aggressive reaction by his community. He would be socially and economically boycotted. He would be left without means of livelihood, would likely lose his job, and in some districts be exposed to persecution. His treatment

by non-Jews does not dispose him favorably to seek their society and contempt. Anti-Semitism and the memory of Christian persecutions are also powerful factors. Frequently in history, as he recalls, discussions between a Christian and a rabbi resulted in the death of the rabbi. Arguments from the Old Testament have painful undertones; he expects a catch in it. So he cannot help distrusting the motive of the Christian's approach. His strong racial feeling makes him regard his loss of membership of the illustrious Jewish race as a real sacrifice.

## Thought for the Week

Truth must be repeated again and again because error is constantly being preached around us. And not only by isolated individuals, but by the majority! In the newspapers and encyclopedias, in the schools and universities, everywhere error is dominant, safe and comfortably sheltered in public opinion, which is on its side.—Goethe.

(4) There are *political hindrances*. These have mounted since the establishment of the state of Israel. It is marked by an evident stiffening of opposition to missions, a feeling that it breaks down nationalism, and the intense efforts to unite the divergent cultures in that new Israeli state. Missions make a Jew a kind of hybrid Jew-Christian misfit in society. Nationalism constitutes a new deterrent to considerations of Christianity; taking frequently the form of chauvinism, it has become a godless religion in itself.

(5) There are *religious hindrances*, to a greater or lesser degree. Since New Testament days a bulwark of logic against Christianity has been erected. The Old Testament was reinterpreted with an anti-Christian bias written from the ghettos of the Dark Ages. Consequently such tenets of Christian faith as the Trinity, virgin birth, incarnation and deity of Christ, supernaturalism, and the historic revelation of Christ have become utterly repulsive, Hellenistic heresy.

## The Challenge Accepted

We together have thus accepted a challenge that offers neither mass response nor certain fruitage. And I believe that it is for this reason that missionary outreach among Jews has never really caught the imagination and enthusiasm of the church as missions to the pagans

have done. It continues to be a slow hard job, requiring a lot more patience than is easily compatible with the necessary missionary zeal.

Missionary method must vary according to the individual, his peculiar problems and his needs. Direct results cannot be catalogued, and responses frequently are too gradual to quicken much missionary enthusiasm in the church. Nevertheless, there are numerous indirect results which can be listed: there has come to be within these past few years a willingness to receive and read the New Testament. There is today an increased openness to discuss Christianity. There is a conscious kinship of faith in basic Old Testament studies. There is a lessening of the historic gulf between Jew and Christian. There is a greater openness to impression and friendship. There is a greater tolerance for the Christian viewpoint. A significant search for truth has been stimulated.

These facts for the first time in the whole of Christian history! Each missionary has his little nucleus of seekers after truth. The fact that Jews now read Christian literature does not necessarily mean that they are attracted to the Christian religion. But it does mean that they feel free to judge it on its own merits from a Jewish point of view.

We have together accepted this great challenge in Israel because we have been alerted to hear the call to Israel-evangelism through the startling national achievements of the Jewish people in these recent years. This rise of the state of Israel is transforming the Judaism of our time, and the Jews' own conception of themselves as a people. They are asking questions about themselves and their relationships with other peoples, questions we dare not ignore.

This national awakening among Jews has seen this parallel spiritual awakening in the Christian Church, a parallelism I feel to be strikingly significant. There has been an awakening of interest in and redemptive concern for Jews by the church and through that awakened redemptive interest the Lord has thus been returning favor upon them. The Jews in turn have sensed something different, a new spirit of grace in the church which they had not seen before, a spirit of redemptive love; a new approach was being made, and a new method being employed—the dialogue method, which has enabled a break-through to the intellectual professionals, the method of listening as well as speaking, receiving as well as giving, learning from them as well as teaching; in other words, working with them at the grass roots, exposing oneself in free discussion to their viewpoint, their problems, and their reactions.

And the Jew has responded with a new approachableness. Perhaps the land of Israel is the place where this democratic dialogue has a better chance of success

than elsewhere, for here in Israel the Jew is afforded an opportunity to express himself without the inhibitions of exile, and to think more freely. He is also inclined here to more uninhibited analysis and criticism.

This dialogue in Israel is forcing the church to re-examine its faith. What can we give to them that they do not already have? It is demanding a clarification of what it means to be a Christian. It demands greater effort to unite the Christian forces so that our witness for Christ will be coherent, consistent, and a responsible witness.

Thus, I suppose, it still can be said that God still blesses through Israel: for in this dialogue the church finds a real blessing in its need to clarify its doctrine of salvation, sanctifying its life, calling for the best in Christian living, giving warm effectiveness to its witness, being among them a holy, disturbing element.

We have accepted this challenge because the hand of the Lord of history is strangely active in world Jewry with evidences that are truly profound. God through recent history has wrought this marked renaissance of spiritual thinking among today's Jews. They are beginning to take pride in an encyclopedic knowledge, and are eager to keep pace with the latest developments in science, philosophy, literature, and arts. They are voracious readers, and painfully inquisitive.

Our Lord's command to "cast the net" has brought this response from an awakening church: "Though we have toiled all the night and have taken nothing, nevertheless at Thy bidding, we will let down the net." And it is now being let down into a divinely prepared sea. Some Christians are inclined to think that a certain kind of inflammable views need to be held to witness to today's Jews. However, this friendly, open discussion, this dialogue method, has enabled a new recognition of the sincerity and intelligence of Jewish criticisms of the message as it is often presented to them. And it has tended to move away from the peripheral themes, to the heart of the Gospel. In their hunger for something Jesus respond, and not from arguments from proof-texts.

We have accepted this momentous challenge by the Lord of the harvest who has thrust us into this ripening field. The Spirit has been present for the hard plowing of that stony soil; and He continues to be present for the planting and watering of the seed. He shall be present for the harvest; He is the Lord of the harvest. The fruitage shall be His.

The God of redeeming grace has once again stepped down into that little land. He has significantly moved upon them in redemptive efforts, and upon His church in their behalf. Yea, Christ is significantly returning to His own with interventions into their current history and

thinking that are phenomenal. Christ returns to His own with evidences that He has not forgotten the people that He once knew, and with a consequent call of salvation. He turns now to His own church likewise with a call.

### Our Call

To what does He thus summon us? We are called to an intensification of effectual fervent prayer for Israel. This day demands a redoubling of our spiritual effort. Effective witnessing could best be done by an Israeli National Church, drawn out of that context and into an organic unity with Christ as Head. Pray for these scattered believers in Israel, and for the missionaries as they synchronize their efforts to help accomplish this.

We are called upon to increase our faith for this mission and for this harvest. I trust we together stand prepared to meet the demands of increased faith required to more effectively advance upon this stronghold of Zion. We have been placed there by God and expect to remain there as long as the Lord enables, because our orders are from Him, rather than from this unspiritual god Circumstance. Christ commanded His church to make disciples in all nations, both the responsive and the unresponsive; even among the resisting, to disciple and not to desert them.

We are called upon for an exercise of true spiritual authority; for the door is not altogether closed. The appeal of the closing door is often greater than of the one which is wide open. The open door beckons; but the closing door is a challenge to faith and to our spiritual authority.

Finally, we are called to marching-step, to advance with Him. Jesus said: "Where I am, there shall also my servant be." And the dynamic vitality of the living Christ is slowly but surely making His presence felt upon that region. He is there: we are called to be there with Him, by faith, by prayer, with those spiritual gifts He has entrusted to each of us.

In the military, a wise and courageous commander will throw all his reserves into that sector of the battle line where the resistance is strongest, and where the forces opposing it are the weakest. In Israel, in spite of that age-old opposition, it can be said that at long last the lines of resistance are beginning to waver, as resistance is in some quarters breaking down.

Napoleon once declared: "The time to bring up the cavalry is when the enemy's lines begin to waver, in order that defeat might be turned into rout." The church ought therefore to concentrate more intensely her spiritual energies upon these unconquered lands of the Middle East where Christ's army is the weakest, launching thereby a determined and united attack until the hosts of evil are

defeated, the Adversary routed through a conquest by prayer, faith, and love.

In the words of a young Jewish friend, a recent convert: "This is the hour for the Christian Church to strike here in Israel. In another few years my friends in their search will have found a counterfeit substitute." The peoples who continue to remain in unbelief serve as a test of the faith and love of the church.

The report of Joshua and Caleb, who with the other ten spies viewed the same land, declared that already God was at work breaking down the resistance of the inhabitants of Palestine. By faith advance is possible, they reported. But ancient Israel refused to step out in faith; and what tragedy!

We praise God that the Swarr family were granted an extension of time to continue their witness in Ramat Gan, a suburb of Tel Aviv where our mission home is located. As we hope to return soon, we are assured of nothing other than that the will of God will be done as together we continue to pray, and as He directs and redirects the advance.

Say not the task is impossible. Our God is the God of the Impossible, the God who raises the dead to life, the God who brings forth whitened harvest fields from once barren, stony soil. "First the blade, then the ear, after that the full corn in the ear." God expects from us not great achievements, but faith—faithfulness, consecration, and obedience. Then God can do the unexpected. What is the Christian for but to do the impossible by the power of God? "Not by might, nor by [human] power, but by my spirit, saith the Lord of hosts."

May the Lord strengthen our faith together as together we advance and labor for the lost sheep of the house of Israel, making our contribution to kingdom advance the richest and fullest and broadest that it can be according to His gifts to us.

Lancaster, Pa.

## You and the Fruit of the Spirit

BY MARTHA E. KING

You were made to fellowship with God and to bear His image. Sin brought serious intervention into this fellowship so that you cannot experience a sinless flesh as Adam once did and you are helpless to produce the qualities of godlikeness that He meant to be in you.

God was not defeated in His plan for you! He sent His own Son to be your Saviour, not only from your sin, but also from your helpless, hopeless self. To save you from the guilt of your sin is not enough, for you need deliverance from the power of sin in your spirit and in

your body. You are wretched indeed if you have been brought into speaking terms with a holy and loving God but have no power at all to be what such a relationship demands.

But why did He make you like this? Why is it so important that you produce the fruit of the Spirit? How can you do it?

God made you to be in His company, to be near Him, to be His child. Fellowship between personalities requires compatibility, like interests, and a mutual appreciation of values, with a similar expression of those values. God is love, and so He made you with the capacity to love. He made you capable of joy, for in His presence is fullness of joy. He is the God of peace, and you feel best when you are at peace with Him and His creation. He is long-suffering, gentle, and good. You desire these qualities in others, and your personality is a channel for them too. He has placed within you the power to believe, for faith is the means of all good relations. Your God has all wisdom and power. Yet He is no egotistical despot, flaunting His authority and thrusting His wisdom "down your throat"; but rather, He is always respecting your will and wisely controlling His powers toward your well-being. God is holy, a perfect being. The development of these nine qualities of your personality will make you more perfectly conformed to His own person and will contribute to an increasingly meaningful fellowship with Him.

Is the fruit of the Spirit so important that you can't let yourself be satisfied with less than all of these personal graces when you are strong in one or several? Are those strong points strong in God's sight? Have they been tested? The absence of one of these graces in your personality mars both the beauty and usefulness of the composite whole, the fruit of the Spirit. Genuine mutual love begets likeness. If you are satisfied with the lack of one of these qualities, your God has a right to question your love. He has loved you enough to give you the possibility of a beautiful life, even to the extent that your body functions best when your spirit is in full harmony with His plan. Love constrains you. The joy of the Lord is your strength. The peace of God keeps your heart and mind. It is a scientifically proved fact that the antitheses of these graces not only mar your personality, but are very devastating to your body, hindering the proper functioning of your vital organs. It is only the Pharisee, however, that points the finger of scorn at you when you have a health problem, and asks, "Who sinned, this man or his parents?" For have we not all suffered? You are not alone.

How can you develop these graces? Are you weary trying and failing? The

fact is, you have no power in yourself to produce the fruit of the Spirit. Then how? Jesus Christ is the perfect expression of this fruit. Let Him indwell you. Let Him be the love you so much lack, the patience, the self-control. Yield your total being as an empty vessel for Him to fill and use. Your responsibility is not to cause the fruit but to learn to yield to Him "... [whom] dwelleth all the fullness of the Godhead bodily." Count yourself dead—yield yourself to God. Your only hope is "Christ in you" and He will not fail you. Jesus said, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit." This is your blessed opportunity! Yield to Him and abide!

Paoli, Pa.

## Vain Are the Words of Man

BY GRACE CAIN

"It doesn't matter what church I belong to, or what doctrine I believe. As long as I live an upright life I expect to reach heaven."

Jesus said: "Ye must be born again."

"I don't go to revival meetings. It irritates me when some busybody probes: 'Are you saved?' Who do they think they are? I have my own code of ethics. I'll make heaven."

Jesus said: "Ye must be born again."

"I don't lie, cheat, drink, or smoke. I pay all my debts. Looks to me like I'm as good as these churchgoing people. I think I'm good enough for heaven."

Jesus said: "Ye must be born again."

"I believe if a man does the best he can, obeys his conscience, that he'll be O.K."

Jesus said: "Ye must be born again."

"A man's got to earn a living. What difference does it make if my business is a little on the shady side? If I weren't in this business, somebody else would be. A little shady deal never hurt anyone."

Jesus said: "Ye must be born again."

All the arguments presented by these men can be summed up in a verse of Scripture: "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

Jesus said: "Marvel not that I said unto thee, Ye must be born again" (John 3:7).

Seattle, Wash.

## A Prayer

FOR THIS WEEK

O God, our heavenly Father, we come to Thee to worship and to be fed at your feet. Not because we are worthy or have merit of our own, but because we are needy. Because you are God, the Father of the Lord Jesus Christ, and we have been redeemed and cleansed by His precious blood. Thou knowest we have no power of our own to love Thee and our fellow men in these troubled times. Therefore we seek Thy charging Spirit to fill our hearts anew with Thy infinite love for every occasion today. We ask this blessing for every member of the body of Christ in every land, tribe, and people, and want to know more fully what this holy bond means to Thee, Thy beloved Son, and all who have this heritage in Christ.

—Daniel S. Sensenig.

## Prayer Requests

(Requests for this column must be signed)

Pray for the Graham evangelistic campaign now in progress in Australia.

Pray for the Lord's leading in the annual meeting of the Publication Board at Nappanee, Ind., March 13-15.

Pray that the conference on Christian Community Life at Hubbard, Oreg., Feb. 27 to March 1, may quicken and strengthen consciences.

Pray for a man who has backslidden and desperately needs to be rescued from a life of sin. His wife has never been a Christian, and their children have lost interest in going to church.

Pray for the Herbert Minnichs that they may have skill to study the Portuguese language in preparation for their work in Brazil.

Pray for the city-wide evangelistic crusade to be held, beginning March 27, in the City Auditorium at Hutchinson, Kans., by Bro. Myron Augsburg.

Pray for a young man of Mennonite background who is in the army, and who is now coming to the belief that the way of love is the right way.

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Christ never failed to distinguish between doubt and unbelief. Doubt is *can't believe*; unbelief is *won't believe*. Doubt is honesty; unbelief is obstinacy. Doubt is looking for light; unbelief is content with darkness.

—Henry Drummond.





## OUR SCHOOLS

### GOSHEN COLLEGE

Classes were dismissed at Goshen College on Friday morning, Feb. 13, as students and faculty members observed the World Day of Prayer. A program, centered around the theme, "Lord, I Believe," was planned for the observance.

Howard Charles, a seminary professor, led the group in a Bible study of the Gospel of John, chapters 3 and 4, in the eight o'clock meeting held in Assembly Hall. Lawrence Burkholder served as chairman and Kermit Derstine was song leader.

From 9:00 to 9:50 the assembly was dismissed for private devotions and for small prayer groups.

Students, faculty, and staff members then convoked in Assembly Hall at 10:00 for the final service. Harold E. Bauman, John Leatherman, Tanganyika, Africa, and Maurer Harvey, Potters Bar, England, each presented short talks centered around the main theme. The sophomore men's quartet sang several numbers and a period of prayer closed this meeting.

The Goshen College community was shocked and saddened to hear of the death of Frederick Dull, a college freshman, on Wednesday evening. He died following brain surgery in a South Bend hospital. Frederick was the son of Mr. and Mrs. George K. Dull of Elkhart, Ind. He was active in community, school, and Youth for Christ activities.

### WESTERN MENNONITE SCHOOL

Faculty: Twelve faculty members and five additional staff members are dedicated to the Christian nurture of the youth who attend Western Mennonite School. Your prayers and support for them and the work of the school are a source of encouragement to them. These staff members all contribute in terms of prayers and service to many of the congregations directly in person and indirectly through the students they teach and counsel.

Students: Approximately one hundred and twenty students are busy in learning and living on a Christian campus. Much growth is evident in their lives over the past few months. Their problems as they prepare for life out of school are many and varied. Solomon would be kept well occupied in helping them reach the right answers. The faculty together with the blessing of God is doing its best.

Public occasions: About once a month the school seeks to share with you some of the special opportunities we enjoy here at Western. So far this year there was a showing of the film "Martin Luther," three American Bible Society films, and the Interpretative Reading Contest. These programs are well worth the time and effort involved in your coming to the campus. In addition you will enjoy becoming better acquainted with the "school family" at Western.

Special speakers: We are always appreciative of visiting speakers. Recent visitors have been B. Charles Hostetter, George R. Brunk, C. J. Rumer, Millard Osborne, Walter Huss, and Miriam Showalter.

Chapel: For the first five weeks of the second semester faculty members have been speaking to the students concerning their relationships as Christians to others—parents, teachers, and other students; to their home congregations in worship, service, giving, and witnessing; to their denomination in nonresistance, nonconformity, devotional veiling, and social life; and to the society in which they live in which they will face communism, Catholicism, materialism, and responsibilities to the government.

Facilities: We find our greatest present need in this area. Dormitories are overcrowded; recreational facilities are limited; kitchen and dining hall space is too small. We are praying and longing for the day when expansion of these facilities will answer some of our problems at Western. We appreciate the concern of the Board, which has resulted in their appointment of a Planning Committee for some long-range as well as immediate projects to meet these needs for expanded facilities. We are also praying that our heavenly Father will impress upon those able to give largely the rewarding service of giving to the training of the youth of our church. Giving to this cause is a gift that will continue its work and blessing until the moment when Jesus returns for His own.—Paul E. Yoder.

### HESSTON COLLEGE

For the Ministers' Week program held on the Hesston College campus Feb. 3-6, there were 110 ministers present from ten different conferences. During the same period of time J. D. Graber gave the seventh series of Conrad Grebel lectures on "The Church Apostolic."

On Friday, Feb. 6, representatives of the Hesston College YPCA—Aaron Martin, Mary Lee Heyerly, Donna Shenk, Ralph Kauffman, Ivan White, and Marvin Miller (faculty representative) went to Goshen College for a meeting with representative groups of the other Mennonite college youth organizations.

In spite of bad roads and cold weather the Hess Hall Auditorium was filled to capacity for the program given by the St. Olaf Choir on Monday, Feb. 2. In the evening the choir members dined with Hesston College students in the college dining hall and were entertained by a program with a valentine motif. The choir members spent the night in community homes.

The students in the four sections of the college freshman communications class are, during this six-week period, getting step-by-step training in the accepted patterns of gathering and organizing research materials. Miss Melva Kauffman is the instructor.

On Saturday, Feb. 7, the social science department of the faculty met for breakfast and discussion at the home of Reynold Sawatsky, the head of the department. To motivate the discussion Mr. Sawatsky read a paper, "Realism and Idealism in the Modern Nation State." The plan of the group is to meet once a month and to have a different member each time present a paper deal-

ing with a particular interest of his own. The other members of the group are Dean Holsinger, Melva Kauffman, and Calvin Redekop.

The high-school seniors were excused from classes on Wednesday, Feb. 11, to take the Senior Comprehensive Tests.

On Tuesday, Feb. 10, the faculty met at 8:00 p.m. for another in its series of study and discussion periods on the book, *The Christian Teacher*, by Perry Le Fevre. L. L. Licht was chairman; D. D. Driver and Vincent Krabill presented the seeming clashes of science and Christian theology and the steps by which the new discoveries in science are gradually reconciling the two and reaffirming Christian truth.

Margaret Steider, a 1956-57 Hesston pre-nursing student, has been elected president of the senior nursing class in the Kansas City General Hospital and recording secretary for District No. 2 of the national student nurses' organization.

With the help of the VS unit, work on the new men's dormitory has begun. It continues when the weather allows. John Reschly, the builder, hopes to have all the floors raised by commencement.

On Feb. 11 and 12, President Roth was in Hutchinson soliciting for the Kansas Foundation for Private Colleges.

### EASTERN MENNONITE COLLEGE

The second semester opened on Jan. 22 with 23 new full-time students enrolling. In addition, 30 are enrolled in adult education or part-time study, bringing the total college enrollment to 514.

One hundred and ten ministers representing eleven Mennonite conferences attended the Ministers' Week, Jan. 26-30. Eleven ministers attended the three-week ministers' course. A main feature of the week was the 1959 Conrad Grebel Lectures on the subject of missions, presented for the first time by Bro. J. D. Graber, Elkhart, Ind. The series was entitled, "The Church Apostolic."

The Philomathean Literary was judged winner of the high-school literary contest on Jan. 23. The three literaries portrayed man in conflict with storm, poverty, and disease.

Dr. Karlis Leyeasmeier, Latvian-born educator, author, and editor, addressed a large audience on Jan. 30 on the theme, "World Redemption, Communist or Christian?" A member of the Baptist Church, he is a lecturer for International Christian Leadership. He declared that just as communism has made great gains under a program stressing total acceptance of the cause, total dedication, total action, and total discipline, Christianity can succeed under the same plan.

Feb. 1-8 was revival week at E.M.C. Bro. John Lapp, Lansdale, Pa., brought stirring messages to the college and Bro. Harold H. Lahman, Elktion, Va., was evangelist for the high school. Bro. Lapp preached in the public evening services. Testimonies of students gave witness to the soul-searching work of the Spirit during the meetings.

The Historical Library recently purchased the private library of the late Daniel R.

(Continued on page 187)

# ✠ CHURCH HISTORY

## The Extinct Mennonite Settlement of Trumbull Co., Ohio

By WILMER D. SPOWE

(As far as is known this historical material uncovered by Wilmer D. Spowe is new material. It contributes to the total history of Mennonites in Ohio.)

Trumbull County was once in the Connecticut Western Reserve in northeast Ohio. The city of Warren is now the county seat. In Bristol Township, Trumbull County, was located the third Mennonite settlement in Ohio. The two earlier settlements were located 33 miles southeast in Columbiana County and 150 miles southwest in Fairfield County. The Bristol Church was the second Mennonite congregation to be organized in Ohio. Two Amish Mennonite congregations were located ten miles north of Bristolville in Ashtabula County: South Windsor and Maple View near Orwell, both now extinct.

William Sager of Rockingham County, Virginia, set out in 1802 to look for a new location to settle. Three men started out with him, but upon reaching the Ohio River two of them turned back because of the wilderness. The remaining man accompanied Sager to Bristol Township. On their return to Virginia, they stopped in Youngstown, Ohio, where William Sager purchased 160 acres from Alfred Wolcott, who had been given the land for surveying the township. Abraham Baughman, whose wife Elisabeth was a sister of William Sager, settled in Bristol Township in 1804. They were among the early Germans in the Western Reserve.

William Sager, William Barb, and their families settled in Bristol Township, arriving June 4, 1805. The Barb, Baughman, and Sager families were Mennonites. Gabriel Sager, father of William Sager and Elisabeth Baughman, was born in Germany, emigrated to America in 1765, and settled in Bucks County, Pennsylvania, later moving to Rockingham County, Virginia, from whence he came to Bristol Township in 1810. He was followed by his son Samuel in 1811.

The frequent contacts which the Sager family had with the Indians of Bristol Township were cordial and friendly. Gabriel Sager organized and was teacher of the first school in the township during the winter of 1810-11. The pupils were relatives and friends, and the lessons were in German.

The first church organization in the township was Mennonite, organized by Gabriel Sager in 1810 at his home, where services were held. The church grew

slowly, no meetinghouse was erected, and the congregation disbanded after the death of their leader Gabriel Sager on Jan. 3, 1816.

This group stood faithful in observance of the doctrine of nonresistance during the War of 1812, which period saw the life of the congregation expanded. They were noted, even years later, for their stand against infant baptism, swearing of oaths, holding public office, and supporting the state in war.

In 1810 Abraham Kagey of Shenandoah County, Virginia, with his brother Isaac, and cousin Henry, a Dunkard, visited Bristol Township. Abraham purchased land with \$500 worth of dry goods which he brought along for that purpose, then returned to Virginia to marry.

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A smile and a scowl are known  
and read in every language and  
dialect.—Walter L. Eberly.

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Henry Kagey returned to Bristol Township in 1816. Abraham Kagey returned to Bristol Township in June 1818, accompanied by his brothers Isaac, Jacob, and John; his sister Elisabeth Kagey (Barb) came in 1821. Their father was the Mennonite minister, Jacob Kagey (1760-1815), who with his father Henry moved from Conestoga Township, Lancaster County, to New Market, Shenandoah County, Virginia, in 1768. Abraham Kagey's cousin Barbara Kagey Blosser and her husband, minister John Blosser (1780-1864), moved to Ohio in 1827, settling in Beaver Township, Columbiana County (Mahoning County after 1846). Close contact was maintained between the Blosser and Kagey families of Columbiana and Trumbull counties in the early days.

Abraham Baughman built a cabin on Baughman's Creek in the northern part of the township. They lived in a covered wagon until the cabin was built. Baughman's Creek was so full of fish when they arrived that they furnished a large part of the food, and quantities of them were salted. In 1806 Abraham Baughman erected a sawmill and gristmill on the creek named for him. Baughman later sold the mill to his brother-in-law William Sager, who was a millwright by trade, and continued to operate the mill.

Jacob Sager, son of William Sager, was the first white child to be born in the township, on Oct. 25, 1805. The first schoolhouse in the township was erected at North Bristol in 1812 by William Barb and William and Samuel Sager. In 1813 the first English school was held in a log cabin one-fourth mile north of Bristolville.

In 1829 a cousin of the Kageys, Abraham Neff Kagey, settled in the township. He was married in 1832 and was father of four children. On March 15, 1835, an only son, John Henry Kagey, was born. The mother died in 1838. He grew up, received a good education, and became a schoolteacher. He was in Kansas during the struggle between the slavery forces and took active part as an antislavery man. He studied the writings of atheist writers and became a religious skeptic. He assisted John Brown in running slaves from Missouri into Iowa and then to Canada. He was elected the Secretary of War in Brown's provisional government. He was killed in endeavoring to cross the Shenandoah River after being routed from the rifle works at Harpers Ferry by the Virginia militia.

Gabriel Sager lies at rest with his son William and others in a private cemetery now cared for by the trustees of Bristol Township. The location of this cemetery is east of Bristolville and Spokane. On the north side of Ohio route 88 is the Bristolville Brethren Church, then north and west a bit is the Sager cemetery, surrounded by an iron railing enclosing several pines and the gravestones.

The concern of Gabriel Sager to provide for the spiritual and educational needs of the Mennonite settlers of Bristol is a shining example. Had there been ordained leadership to succeed Gabriel Sager upon his death, to lead this small group, the possibilities are that in the place of memories there would be an active Mennonite witness in Bristol today.—*The Ohio Evangelist*.

If religious books are not widely circulated among the masses in this country, and the people do not become religious, I do not know what is to become of us as a nation. And the thought is one to cause solemn reflection on the part of every patriot and Christian. If truth is not diffused, error will be; if God and His Word are not known and received, the devil and his works will gain the ascendancy; if the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will; if the power of the Gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness will reign without mitigation or end.—Daniel Webster.



## FAMILY CIRCLE

### Soul Food

By Enola Chamberlin

Why do I ache for the desert,  
Why desire the sea,  
Why do I yearn to the hilltops,  
The tips of the tallest tree?

Because Beauty's the wondrous leaven  
In the flour from which I must roll  
The loaves to be baked in life's oven  
Into bread to feed my soul.

Los Alamitos, Calif.

### Making Mention of You

By ANNE SANDBERG

After hustling the children, Daddy, and Grandma off to Sunday school, I occupied myself with the aftermath—making beds, washing dishes, and preparing Sunday dinner—hurrying in order to be on time for morning worship service.

Often in the midst of this customary bustle, I must confess that I am not as much in contact with the Lord as one should be, especially on a Sunday morning.

But this day was different. Gradually I became aware of a wonderful presence of God. And as I wondered, I remembered that today was our twelfth wedding anniversary. "Someone must be praying," I thought. "Doubtless the three godly relatives who had thought of the date and had sent cards."

Their prayers were probably brief—perhaps: "Bless Gilbert and Anne today; draw them closer to yourself and give them the desire of their hearts." (I found later that they actually had remembered us in their prayers.)

Similarly, on my husband's birthday several months ago he remarked, "Someone must be praying for me, for I am unusually blessed today." I happened to know of several, including his wife, who had mentioned his name in prayer.

No doubt you can think of numerous incidents in your life and the lives of others where divine help and blessing were received in this way.

Making mention of someone in prayer is a beautiful and Scriptural practice. When the Apostle Paul wrote to the Thessalonians, he said, "We give thanks to God always for you all, making mention of you in our prayers" (I Thess. 1:2).

At one time I scorned this method of prayer, feeling that only long and earnest intercession was effectual. But I have long since discovered that even in its

lighter forms, prayer is an exceedingly potent force.

The apostle could hardly take time to pray at length for each member of the many churches under his care. But he did "cease not to give thanks for you, making mention of you in my prayers" (Eph. 1:16).

Doubtless Paul often spent long hours in fervent intercession. We are not minimizing that phase of prayer, for the Bible endorses prayers, intercessions, supplications.

But not many Christians are spiritually equipped for soul travail, and so must engage in simpler prayer. And even "prayer warriors" use this mode, where just brief mention is made.

Let us not despise "mentioning prayers," for there is ample evidence in Scripture and experience that they also reach the throne of God.

But in Rom. 1:9 Paul suggested something even better than remembering people occasionally, for he said, "without ceasing I make mention of you always in my prayers."

I have been especially inspired by the example of Grandma, who came to live with us over a year ago. Every morning we read the Bible and pray. And every morning, without fail, she mentions each member of the family by name.

Sometimes I wonder if she tires of praying the same thing every day: "Bless the mother of the children; give her strength for the day; make her faithful. Bless the husband and father of the children." She always ends with, "And bless little Betty; watch over her today. And Carolyn, help her to live for you."

By actual count, during her seventeen months with us, she literally has mentioned our names in prayer 515 times up to this point.

Grandma has a special interest in the children and I have particularly noticed in them the effectiveness of her daily remembrance. During the past two summers there have been none of the customary children's accidents which in previous years have caused us both anxiety and doctor's bills. I cannot help connecting that fact with her faithful prayers.

Many Christians have names on a list which they daily mention to the Lord. Surely as months and years go by, God takes cognizance of these short little prayers which are being continually brought to His attention.

Daily mention makes an accumulated force of prayer and faith which is irresistible to Satan and brings the blessing of the Lord upon those whose names we bring before the throne of God.

Blue Island, Ill.

### Friendliness in the Church

The church of the Lord Jesus Christ should be the most friendly place in all the world. Strangers and visitors as well as members should find on entering the church an atmosphere of Christian love, spiritual warmth, and genuine friendliness.

There are many churches that measure up to these standards, and the cordial greeting which the member and visitor receive on entering the church helps create an atmosphere which prepares the listener to receive the message with eager joyousness and makes it easy for the preacher to expound the Word. It must be confessed, however, that altogether too many of our churches are failing to make the visitor feel that he is welcome and that the church is a place to which he will want to return frequently.

One cannot help getting the impression that in some instances the members of the church leave the visitor feeling that he is an intruder making his way into the sanctuary without having first received a special invitation, and that he is pre-empting to himself something that is, in a sense, the special privilege of those who have been "born into the church." It is high time the church became at least as friendly as the secular organizations with which so many people have contact. The hand of welcome offered him should be not only that offered by the paid staff of the church, but also by those who make up the rank and file of its membership. A cheery smile and warm handclasp work wonders.

Some churches which decry the seeming indifference of those who live in their areas might happily find that indifference would be completely removed if their church could be known as the "friendly church in which no one is a stranger."—Moody Monthly.

### Like Moses

By MARY ALICE HOLDEN

Oh, I would be like Moses,

If I cannot in this life

Realize my great ambition,

But must miss it in the strife.

Forty years did Moses labor

To cross over Jordan's shore.

Though the Lord forbade him entering,

Yet from Nebo he looked o'er.

But he stood upon a mountain

In the Promised Land one day

And conversed there with his Master

Of a blood-bought, living way.

So if I should miss my dreamship

When it sails for treasured ore,

Maybe from some heavenly harbor,

I'll start for that longed-for shore.

Cimarron, Kans.



# TO BE NEAR TO GOD

Sunday, March 1

Read Isa. 46:1-13.

Our God is incomparable.

There is no God like our God. None can reach Him nor compare to Him. No glory can match the glory of our God; no wisdom is above His; no love flows out like the love of the Father. Name anything that can be said of any creature, and God is over and above. He is beyond compare. Why then should we try to follow any other or go after our own petty plans and schemes? All will come to a useless end finally. He then is all I need. I have no want but He can supply.

Father, may I continually remember that and trust Thee without faltering.

Monday, March 2

Read Psalm 90:2; Isa. 41:4; Jer. 10:10.

Our God is eternal.

The words that express the eternity of God are not many, but they say all that is to be said: everlasting and forever occur over and over again. Such a God is our God. Our security is sure; our refuge is sure; we are in His everlasting arms. He is the same yesterday, today, and forever. He is the One who was, who is, and who is to come.

I thank Thee, Father, my God, that Thou hast saved me for Thyself for all eternity.

Tuesday, March 3

Read Psalm 145:1-6; Isa. 40:28; Rom. 11:33, 34.

Our God is unsearchable.

Our God is not to be fully understood by man. If man could fathom God, then He would not be God. Imperfect, finite man was not created equal with the Creator. Every attribute of God being perfect, He is that much less understood by the creature. "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." Since my future is known to God, since all things are understood by Him, since His wisdom has no law in it—I can rest in Him.

My God, I thank Thee for Thy unsearchableness.

Wednesday, March 4

Read Jer. 10:1-13; John 17:13.

Our God is true.

"His truth endureth to all generations." What He is and what He says will always remain. What He has said He will do—His promises will not fail. Man may think God has broken what He spoke, but such thinking results from having failed to live up to the conditions for God's fulfillment of His promises. No one can blame God—He is true. How firm a basis on which to live! In the situations of uncertainty all about us, we Christians have our feet on solid rock—the truth of God and the God of truth. Here is the only security, the only safe place.

My Father, I thank Thee that though no man can be completely trusted, Thou canst.

Thursday, March 5

Read Psalm 34:1-8.

Our God is good.

Those who have never had the taste of freshly baked, homemade bread cannot know how good it is. That is a poor illustration of what verse 8 says. But it makes plain the point.

The man who doesn't see anything in the Bible, who doesn't know why Christians are interested in Jesus, who thinks going to church is dry and without value—that man just has not tasted the Lord in all His sweetness, in all His goodness. How good He is in making provision for us in our need for forgiveness, in our need for a stronghold in the day of trouble, in our need for someone in whom to trust, for someone to whom to pray. We who know Him must be alert to tell what we have tasted.

My Father, I thank Thee for Thy goodness.

Friday, March 6

Read Psalm 96:12-17; Isa. 30:18, 19.

Our God is gracious.

In great grace God has inclined His ear to us. He is treating us in a way we do not merit—nor ever will. We are precious in His sight. That marvel cannot be understood except by faith which believes that He is gracious. We blunder and stumble and walk apart from Him too often. But what does our God do? He continues to be gracious. Forgiveness and mercy and compassion are proofs of that. He hears us when we pray; He gives us understanding of His Word; He abides in our hearts.

Dear Father, we thank Thee that Thou art gracious.

Saturday, March 7

Read Heb. 10:19-25; 1 John 1:1.

Our God is faithful.

Faithful is God who has called us—faithful to carry out His promises, faithful to follow. (Continued on page 187)

## Jesus Faces the Cross

Sunday School Lesson for March 8

(Mark 14:12-42)

We are now in the most important period of human history, the last days of Christ's life here on earth.

"Into the woods my Master went." Into what woods? See the location. What is the meaning of Gethsemane? From where did Jesus and the disciples come to go into the garden? What had they talked about there? Think of what disturbing thoughts and emotions the disciples must have had—even in spite of the command Jesus gave them, "Let not your heart be troubled." All of Jesus' startling declarations in the upper room and all of His precious promises were no doubt to be more functional to the disciples after the cross, but they had to be given before.

What happened when Christ entered the holy of holies in Gethsemane we hesitate to talk about. We undoubtedly have very imperfect understanding of Christ's exceeding sorrow. Like the disciples we are human and can't hear or see much. In the garden Christ's cup of passion began to be filled.

Why couldn't His friends, the disciples, go with Jesus to prayer? For some time already Jesus had set His face toward Jerusalem in a way that the disciples sensed some climactic event. But when one gets as close as Jesus was to the cross, things look different. Only Heaven could help now. Didn't He get some comfort from the three whom He took along? Perhaps He wanted them to see and hear something of His suffering and victory.

Jesus went into the woods to pray to His Father. Notice the intimate approach in "Abba, Father." In one sense Jesus didn't face the cross in the garden, but rather He faced the will of God.

What cup did Jesus shrink from? Not the cup of physical suffering in crucifixion. Not the cup of rejection by men nor of their despising. It was a cup filled with dregs, the like of which no man knows. "Innocence

was to be made guilt, perfect holiness was to be made all the world's wickedness, purity and truth and love were to be made lust, deceit, and hate, perfect gentleness was to be made raging cruelty, and perfect obedience was to be made ingratitude and unbelief and rebellion" (C. J. Allen). He who knew no sin was to be made sin for us. He knew the sins of man to the intent that they made Him "sore amazed," "very heavy," and "exceeding sorrowful unto death." He sweat as it were great drops of blood. The God of mercy sent His Son a comforting angel.

"Out of the woods my Master went." He had faced the will of God and came away fully committed and victorious. Submission to God's will is the victory always. Jesus' purpose and desire to bear our iniquity did not leave Him at all, but He did need reassuring and strengthening for this great ordeal. He got His peace from His Father.

See the love expressed in the gentleness with which Jesus dealt with His disciples. Perhaps there was a bit of pain of disappointing love, yet He knew the strain they were under. They probably watched and listened a while, but could not physically keep awake through the long hours of this mysterious conflict. Anyhow they were there for Jesus' consolation when He returned at times to get away from the fierce struggle.

Often Jesus had said that His hour had not yet come, but now "the hour is come." When He saw the flashing light of Judas' band in the valley, He said, "Let us go" to meet them. Jesus went to His cross.

"Truly it was an 'oil-press,' in which the 'good olive' was crushed by the grip of unparalleled agony, and yielded precious oil, which has been poured into many a wound since then" (MacLaren). —Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1957 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.





## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsbluff by Wednesday morning.

Bro. Donald Jantzi, Adams, N.Y., preached at Clinton Frame, Goshen, Ind., Feb. 8.

Bro. J. Lester Brubaker, Educational Agent for the General Educational Council of the Mennonite Board of Education, has been appointed as Director of Teacher Education and acting Dean of Students at Eastern Mennonite College for next year.

A Rural Life Conference was held at Science Ridge, Sterling, Ill., Feb. 12, 13, with William Stauffer, Sugar Creek, Ohio, as speaker.

Gospel Book Store personnel from Goshen, Ind., gave a program at Olive, Elkhart, Ind., the evening of Feb. 22.

Bro. John W. Miller, Evanston, Ill., was one of the speakers in a study conference held at Winnipeg, Man., by the Canadian Board of Christian Service, Jan. 9-11, on the theme, "The Church and Its Witness in Society."

Bro. John M. Snyder, who is working in the evangelistic program of our church in prisons, spoke at Holdeman's, Wakarusa, Ind., on Feb. 8.

Hielke De Jong, a Holland Mennonite attending Bethel College, spoke to the men's fellowship of the Pennsylvania Church, Heston, Kans., on Feb. 10.

Bro. Alva Swartzendruber, Hydro, Okla., preached at Lower Deer Creek, Kalona, Iowa, on Feb. 8.

Deacon Henry Kuhns passed away on Feb. 6. His funeral services were held at Wellman, Iowa, on Feb. 10. Obituary later.

Guest speaker at Herrick, Clare, Mich., on Feb. 8 was Bro. Erie Kindy, Midland, Mich.

Bro. C. J. Rempel and wife showed slides of their foreign travels to the Wilmot married couples' fellowship, Baden, Ont., on Feb. 9.

Bro. Curtis Burnell, St. Louis, Mo., spoke at Waterloo and Floradale, Ont., on Feb. 8.

Bro. Ivan Weaver, Petoskey, Mich., who serves as bishop of the congregation at White Cloud, Mich., preached there on Jan. 18.

The Kidron, Ohio, congregation has assumed the support of Bro. Ellis Gerber and family, who are serving under the Congo Inland Mission in Africa.

Workdays are being held at the Illinois camp site each Saturday, Jan. 31 to March 14.

Bro. Silas Smucker, Rensselaer, Ind., was guest speaker at Hopedale, Ill., the evening of Feb. 22. The Hopedale congregation has voted to take mission offerings the first and fourth Sundays of each month, to be divided according to the size of the budgets, which at present are General Mission Board, 65 per cent; relief and service, 20 per cent; Illinois Mission Board, 15 per cent.

The Calvary Hour on Feb. 15 changed radio outlets in the Philadelphia area. Instead of being released from WRCV at 7:30 a.m., the program is now heard over the 50,000-watt station WIBG (990 kc.) at

12:15 Sunday noon. On the same date WWSA, Harrisonburg, Va., changed the time from 7:30 to 8:30 Sunday morning.

Bro. Virgil J. Brenneman, Iowa City, Iowa, spoke to the Iowa Mennonite School students in three chapel services on boy-girl relationships and dating.

Bro. Paul T. Guengerich, Parnell, Iowa, now attending Goshen College Biblical Seminary, preached at Riverview, White Pigeon, Mich., on Feb. 8.

Bro. Cleon Nyce, Easton, Pa., spoke to the Franconia Tract Society on Feb. 9, instead of Bro. Isaac Baer, as we earlier announced in our columns.

Bro. Paul E. Yoder has been asked to serve as principal again next year at Western Mennonite School. Sister M. Rachael Wenger, E.M.C., has been appointed to serve as matron.

Bro. Glenn Martin, Denver, Colo., preached at Garden City, Mo., on Feb. 1.

Visiting speaker for the Zion men's fellowship, Hubbard, Oreg., on Feb. 24 is Edison Habegger, president of Cascade College.

The Worcester, Pa., preschool center has enrolled for the second semester twelve pupils in the nursery class and fourteen in the kindergarten. Teachers are Mrs. Paul Clemens and Esther Clemens, with Jean Stutzman assisting.

Bro. Stanley C. Shenk is instructor in a course on "The Evidences of Christianity" being offered each Wednesday evening, Feb. 25 to June 24, at Christopher Dock Mennonite School.

The parsonage and church at Meadville, Pa., were unusable for three weeks because of flood damage. The congregation during this time worshipped at Sunnyside, Conneaut Lake, Pa. Services in Meadville were resumed on Feb. 15. The Sunnyside Disaster Unit assisted in the cleanup.

Bro. A. C. Good, Sterling, Ill., preached on Feb. 22, the fifty-third anniversary of his ordination. On the evening of that day, Bro. Melvin Hamilton, recently ordained at Cazenovia, Ill., preached an evangelistic sermon at Sterling.

Bro. David Groh and wife spoke at Sandy Hill, Sadsburyville, Pa., on Feb. 15 concerning their two-year term of service at the Mennonite Hospital in Puerto Rico.

Guest speakers at Phoenix, Ariz., recently were Bro. Ray Yoder, Nappanee, Ind., who is doing some construction work for the VS unit in the Southwest, and Bro. Willard Mayer, Pigeon, Mich.

Bro. Willis E. Miller, Harbor Springs, Mich., was licensed on Jan. 25 to serve in the ministry of the Stutsmanville Church near Petoskey, Mich. Bro. Ivan Weaver officiated.

Bro. Amos Hostetter was ordained to the ministry on Feb. 11 at the Bowmanville, Pa., Church. His pastoral charge is the Red Run congregation, with limited preaching obligations with the Bowmanville and Cehman congregations.

A Christian Life Conference at the House of Friendship in Bronx, N.Y., on Jan. 31 was

attended by about 80 people. Speakers were Joe Church, medical missionary from Africa, and Roy Hession, from England.

Weaver Book Store employees, Lancaster, Pa., gave a program at Maple Grove, Atglen, Pa., on Feb. 15.

The four instructors in the Winter Bible School at Maple Grove, Atglen, Pa., represented four different countries: Virginia, Ohio and Eastern, Lancaster, and Franconia.

Bro. Nelson Litviler preached the conference sermon of the annual Argentine Mennonite Conference held at the Trenchau Lauquen campground, Feb. 16-20. The general theme of the conference was "The Responsibility of the Church." Other speakers included Laverne Rutschman of the Mennonite Biblical Seminary of Montevideo, Clyde Mosemann, missionary in Uruguay, and Martin Duerksen, pastor of the General Conference congregation in Buenos Aires.

Churches in the Hagerstown, Md., area are planning the construction of an eight-room school building, which will house grades 1-10 of a Christian day school. It is hoped to open this school next fall.

The annual meeting of Mennonite Disaster Service was held at Chicago, Ill., Feb. 12, 13. Approximately seventy representatives from various parts of the United States and Canada were present. Officers of the Co-ordinating Committee for the coming year are Dale Rufenacht, chairman; Raymond Hess, vice-chairman; and L. L. Swartzendruber, secretary.

"The Land Is Mine" was the theme of William Stauffer, Sugar Creek, Ohio, at Metamora, Ill., on Feb. 15.

Members of the Bethel Church, Blountstown, Fla., assisted in the erection of a Community Center at Meridian, Miss., which will be used by the voluntary service workers there for church services and other activities.

(Continued on page 187)

## Calendar

Christian Community Relations Conference, Zion, Hubbard, Oreg., Feb. 27, 28, March 1.  
Annual North Central Ministers' Conference, Menasha, Minn., March 3-5.  
Spring Missionary Rally, March 8.  
Annual meeting, Eastern Mennonite Board of Missions and Charities, Mellinger's, Lancaster, Pa., March 11.  
Mennonite Publication Board meeting, Nappanee, Ind., March 13-15.  
Spring meeting, Commission for Christian Education, Scottsdale, Pa., April 10, 11.  
Allegheny Music Festival, Johnstown, Pa., April 11, 12.  
Annual meeting, Illinois Mission Board, Highway Village, East Peoria, Ill., April 17, 18.  
Annual Mission Board meeting, South Central Conference, Cheraw, Colo., April 17-19.  
Annual meeting, Ohio Mission Board, Elida, Ohio, April 17-19.  
Home Sunday, May 10.  
Annual meeting Ohio and Eastern Conference, Tedrow, Wausau, Ohio, May 12-14.  
Annual meeting Mennonite Board of Missions and Charities, Heston, Kans., June 8-14.  
Laurelville Mennonite Camp, Johnstown Youth Retreat, June 18-21; American Sunday School Union, June 22-26; Boy's Camp, June 27 to July 3; Girls' Camp, July 4-10; Junior High I, July 11-17; Junior High II, July 18-24; Youth Camp, July 25-31; Family Week, Aug. 1-10; Music Conference, Aug. 8-14; Missionary-Bible Conference, Aug. 15-21; Business Family Week, Aug. 29 to Sept. 2.  
Peace Sunday, Aug. 30.  
Biennial meeting of Mennonite General Conference, Goshen, Ind., Aug. 25-27.  
Annual churchwide MFP meeting, Orrville, Ohio, High School, Aug. 28-30.  
Study Conference on Home Interests sponsored by the Mennonite Commission for Christian Education, Goshen College, Goshen, Ind., Aug. 28-31.  
Annual meeting, Mennonite Board of Education, Heston, Kans., Oct. 21-24.

# Missions



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## News Notes

A World Day of Prayer service was held at the Ann Street Mennonite Church, Peoria, Ill., with Dr. Lillie Kaufman, former missionary to India and Africa, serving as special speaker. The ladies from the Highway Village and Pleasant Hill Mennonite churches were also invited as well as the men and children.

Fourth anniversary services were held at the East Side Mennonite Church, Saginaw, Mich., on Feb. 15. The congregation planned to evaluate their work. Grant Love, pastor of the Berean Tabernacle, Detroit, Mich., served as special speaker.

Two foreign students served as speakers for the mission emphasis service on Friday night, Feb. 6, at the annual youth rally of the Chicago area Mennonite churches held at the Second Mennonite Church, Behl Khalil, a Christian Arab schoolteacher who is presently teaching near Chicago University and taking active part in the weekly Bible Study conducted at International House, gave her testimony and told about the needs of her people in Jordan. She plans to go back to Jordan to serve as a teacher and to witness for Christ. Abe Sabbah, Nigeria, Africa, a student at Goshen College, also addressed the opening session of the rally.

Sister Doris Snyder, former missionary to Puerto Rico and now office secretary for the WMSA at Elkhart, Ind., served as World Day of Prayer speaker at the Second Mennonite Church (Spanish), Chicago, Ill., on Friday evening, Feb. 13.

Sister Dorothy McCammon, missionary on furlough from Japan, spoke at a World Day of Prayer service at Iowa City, Iowa, for the Mennonite churches in the area on Friday evening, Feb. 13. The McCammons participated in a special MYF service at Iowa City on Saturday evening using the theme, "Examining Our Motives for Witnessing." They served the Iowa City Church on Sunday morning, Feb. 15, and the Parnell, Iowa, Church in the evening.

The brethren Sylvester Zapata, Alice, Texas; J. Weldon Martin, Corpus Christi, Texas; and Paul Conrad, Mathis, Texas, attended the Ministers' Week program at Hesston College, Hesston, Kans., Feb. 3-6.

Bro. C. K. Jebiar, pastor at Ghatula, M.P., India, conducted inspirational daily chapel services at the Dhantari Christian Hospital during the second week in January.

The weekly women's meeting of the Bathena Mennonite Church, Dhantari, M.P., India, on Jan. 20 was held in the nearby village of Arjuni. Eleven Christian women spent the afternoon visiting and held two meetings with quite a few village women and many children present. Rampyari, one of the two wives of the deceased village

leader, then invited all the women to have rice and curry at her home. The men on the hospital staff were also invited for the refreshments. Pray for Rampyari and the people of Arjuni.

The young people of the Bathena Church, Dhantari, M.P., India, held their young people's Bible meeting on Feb. 1 near the Dhantari Christian Hospital well and made it a meeting of music with a very fitting flannelgraph story for hospital patients and their relatives.

Mrs. W. H. Nafziger, Archbold, Ohio, mother of Sister Vesta Nafziger Miller, missionary at Jamgaon via Balod, Durg, M.P., India, passed away on Feb. 13. Funeral services were held Sunday afternoon, Feb. 15, at the Zion Mennonite Church, Archbold.

The workers and several young people from the Alice, Texas, church attended the evangelistic meetings at Mathis on Jan. 27. During the invitation, three of the young people went forward to indicate their desire to accept Christ.

Bro. and Sister P. J. Malagar and family, Balodgharan, M.P., India, Sisters Marie Moyer and Blanche Sell, and three Mohadi students from the boarding school at Dhantari, worshiped with the congregation at Mohadi on Jan. 18. Bishop Malagar conducted communion, baptism, and dedication of infants services.

Approximately 100 youth met at the Englewood Mennonite Church, Chicago, Ill., for the annual youth rally banquet on Saturday evening, Feb. 7. Bro. Lowell Byler conducted a singspiration and sang a tenor solo. Bro. Abe Sabbah, foreign student from Nigeria at Goshen College, Goshen, Ind., brought a message in which he pleaded for more wholehearted Christianity in American churches.

Bro. A. J. Metzler, Secretary for Literature Evangelism of the General Mission Board, was scheduled to spend Feb. 11-23 with the missionaries at Dhantari, India, giving them assistance with their literature program. Bro. Metzler expects to be back in New York by March 1.

Bro. John R. Mumaw, Harrisonburg, Va., is scheduled to be in India from Feb. 10 to March 4 on his visit to Mennonite mission fields. He stopped at Yeotmal on Feb. 18 and at Dhantari, Feb. 19-24. He is scheduled to spend Feb. 25 to March 3 with the missionaries in Bihar.

Sister Mildred Eichelberger, missionary on furlough from Araguaema, Brazil, is scheduled to speak at the Holdeman Mennonite Church, Wakarusa, Ind., on March 1 and at the Prairie Street Mennonite Church, Elkhart, Ind., on Sunday evening, March 8. She will give an illustrated message at the Middlebury, Ind., Mennonite Church on March 7.

H. Ken McLennan of the Shantymann's Association, Toronto, Ont., was scheduled to give an illustrated message on mission work

## Your Treasurer Reports

Final reports are now being received on contributions made during Missions Week. The following figures report on funds received as of Feb. 15 this year and comparable figures last year by conferences. This report includes only funds received at the General Board office and does not include contributions for the District Mission Boards. Further reporting will include all contributions.

District	This Year	Last Year
Alta-Sask.	\$ 2,597.61	\$ 1,702.56
Allegheny	13,409.68	10,338.16
Franconia	22,614.07	15,454.04
Illinois	13,595.79	9,966.91
Indiana-Michigan	23,346.65	14,081.56
Iowa-Nebraska	17,185.28	10,820.14
North Central	3,228.61	2,007.22
Ohio and Eastern	42,529.42	23,936.20
Ont. & Ont. A.M.	20,623.74	8,882.12
Pacific Coast	9,144.00	7,066.45
South Central	13,495.45	10,055.91
South Pacific	2,742.55	1,444.02
Virginia	13,681.78	8,161.24
Miscellaneous	711.00	3,287.65

Totals \$198,905.63 \$127,204.18

May we express appreciation for this fine accomplishment. This is a significant response to the need of funds for the evangelistic program of the church.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

in the lumber camps for the Missions Night program of the Elmira, Ont., Mennonite Church on Feb. 25.

On Feb. 16 the brethren Ira Buckwalter, Donald Lauver, and Orie O. Miller were scheduled to leave Ethiopia for their visit to Somalia, Feb. 17-26.

Sister Janet Martin, Montreal-Nord, Quebec, was asked to speak about the Mennonite work among French-speaking Canadians for the Women's Missionary Group of the Peoples' Church, Montreal, on Feb. 17. This is one of the largest evangelical English churches in the city of Montreal.

Bro. Galen Johns, Benton, Ind., spoke for the Ninth Street Mennonite Church, Saginaw, Mich., on Sunday morning, Feb. 8. The congregation conducted a special fellowship meeting for the Johns family in Harmony House at 2:30 in the afternoon. The Johns family served at Ninth Street for a year during 1957-58 while the LeRoy Bechler family was absent on leave for further study.

(Continued on page 188)

# Evangelism in the "Volkskirche" Situation

By HARVEY J. MILLER

When the Apostle Paul was called of God through a vision to go to Macedonia, he was initiating a movement which turned the tide of Christianity northwestward from its original starting point. Even though a small church was already gathering at Rome, Paul's journey, to quote Cook, "was probably the first missionary entrance to Europe . . . the first time men went there with the deliberate purpose of spreading the Gospel. Other missionaries would soon be following. And Europe was later to be the major center of Christendom."<sup>1</sup> The church in Europe labored under persecution until early in the fourth century when the Roman Emperor Constantine gave his approval to Christianity as the accepted religion of the Roman Empire.

The popularizing and nationalizing of the church at once divested her of her spiritual dynamic, and she ceased to challenge the individual to make a personal decision. She became a people's movement with far-reaching cultural influence, but she was no longer the pilgrim church of gathered redeemed ones witnessing to the regenerating power of her Lord. The power of the church was now centered in the union of church and state. Its genius was not to be found in a religious experience which changed hearts, but rather in political power which changed the culture of European ethnic groups from barbarianism to a Christianized civilization.

The influence and ramifications of the Christian movement in the first millennium of its existence in Europe are really beyond accurate evaluation, but some of its implications are apparent even today in the western part of the continent, with which this discussion deals.

In attempting evangelism in Europe, it is indispensable for the missionary to have some understanding of the factors involved in the formation of Christianity as it exists in the semi-state-church context which we shall term the "Volkskirche" areas.

## The Development of the "Volkskirche"

It is inaccurate to speak of a state church in most of the European countries in our generation because the present system is only a vestige still remaining from the earlier state church. Allowing for possible exceptions, such as Spain, the states of western Europe do not attempt to control the church in any direct way, nor does the church as such make any attempt to assert official rights of domination over the state. It is true, however, that the affinity is at times so close that the lines of distinction are not clearly discernible to the casual observer.

Elements deeply embedded in history have played major roles in the formation of present-day religious thought in Europe. The forced acceptance of Christianity under the compulsion of the Roman armies, the failure of the Reformation to make personal choice and responsibility central in church life, the damaging effects of frequent wars, oppression, persecution—all these have been contributing factors in the development of an attitude sadly lacking in a sense of personal responsibility to God, to say nothing of a live, personal relationship with Him.

Over the centuries Christianity has been a transforming power as far as culture and civilization are concerned, but Hermann contends in his book, *Report from Christian Europe*, that "today it is doubtful whether even the culture of Europe can be called Christian."<sup>2</sup>

Outward expressions of formal religion abound. Cathedrals and chapels are a common sight. Processions and religious holiday observances attract large numbers. And yet, amidst all the religion, one senses a deep need that religion alone cannot supply—a void that only Christ can fill.

The term "Volkskirche" has come to be used to express the idea of a mass church which includes in its constituency the total society of a given area. Literally the term means the "people's church." But here again the sense is restricted because there may be a Protestant and a Catholic "Volkskirche" in the same area, both of which are financially supported by taxes collected for the purpose by the state. In many countries that is practically the only connection between church and state in an official way. One can therefore understand why the term "state church" is not acceptable in those areas where the church is neither state-controlled nor state-administered. In the few countries, such as England, where the monarch still holds the title of head of the church, it is more nominal than actual.

## Contemporary Thought About the Church

Probably the strongest theological voice in Europe today is Karl Barth, proponent of neo-orthodoxy. He has exerted tremendous influence in directing theological thinking away from rank liberalism, but he still has not given the truly Biblical emphasis one would wish to note. In a published sermon on repentance Barth asserts, "The church is a hindrance, the greatest hindrance to repentance."<sup>3</sup> Even he sees the grave liability of a religion without a personal, redeeming relationship with God.

At the 1952 International Missionary Conference at Willingen, Germany, Otto Dibelius, leading bishop of the Evangelical Church in Germany (Lutheran and Reformed), made this statement: "It is not the

fault of the heathen that the Gospel does not get through the world more quickly and powerfully; it is the fault of the Christians, who by their lives have made Christianity difficult to believe in. Friedrich Nietzsche said: 'His disciples would have to look more saved if I am to believe in their Saviour.' This quotation has remained like a thorn in the hearts of Christians in Germany. We will ask God to give us His Holy Spirit that we may be able to do our work 'as the Saviour's cheerful people,' as Zinzendorf used to say, and that the power of love and peace may spread abroad from us."<sup>4</sup>

David Shank, Mennonite missionary in Brussels, Belgium, quotes a Belgian pastor as saying, "I have had up to now almost 30 years of pastoral ministry with 17 of them in the same place. I have collected Scriptures in addition to my ministry from door to door for more than 10 years. It is necessary to have the courage to say that all forms of evangelization no longer produce results, except for the 'soul to soul' method."<sup>5</sup>

Again a voice from the German "Church in the Diaspora," as they term the scattered and uprooted Christians of German ethnic background, this time von Thadden, also speaking at the Willingen conference: "Is the church under the cross not in retreat? Has it not been in retreat for at least three quarters of a century? . . . We have seen countless people turn toward the church after the war with open hearts and great hope . . . and now we experience the disappointment with which these people turn away from the church. 'We came, but the church was not there,' they say, 'for the church we met was in complete retreat from the real battlefields of our time.'"<sup>6</sup> This was his impression gained from experience in a Russian prisoner of war camp and in visiting German prisoners in Belgium, France, Italy, Egypt, and North Africa.

## Meeting the Problem with Evangelism

Reports from both Protestant and Catholic areas reflect much the same situation. A Catholic bishop of Italy faces the same problem as Lutherans in Scandinavia—only 10 per cent of the members take any part in church life. Even though the churches supply the religious instruction provided for in the public schools, the contact is largely lost after the children leave school. Catechism and confirmation instructions are over by that time and, having "graduated" from the church's courses of religious instruction, the feeling seems to prevail that they are now "confirmed out of the church" as far as any active participation is concerned. And yet, virtually everybody belongs to church except in France. Church membership is the accepted thing, but it has very little meaning to the large majority of people. This is the "Volkskirche."

Thiessen traces the development which led to this situation back into the history of Christianity. Europe was Christianized by the powerful hierarchy of the state church. Thousands were compelled to be baptized at the point of the sword under inhuman



cruelty and bestial brutality. Personal decision seldom entered into the picture. When the Reformation released new dynamic and redirected the genius of Christianity, it still failed to put Christianity on the basis of personal decision and commitment. The state church was retained for expediency's sake, and the reformers relied upon the power of the state to support and defend their enterprise. Geographic location became the determining factor in a man's confessional position.<sup>7</sup> Even today those geographic lines obtain in many areas. The writer visited in one village where half the population is Catholic and the other half Protestant, each living on their respective sides of the brook which once formed a boundary line.

What approach should be employed in evangelism? In Europe today many feel disillusioned. Systems have collapsed. Cherished philosophies and ideas have failed. Now is the time to offer Christ as the unfailing One in the spirit of that love "which never fails." There are still many who hold fast to their religion in a formal way. They need the vitalizing power of Christ. Thank God, there are also zealous children of God, who know the Lord and live in constant fellowship with Him! They need encouragement, prayer, and fellowship.

The qualifications which Soltau lists as prerequisites for "a missionary for the new day" are certainly applicable here: adaptability, humility, complete consecration to the will of God, love for the people, and a robust spiritual life.<sup>8</sup> Evangelism is an important but difficult task in an area where the "Volkskirche" atmosphere fosters the idea that everybody is a Christian. In order to make the personal claims of Christ real to others, it is first of all necessary to establish the kind of personal contact with them which makes possible the building of confidence. It is the personal touch that carries the greatest weight. The testimony of a personal experience with a Saviour who is personal and real constitutes a tremendous challenge to persons who are accustomed to the impersonal group religion idea. It is often difficult for them to comprehend that such a religious experience is possible, but its impact will not be lost if the one who gives the witness has a live personal experience with the Lord. The Christ we offer is One who is vital and real to us individually.

The worker must constantly be aware of the need for the Holy Spirit's work in all his labors. He needs to exercise humility and love; he needs wisdom and discretion, instilled by the Spirit, to find the right words, the right moment, and the fitting silences. How futile are his own efforts in view of the problems!

In presenting Christ for personal acceptance it is of the utmost importance that it be done upon the authority of the Word of God. Bible study, either private or in groups, presents a wonderful opportunity to acquaint people with the will of God. Although a superficial knowledge of the Bible is acquired in the schools, the real meaning

of its teachings as applied to life often goes unnoticed. In our work in Europe, one of our chief concerns has been to give due emphasis to the Word, and one of our greatest joys has been to observe its effect upon hearts that open to receive it.

The round-table Bible group offers a most effective means of evangelism. The freedom of the situation appeals to people who would not attend an ordinary worship service or Bible study meeting. In this sort of situation it is desirable to have free discussion and questions. At times it may be difficult to keep on the subject under discussion, but the psychological effect on the participants dare not be underestimated. The airing of wrong views and negative attitudes has a wholesome effect upon the person airing his grievances. Listen to him with understanding interest and in time he will also listen to you. Instead of being discouraged, the missionary should feel challenged by the opportunity to give a witness to one so much in need of the truth.

The missionary in Europe must sometimes be content to do work that is not direct evangelism, such as crafts work with children. More to his liking will be children's and youth camps in which the Bible can be made the center of teaching. In one case Christian scouting with an evangelistic emphasis has offered the sort of personal contact which yielded challenging opportunities.

Bible schools, either the short-term type or the longer Bible Institute type of six or eight months, afford much-needed possibilities of training local persons for the work of the Lord. This facilitates the promotion of the indigenous concept in church building and makes it possible for the missionary to be of assistance at many different points instead of devoting all his time and energies to one location.

With the modern development of communications, radio and literature work are of greatly increased significance. This demands consecrated talent of a specialized nature, and, because of language problems, it becomes increasingly desirable to employ the talents of local Christians.

Again it is essential to convey the Biblical concept of the church as a brotherhood of God's children, in contrast to the "Volkskirche" which includes all of society, irrespective of personal faith and life. The fellowship and brotherhood resulting from a union with Christ is something vastly different from the hierarchical system of the Roman world church on the one hand, and the all-inclusive broadness of the large Protestant confessions on the other.

"The concept of the church as a community, . . . an intimately associated group of newborn men and women, witnessing for Christ in every aspect of their lives and joined to one another with the closest ties of love and service, has an important place in producing vital power for minority witness. . . . It magnifies the concept of *koinonia*, the closely integrated body witnessing before the world to the totality of

the Christian experience of life and redemption."<sup>9</sup>

The challenge of Europe is to perform a ministry of reconciliation. Bringing souls face to face with redemption in Christ and leading them on in a personal experience of the Holy Spirit's vitalizing power, is the great need of Europe.

Centuries have passed since Christianity conquered Europe under the sign of the cross. The sign lingers on, but what of the Christ? Where has He been left? God grant that He may conquer anew by the power of His love.

1 Cook, Harold R., *An Introduction to the Study of Christian Missions*, Moody Press, Chicago, 1955.

2 Hermann, S. W., *Report from Christian Europe*, Friendship Press, New York, 1953.

3 *The Protestant Pulpit*.

4 *Missions Under the Cross*, Ed. Norman Goodall, Friendship Press, New York, 1953, p. 128 (International Missions Council).

5 *A Missionary Approach to a Dechristianized Society*, *Missionary Quarterly Review*, XXVII, 1 (January, 1954).

6 *Missions Under the Cross*, op. cit. pp. 46, 47.

7 Thieszen, John Caldwell, *A Survey of World Missions*, Inter-Varsity Press, Chicago, 1955.

8 Soltau, T., *Stanley, Missions at the Crossroads*, Baker Book House, Grand Rapids, Mich., 1955, p. 178.

9 Lomott, Willie Church, *Revolution in Missions*, The Mowbray Company, New York, 1954.

## Nothing to Give

By J. PAUL SAUDER

She loved to give. Of course she did, for she worked at the mission on the mountain-top. Before she had gone there in those pioneering mission days at the turn of the century, she had been told, in effect, "We will furnish you with food and shelter, but we cannot furnish a clothing allowance or any remuneration. All proceeds of your labor which are salable will be mission funds. What gifts you may receive are yours."

So she had left the valley to live on the mountain and love and work with these darker-skinned people who were different. It wasn't hard to love them, for she was her Master's servant and He had died for them even as He had died for her.

There was no church on the mountain, but there was one at the base of it. She always went and taught the "baby" class. And she always gave of her means at offering time. Somehow there was always something to give.

But there came a week when she had nothing, literally not one red cent. She watched for Friday's mail—nothing. Saturday's mail—nothing. Troubled, she carried her problem to the Lord—how she wanted to give, how she wasn't earning while in this form of service—and the Lord assured her heart that He understood.

The next day she had no transportation to the church; so she walked. She took the short cut, a combination of woods, roads, and paths, some of them steeply downhill. One might stumble if care was not exercised. While she looked where to place her foot—what was that? A penny! Thankfully she picked it up, and the Lord's lost cent found its way to His house.

And to her dying day she who later became my second mother never missed her worshipful gift in the Lord's house.





## Christ for Algeria

By HARVEY MARTIN and WILLIAM BABCOCK

More than three years ago the General Mission Board started a Pax program in Algeria. Perhaps you would be interested in learning why. Of course, the most important reason is that people need Christ, but there is also a great physical need there.

Algeria is a vast sun-scorched country in North Africa. It has a population of 9,500,000 people, most of whom live in the northern part, since the southern part is covered by the Sahara Desert. At present it is controlled by France, but there is an internal struggle going on in which the Arabs hope to obtain their independence. The struggle, coupled with the fact that followers of Islam are very hard to convert, makes Algeria a very challenging field for the Christian.

The accompanying picture shows one type of housing. However, not all Arab houses are as bad as this one. Some are sturdier, being made of homemade bricks.

They make these bricks by putting mud and straw into molds and setting them in the sun to dry. After this, they use the bricks for building in the same way that we would use cement blocks. They, of course, use mud for their mortar.

Note the mud oven for baking bread in the foreground. They bake bread in the following way. From the fields manure is gathered to be used for fuel. After the manure has burned to ashes in the oven, they put the dough into a mud vessel, and then put the vessel into the oven. All holes are plugged in order to keep the heat in long enough to bake the bread.

The houses in this picture are located only a few feet from the 33 cement houses built by the Pax men in Algeria. There is a need for many, many more such houses. Note the children in the picture. These are just three of the many thousands of poor, undernourished children who at the moment seem to have no hope of a brighter future. The reason for so many homeless people is that they are afraid of being killed by the rebels and have moved down into the villages from the hills and mountains for protection. They do not have the means or the money to erect better houses.

Farmers in Algeria as a rule do not have the modern equipment to work with like the farmers in America. The second picture shows three Arabs winnowing beans. They cast the beans into the air, and the wind separates the chaff from them. Before the winnowing they drive their livestock round and round over the beans to crush the pods.

In Algeria one sees a little of the old and a little of the new. It is quite an experience to be able to see the method our forefathers used in their farming, and then look a few feet to the side and see a big American tractor going down the field. When we see the men sowing the seed, we are reminded

of the parable in the Bible of the sower and the seed. Then as we look at the horse-drawn reaper, we are led to think of Jesus' saying that the fields are white and ready for the harvest. This makes us meditate on the great need for sowers and reapers in Algeria.

In the work with the Arabs, there have been many difficulties to face and overcome, but in spite of all this the Pax men have been able to become close friends with the Arabs in the Flatters area and also in some other towns and villages. The Arabs sincerely appreciate the fact that we are interested in them and willing to work for them. The reason this makes such an impression on them is because in the past the Western world (this includes the Christians) has not taken much of an interest in them.

Since we have been able to get close to them by the working witness, we feel that the time is now ripe to begin the speaking witness. We feel that we now need fellows who are not only willing to work with their hands, but also to put in time studying the language so that they may be able to witness by mouth of the saving power of Christ. In the past, because of the language barrier, the fellows have spent their spare time with one another, but if they were able to communicate with the people, this spare time could be spent in going out and establishing closer contacts with the people (both French and Arabs).

Naturally, to be able to communicate with these people and to communicate well, a good bit of studying is necessary. From our own experience we can say that it is very difficult to study as one should when he needs to do it on his own. There are so many things that he cannot clearly understand. Also he doesn't practice enough when he is in the unit. We feel that to get a good grasp of the language, one should spend a period of time in school. In the past the period of service has been two years, but we feel that a longer term would be in order because of the great need of a speaking witness in Algeria.

Of course, this would be an added financial burden on the Mission Board, which can only be solved by YOU, the church. If the young man is willing to give added plus



service, will you, the people of the church, be willing to help him financially to accomplish this? The General Mission Board, as you probably know, has been short on funds, but this does not change the great need both physically and spiritually, not only in Algeria, but also in many other countries. The Mission Board is only the organization which distributes the money which is sent in by the people of the church for missions. It can only operate on the money which you, the people, give. If there are not enough funds available, how can new mission projects be started or even the old ones kept going? The charge has been given, "Go ye into all the world, and preach the gospel. . . ."

Flatters, Algeria.

## Broadcasting

### \$8,736 Invoice "Paid"

An unexpected invoice of \$8,736 was received from KYW, Cleveland, Ohio, for radio time in 1958. The gratifying aspect of the invoice was the stamp mark "PAID, Dec. 31, 1958." To date about \$20,000 worth of time has been donated to The Mennonite Hour by this 50,000-watt station. We are convinced that one of the reasons The Mennonite Hour has stayed on KYW so long at 10:00 p.m., Sunday, is the response from its listeners. We want to encourage you who hear KYW at 10:00 p.m., Sunday (1100 on the dial), to write a card to KYW, Cleveland, telling them of your appreciation for the broadcast.

### Sermons Translated into Hindi

John A. Friesen, editor of "Mennonait Patrika," official paper of the India Mennonite Church, plans to use some of Pastor Hostetter's sermons in their monthly church paper. Also they may use some of them in tract form. He writes: "These sermons are just about the right length for our paper and are generally so well adapted to our needs that I am sure the Lord can speak to us through them."

### Records Minister in Scotland

A man in Glasgow, Scotland, has been using The Mennonite Hour records while visiting infirmaries and children's homes. He writes: "I was at the infirmaries giving them a musical evening which they so much enjoyed, and through the ministry of these records, one or two accepted the Lord Jesus Christ."

### Prisoner "Had Nothing to Lose"

"I am going to be truthful with you," wrote a Missouri prisoner. "I am not a member of any church. I took your Bible course because I knew I had nothing to lose and a lot I could gain by it. It has helped me a great deal in understanding the Bible. . . . When I am released from here, I am going to try with all my heart to live the way the Bible teaches."

### Neighbors Meet Together for Heart to Heart

An interesting letter came from Hesston, Kans., saying: "Four of us neighbors plan

to meet together on Friday mornings to follow the book study. We take turns being hostess, and go as early as we can manage, to visit and assist the hostess with some mending or handwork she provides. Then when the program comes on at 10:45 a.m., we stop chatting and listen, and then after a short discussion each mother goes home to prepare the noon meal. . . . Each hostess plans to invite one guest, someone out of our immediate neighborhood."

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

### Meet Big Turtle at Poplar Hill

We would like you to meet one of our Indian men at Poplar Hill, Ont. He is really quite an unusual fellow and you can't help liking him after you have become acquainted. The natives call him Ce-che me-ka-mak, which means Big Turtle. You will soon suspect there is a reason for this name.

He will greet you with his customary laugh and Ce-che bo-shu (big hello). If you visit with him very long, he will probably tell you one of his fascinating stories, such as the time he broke through the ice and almost drowned, or when he pulled a whole moose on a toboggan.

As the conversation drifts into other channels, you will take notice that behind all the apparent carefreeness there is a restless spirit which has not yet found peace with God. You will also observe that his life is haunted by fears in the present and doubts concerning the future. Witchcraft has bound him in its terrible grasp. You will also recognize that a battle is taking place in his life, for he has heard the Word of God and the Holy Spirit is using it to reveal to him his need of the Saviour.

Probably one of his statements to you would sound something like this: "Many, many years ago a man dressed in black came and told us about Mary and God. Later on another white man arrived here and told us a different story. Now we have heard another message, and besides all this, back in my mind I have those stories my father and grandfather have told me about the Great Spirit. Who am I going to believe?"

Our visit comes to an end, but you will long remember that challenging question which will give you a great burden to pray for him—Johnny, Lilly, and Nathan Stoltzfus, in Northern Light Gospel Mission Newsletter.

### New Missionary Station on the Air

Nov. 2, 1958, marked the beginning of the world's nineteenth missionary radio station located on the island of Aruba, just off the coast of Venezuela, S.A.

This new station, sponsored by TEAM, is designed to reach the entire circle of islands in the Caribbean and the northern coast of South America. A daily broadcast schedule of five hours was initiated. Broadcast time is to be expanded as work is developed. Programming is in four languages—Papiamentu, Spanish, Dutch, and English.

—via Mennonite Broadcasts, Inc.

## MISSIONS

## EDITORIAL

### Passing Through Samaria

The usual route for Galilean Jews to Jerusalem was to cross the Jordan River, travel south along the east side of the Jordan, cross over into Judea, and then continue to Jerusalem. The return trip followed the same route.

However, in John 4 Jesus took the direct route through Samaria. In fact, the Bible says, "He had to pass through Samaria." It is not clear why this route was required on this trip. Perhaps Jesus had an appointment in Galilee which demanded the shorter route. Perhaps the Holy Spirit was arranging the encounter with the Samaritan woman. In any case, Jesus was prepared for what happened.

Although He was tired when He sat down on the well, He was not too tired to recognize the need of the woman. Not only did He recognize her need, but He sought at once to meet that need. In fact, He became so occupied in meeting the woman's need, that when His disciples brought Him food, He refused to eat.

"My food is to do the will of him who sent me," He said, "and to accomplish his work."

Helping the woman in her spiritual need was accomplishing the work of God. In fact, Jesus immediately called His disciples' attention to the crowd that was coming out of Samaria to hear Him and indicated that they represented the harvest which needed to be reaped.

This story illustrates an attitude which should characterize every Christian. Many Christians frequent public places daily where men and women come for one reason or another. Yet these Christians do not recognize the spiritual needs of the people they meet there. They do not think of these people as objects for witness or as souls needing Christ.

Where did Jesus find the people to whom He ministered? At a public well, along the highway, in the temple, and by the seashore. He did not set up a big tent to conduct His healing campaign. No, He went to the people, lived with them, taught them, and healed them.

This same strategy will work today. Constant alertness to the needs of the people we meet will provide each of us with all the service opportunities we have time for. And if not, one does not need to go far from home to find people needing the same kind of ministry Jesus performed.

If your daily routine takes you to unexpected places, or causes you to follow an unusual path, why not look for a service opportunity? The Christian who like Jesus desires above all things to minister to others will find those opportunities dropping around him like ripe apples.

—L. C. Hartzler.



## RELIEF AND SERVICE

### Voluntary Service

Iowa City, Iowa—Several members of the unit have devoted their free time recently to visiting patients in the hospital and giving assistance to friends in the community. Shoveling snow has been a rather common means of helping others during past weeks.

St. Anne, Ill.—One way to describe the relationship of the VS unit to the church here is as follows. The church under the direction of the pastor proclaims the spoken word, and the VS unit complements this with the living word. The VS-ers concern themselves primarily with the service aspect of the program. This in keeping with the ultimate purpose of any service program, which is finally to win people to Christ.

One of the chief reasons for maintaining a VS unit in this area is to provide a good example of Christianity exemplified in daily living. A relatively large number of small churches in the area show that preaching as such is not lacking, but this important testimony through deed is not as common as it ought to be.

New York City, N.Y.—The unit in cooperation with the Protestant Council began a religious survey of the surrounding area on Feb. 9. A meeting was held at the Center on Feb. 3 which was attended by representatives from six churches near the area to be surveyed. This group is extremely interested in the project suggested by the VS unit and is supplying the funds for the census cards as well as trying to provide personnel to help in the actual survey work. Plans for the first night were to have a period of instruction and prayer and then to go out to work on the block on which the VS-ers live.

The unit gave a program at the Harlem Mission, New York City, on Sunday evening, Jan. 25.

Flatters, Algeria—The most recent issue of *Algerian Weekend*, regular publication of mission service personnel serving in this country, contained the following Scripture passage as its thought for the week: "As therefore you have received the Christ, even Jesus our Lord, live and act in vital union with Him; having the roots of your being firmly planted in Him, and continually building yourselves up in Him, and always being increasingly confirmed in the faith as you were taught it, and abounding in it with thanksgiving" (Col. 2:6, 7, Weymouth).

The kind of close communion with Christ which this passage encourages is something which workers here are experiencing in the face of a rapidly changing environment.

Homestead, Fla.—B. Charles Hostetter, en route to Jamaica for several weeks of evangelistic work, visited the Redland unit in Florida on Tuesday afternoon, Feb. 3. In the evening he led the discussion in the teen-age Bible Club. The Bible Club, now in its fourth week for this season, is designed to help the teen-agers through Bible study, discussion, and wholesome group activities. Attendance ranges from 12 to 16 each week.

Mathis, Texas—The Mathis church chorus, which is directed by VS-er Raul Tadeo, Chicago, Ill., sang Feb. 1 over a Corpus Christi, Texas, station. They appeared on a weekly radio program of Evangelist Willis Garza, who held a series of meetings at the Mathis church in January. The chorus also took part in a series of meetings conducted by Evangelist Garza at Beeville, Texas, Feb. 5.

## MCC Weekly Notes

### Excerpt from MCC Worker's Diary

A team of four workers is laying the foundation for the development of a relief and rehabilitation project among the refugees of Calcutta. More than 200,000 displaced persons live on the pavements around railway stations or in transit camps near the city, waiting to be rehabilitated.

A page from Mrs. Helen Benedict's diary gives a glimpse of the need:

"... A Chinese Nationalist brought the wife of a Nationalist already deported by the communists to Formosa to make application for loan from Church World Service. She has six children, six years and under, and is anxious to join her husband. (She got to Formosa but her husband was ill, taken to the hospital, and died before the children saw him.)

"Hindu mother of seven seeks milk powder for family and husband suffering from ulcers and unable to work. It is a vicious circle—sick, no work, no money, no food for family, worry, ulcers, sick, etc.

"Anglo-Indian woman whose husband has an advanced case of t.b. came for medicine.

"Father of nine, out of work, came for some food promised earlier. (We paid his fare to another town where he secured employment and is now sending money home.)

"Handsome Anglo-Indian lad of 17 quit school, is going to England. He wants work for a few months but has no qualifications; so there is no hope for him.

"On to a coffee party in order to talk to some American wives about our work. Heard during conversation, 'We used to be able to save \$500 a month, but we can't any more because the income tax is so high. What a contrast!'

### MCC Representatives Attend CWS Meeting

The Annual Meeting of Church World Service was held in Atlantic City, Feb. 5, 6. Because Mennonite Central Committee was invited to send representatives to the meeting, William T. Snyder and Robert Miller attended.

Their purpose in going was to become more fully acquainted with the program of CWS, particularly the material aid aspect. The Christian Rural Overseas Program of CWS parallels our Mennonite program and our work touches in some areas such as the Middle East, Korea, and India. It is helpful, therefore, for MCC to keep abreast of what the larger agencies are doing.

One of the high lights of the CWS meeting was Willard Jones's presentation of the Arab refugee problem, for which there seems to be no early solution. Mr. Jones is executive secretary of the Near East Christian Council Committee Refugee Work.

### Mennonite Trainee Conference

The annual Mennonite Trainee Conference was held Feb. 6-8 at the First Mennonite Church, Berne, Ind.

Thirty-four young people from eight countries—France, Germany, Netherlands, Switzerland, Luxembourg, Paraguay, Uruguay, and Japan—are spending a year with Mennonite families and institutions currently. February marks half time of their stay and is the occasion for a grand reshuffle. Each trainee spends six consecutive months at two different homes; an attempt is made to vary the geographic location and type of home as much as possible.

Pauline Jahnke, in charge of the Trainee Program, explains the purpose of the February get-together as follows: "I feel the conference gives the trainees a chance to share the experiences of their first half year in America. It is a time of thoughtful evaluation before embarking on their second assignment."

The three-day conference consisted largely of informal study and discussion sessions. Paul Bender, former MCC worker in Holland who has done research on Student-Trainee exchange, gave an interpretive talk on "Understanding Our Cultures," and led in the discussion following. Noah C. Good, former Pax pastor, presented a series of Bible studies. Four trainees spoke on "How Gain the Greatest Value from the Experiences Here" and "How Can My Experiences Here Be Helpful upon My Return Home." Animated discussions followed these talks.

A sincere vote of thanks is extended to the Berne community and Gordon Neuen-schwander, pastor of the First Mennonite Church, for their hospitality and helpfulness. It is hoped that this opportunity to meet with representatives of other countries will have amply rewarded their efforts.

### Relief Office Reports

Shipment to Paraguay—The first miscellaneous shipment of relief goods to Paraguay under the new shipping agreement went to port in Philadelphia on Jan. 28. The terms of the agreement are that \$50,000 worth of relief goods will be allowed to enter Paraguay duty free annually. The U.S. government will pay for ocean freight, the Paraguayan government for inland transportation.

Included in the shipment are 30 used sewing machines, 750 leprosy and 500 Christmas bundles, a hammer mill, generating plant, dentist's chair, projector and screen, tractor parts, and hospital supplies.

Another vehicle, a Chevrolet station wagon, has been purchased for Paraguay and will be sent to the Asuncion MCC Center in March. A Ford pickup was sent to the Chaco experimental farm in January.

Shipment to Jordan—A large, miscellaneous shipment is also going to Jordan. It consists of new and used clothing, bedding, and school supplies. Relief Office has been notified by Washington that another 400,000 lbs. of flour are available for Jordan. Ar-



rangements are being made to ship the flour in March.

**Meat Shipments**—Also going out this month are a number of meat shipments. Viet-Nam and Austria will receive 200 cases each, Korea 350 cases, and 473 cases will be shipped to Germany directly from Canada. via MCC, Akron, Pa.

## WMSA Weekly Notes

### Alert!

The Ontario district secretary, Mrs. Mary Gingerich, sent a list of the following items to the secretaries in her district to help them as they approach the end of the WMSA fiscal year:

1. A reminder to send in names of nominees for officers for the coming year.
2. Projects that needed special attention before the year ends.
3. Correct way to handle the offering on the World Day of Prayer.
4. Reminder that this is the time for annual reports.
5. An advance announcement about the May district meeting.

### GMSA Activities Course

Twenty-three sponsors and interested persons were enrolled in a five-night GMSA Activities Course at Orrville, Ohio. This course was taught by Mrs. George Amstutz, General Secretary of Girls' Activities. Twelve churches in the area were represented nightly. New sponsors were oriented in the work, goals were discussed, and experienced sponsors shared generously their ideas.

Other areas where there are several churches within driving distance would find a similar activity very profitable for better work with our girls. Perhaps your district secretary of Girls' Activities would be willing to teach such a course.

### Congress of Argentine Mennonite Women

Feb. 14-16 were the days when the Argentine Mennonite women met in the Mennonite campgrounds in Trenque Lauquen for the second congress. Many husbands stayed at home with the families to make it possible for the women to meet in this way. The special speaker this year was the president of the Argentine League of Evangelical Women, Dr. Jorgelina Lozada.

### A Busy Day

The Steinman and St. Agatha WMSA (Ont.) met all Tuesday, Feb. 3, to work. For supper, all the WMSA and GMSA groups of both churches were invited to share in a potluck supper. A special evening program followed at which Dorothy Swartzentruber, General Secretary of WMSA, was the guest speaker.

WMSA Office, 1711 Prairie St., Elkhart, Indiana.

Oswald J. Smith, well-known pastor of the People's Church in Toronto, Canada, has resigned and his son, Paul B. Smith, has been named pastor in his place. The father continues as pastor emeritus.

## TO BE NEAR TO GOD

(Continued from page 179)

give, faithful to establish us and to keep us from evil.

He remains faithful even though we do not; He does not throw us off nor shun us. His mercy is still extended.

In a world where things seem to be going to pieces, in a world where there is a lack of building on proper foundations—in such a world is God—our faithful God.

Dear Father, we thank Thee that "great is thy faithfulness."  
—Sadie Hartzler.

## OUR SCHOOLS

(Continued from page 176)

Heatwave. Many of the books are classified as old and rare. Over one hundred relate to Pennsylvania history and at least half this number are works on Virginia history. The college is indeed fortunate in being able to acquire this splendid collection.

The college museum received a gift of Egyptian and Arabic curios from Joseph E. Stuart, Altoona, Pa. The collection includes items from royal Egyptian tombs, mummified hand of an Egyptian princess, numerous other ancient as well as modern curios and artifacts, books, and minerals.

Eberhard C. H. Arnold of the Society of Brothers addressed the Mennonite Historical Fellowship on Jan. 22 on the subject, "Relating Religious Experience to Contemporary Problems," and on the following day spoke to I. B. Horst's Mennonite History class and to the Bible School Fellowship.

## Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

**The Self-Interpreting New Testament**, compiled and arranged by Ashley S. Johnson; Baker Book House; 1958; 424 pp.; \$3.95.

This book is built upon the principle that the Bible is its own best interpreter. It contains the text of the New Testament (authorized King James version) interspersed with passages from other portions of the Bible. The added passages serve as interpretive comments and are always total quotations that follow the text to be explained. Not a word or letter of human origin is added to Scripture; every comment is Scripture with book and chapter references and enclosed within quotation marks.

Chapter two of Acts, for example, has seventy-eight verses added to its own forty-seven; these are taken from seven Old Testament books and fourteen New Testament books. Chapter one of Romans has fifty-four verses added to its own thirty-two, and these are taken from five Old Testament books and ten New Testament books. Chapter three of Galatians has fifty-seven verses added to its own twenty-nine, and these are taken from five books of the Old Testament and seven of the New Testament. Appropriateness of selection is shown in the commentary on 1 Tim. 5:10 where washing the

saints' feet is mentioned; the entire John 13:1-17 is quoted as a comment.

This book saves much time and effort for the busy reader and teacher of the Bible, for interpretive passages are ready for use without concordance or other aid. Some students, however, may prefer to do their own selecting, and thus enjoy the experiences of adventure and creativeness that Bible study affords.—Edwin L. Weaver.

## Field Notes

### CONTINUED

A panel discussion on "Practicing Christian Brotherhood" was held at Prairie Street, Elkhart, Ind., the afternoon of Feb. 15, sponsored by the Mennonite churches of Elkhart in co-operation with the St. James A.M.E., the Canaan Baptist, and the Church of God in Christ.

Bro. Glen Brubacher, pastor at Morning-side, Toronto, Ont., was ordained to the Christian ministry at Erb Street, Waterloo, Ont., on Feb. 8. The ordination was recommended by the Ontario Mission Board.

Junior Church at Waterloo, Ont., on Feb. 1 was conducted by Alta Hoover, Bareville, Pa., and Lena Belle, Roanoke, Ala.

Ministers' Week at Hesston, Kans., was attended by 108 registered persons—72 ministers and 36 wives of ministers. The following conference groups were represented: South Central, North Central, South Pacific, Pacific Coast, Iowa-Nebraska, Illinois, Indiana-Michigan, Allegheny, Conservative Mennonite, and Old Order Amish.

Thirty-five ministers from seven states and Canada enrolled for the three-week ministers' school at Goshen College.

Sister Fern Bontrager, Vestaburg, Mich., has taken up her duties as secretary to Bro. Paul Miner at Goshen College.

Sister Elsie Sutter, Goshen, Ind., was World Day of Prayer speaker at Kouts, Ind.

Melvin Paulus, a minister of the Brethren in Christ Church, now in I-W service at Lebanon Community Hospital, preached at the Lebanon Church on Feb. 1. Bringing the message of Jan. 25 was Bro. Millard Osborne, Elkhart, Ind.

Bro. Howard Witmer was ordained to the ministry at Erisman's, Manheim, Pa., on Feb. 4.

Bro. Chester Kurtz, Elverson, Pa., showed pictures of the work in Somalia at West Chester, Pa., on Feb. 1.

Pigeon Mennonite Challenge is the name of a monthly mimeographed newsheet being prepared by Pastor Don B. Reber at Pigeon, Mich.

Music committees have been organized in 19 per cent of the Ohio and Eastern Conference churches. Forty-six per cent of these congregations have an organized church chorus of some kind.

Ray Horst and Atlee Beechy have been appointed to represent Mennonite Relief and Service Committee on the General MYF Council.

All our colleges and four church high schools were well represented in a meeting with the MYF General Council at Goshen, Ind., the week end of Feb. 8. In a meeting of the Council with district conference presi-



dents and secretaries six conferences were represented. Howard Kauffman, Goshen, Ind., Edward Stoltzfus, West Liberty, Ohio, and William Block, Manitoba, addressed the group. The young people showed a special concern for more emphasis on evangelism in MYF work.

A Toledo University group attended services at Mellinger's, Lancaster, Pa., on Feb. 1. They were music students on tour to New York City and points between.

Bro. S. M. King, Goshen, Ind., addressed the Future Nurses' Club at Eureka, Ill., on Feb. 7.

New members: one on confession and one by baptism at Morton, Ill., Feb. 1; one on confession at Lebanon, Oreg., Jan. 18; four by baptism at Maple Grove, Atglen, Pa., Feb. 8; three by baptism at Highway Village, East Peoria, Ill., Jan. 18; four by baptism at Bethel, Broadway, Va., Dec. 21; nine by baptism at Musoma, Tanganyika, Jan. 12; ten by baptism at Spring Valley, Canton, Kans., Feb. 8; nine by baptism at Roselawn, Elkhart, Ind., Jan. 25; two by baptism at White Cloud, Mich.; six by baptism at Neffsville, Pa., Feb. 8.

Exchange programs: Mellinger's MYF, Lancaster, Pa., at Frazier, Pa., Jan. 18; Detroit, Mich., at Central, Archbold, Ohio, Feb. 22; Perkasis, Pa., at Swamp, Quakertown, Pa., Feb. 22; North Goshen, Ind., MYF at Emma, Topeka, Ind., Feb. 1; Hersteins, Neiffers, Pa., at Skipack, Pa., Feb. 15; Iowa City, Iowa, at Daytonville, Wellman, Iowa, Feb. 1; Second Mennonite, Chicago, Ill., at Flanagan, Ill., Feb. 22. Henry Ruth and male quartet from Easton, Pa., at Salford, Harleysville, Pa., Feb. 8. Song service by Worcester, Pa., group at Norris-town, Pa., Feb. 15. Woodridge, Washington, D.C., at First Mennonite, Johnstown, Pa., Feb. 8.

#### Announcements

Norman H. Derstine, Passion Week speaker at Park View, Harrisonburg, Va., March 25-29.

Change of address: Aaron H. Hollinger from Talmage, Pa., to Blue Ball, Pa.

The former Pleasant Hill congregation, which is dedicating its new church building on the edge of Smithville, Ohio, on March 22, will be known henceforth as the Smithville Mennonite Church.

Harold S. Bender, Goshen, Ind., in Spring Bible Conference at Elmira, Ont., March 27-29.

Mary Oyer, Goshen, Ind., in Music Conference at Science Ridge, Sterling, Ill., March 7, 8.

Paul Erb, in Alpha and Omega messages at Holdemans, Wakarusa, Ind., March 22-24.

Eugene A. Nida, Secretary of Translations of the American Bible Society, will inaugurate on March 5, 6 the annual joint lectureships being planned by the Associated Seminars, Elkhart, Ind. His subject will be "Communicating the Gospel."

Free books: three hundred copies of Selections from Life Songs are available and will be mailed anywhere, receiver to pay transportation costs. These books are in good condition. Write Floyd Shore, Route 1, Louisville, Ohio.

C. Ralph Malin, Frazier, Pa., speaker in monthly meeting of World-Wide Gospel Fellowship, at 7:30 p.m., Feb. 28, East Chestnut St., Lancaster, Pa. Music by the

Sandy Hill Men's Quartet. Everyone invited.

Illinois Ministers' Meeting, Chicago, with A. W. Tozer and Lowell Byler speaking on the theme of "Improved Worship in Our Congregational Program." March 1, 2.

The Men's Fellowship of Rocky Ridge, Quakertown, Pa., will sponsor a fellowship dinner at Christopher Dock Mennonite School, Lansdale, Pa., March 7. Speaker: Jesse Yoder, Birdsboro, Pa.

Herbert Zwickel will speak on "Hath God Cast Away His People?" at Vine Street, Lancaster, Pa., March 2.

#### Evangelistic Meetings

Torrey Johnson at Neffsville, Pa., postponed to May 3-10. George R. Brunk, Harrisonburg, Va., at Sheridan, Oreg., Feb. 1-15. J. Otis Yoder, Harrisonburg, Va., at Westover, Md., beginning Feb. 2. Norman Bechtel, Spring City, Pa., at Souderton, Pa., March 22-29. Nelson E. Kauffman, Elkhart, Ind., at Sharon, Plain City, Ohio, April 5-12. Harvey E. Shank, Chambersburg, Pa., at Paradise, Pa., Feb. 22 to March 4.

Meetings held at Allemdale, Pa., by Walter Gomez, Pharr, Texas, Jan. 25 to Feb. 6, resulted in twenty-one first-time decisions and more than a dozen reconsecrations.

Meetings held at First Mennonite, Colorado Springs, Colo., by John M. Landis were continued for two additional days beyond the originally intended time.

## Mission News

### CONTINUED

The following missionaries who have served in India attended the funeral of Mrs. W. H. Nafziger, mother of Vesta Nafziger Miller, at the Zion Mennonite Church, Archbold, Ohio, on Sunday afternoon, Feb. 15: J. D. and Minnie Graber, S. M. and Nellie King, Wilbur and Velma Hostetler, Fyrne Yoder (Mrs. J. G.), and Alvin and Goldie Hostetler. Bro. and Sister S. C. Yoder were also present. Bro. Yoder was secretary of the General Mission Board when Sister Miller was appointed for service in India.

Concerning the observance of the 25th anniversary of the founding of the Tanganyika mission, Bro. Simeon Hurst writes from Nyabasi: "The Jubilee meetings on all our stations were well attended and the response in offerings was beyond our expectations. Quite a number of cattle, sheep, and goats were given at various places. The decision of the General Church Council was that half of these offerings go to the evangelism fund and the other half to the local church fund where the offering was given. . . . The total of these offerings was around \$600.00. The final meeting at the Shirati church was well attended by the church and local community with a small number who came from our other stations. It was a time of great rejoicing to hear the testimonies from both the deputation and the local brethren of how wonderfully the Lord led during the past 25 years. . . . We were challenged to go forward with Christ into the unreached areas about us."

Approximately 30 girls from Illinois churches will be guests of the Englewood Mennonite Church on March 7. Mrs. Frank

Kennel, Eureka, Ill., is helping to plan the week end for the girls, which is evangelistic in nature and not just a pleasure trip.

Sister Ruby Hostetler, Accra, Ghana, continues in the hospital without showing improvement. General Mission Board officials are requesting her return to the U.S. for further treatment.

The Bragado, Argentina, Bible School Board has recently decided to send its first-year students as well as second- and third-year students to Mennonite Biblical Seminary, Montevideo, for the coming year. This means that Bragado will not be operating this next school year which begins in April.

Sister Erma Grove, missionary to Ghana, recently has accepted a home economics teaching assignment in the Mawuli Secondary School, P.O. Box 11, Ho, Ghana.

Bro. Eric Ram, student from Dhamtari, India, attending the Johnson C. Smith University, Charlotte, N.C., will serve as Missionary Day speaker at the Hesston College Mennonite Church, Hesston, Kans., on March 8.

Bro. Urie A. Bender, Scottsdale, Pa., who has served several short-term assignments at Araguacema, Brazil, will be speaking at the Sonnenberg Mennonite Church, Dalton, Ohio, Saturday evening and Sunday morning, March 7, 8, and at the Kidron Mennonite Church on Sunday evening. Bro. Roy Roth, Hesston, Kans., will be speaking at Kidron on Sunday morning, March 8.

Spring Missionary Day speakers have been assigned as follows: March 1, E. V. Snyder at Olive, Elkhart, Ind.; John H. Mosemann at Forks, Middlebury, Ind. March 8, J. D. Graber at Middlebury, Ind.; E. V. Snyder at Kalona, Iowa; Don McCammon at White Cloud, Mich.; B. Frank Byler at Orville, Ohio; Paul O. King at Tedrow, Wauseon, Ohio; John Leatherman at College Mennonite, Goshen, Ind.; Levi C. Hartzler at Belmont, Elkhart, Ind.; Dora Taylor and Noah K. Mack at Steelton, Pa.; Ruth and Rhoda Ressler at Zion, Birdsboro, Pa.

Bro. Don McCammon, on furlough from Japan, will be the visiting speaker at the annual meeting of the Illinois Mission Board, held at Highway Village, East Peoria, Ill., April 17, 18.

The brethren Isaiah Alderfer and John E. Lapp left on Feb. 18 for Cuba, expecting to visit the mission work there and to return home by Feb. 28.

Bro. Robert Keener, on furlough from Tanganyika, spoke at Mt. Joy, East Petersburg, Pa., on Feb. 1, and at Hersteins, Neiffers, Pa., on Feb. 8.

Bro. J. N. Byler represented the Mennonite Central Committee in a meeting of the American Council of Volunteer Agencies with Secretary of Agriculture Ezra Taft Benson. The Council thanked Secretary Benson for food made available and asked that additional food high in protein be made available to the maximum extent possible under the surplus food program.

Bro. John Drescher, president of the Ohio Mission Board, will speak on Home Missions at Leetonia, Ohio, on March 15.

The Ohio Mission Board has recently taken over the operation of HiWay Chapel, Greenville, Ohio, where Bro. John R. Smucker is serving as assistant pastor.

Bro. Daniel Sensenig, on furlough from Ethiopia, preached at West Chester, Pa., on Feb. 15.

# Mennonite Publication Board Annual Meeting

North Main Street, Nappanee, Indiana

March 13, 14, 15, 1959

## Friday Morning, March 13

10:00	Devotional Service	John H. Hess
11:00	Business Session	
	Reports: Executive Committee, President, Financial Agent, Publishing Agent, Treasurer, Auditors, Publishing Committee, Special Committees, New Business, Elections, Resolutions	

## Friday Afternoon

1:00	Visit to Evangel Press	
2:30	Devotional Service	John H. Hess
2:50	Business Session	

## Friday Evening

7:30	Devotional Service	John H. Hess
8:00	We Work Together—Missions and Publishing	J. D. Graber

## Saturday Morning, March 14

8:45	Devotional Service	Russell Krabill
9:10	Business Session	
10:15	The Publishing Task of the Church	J. N. Hostetter

## Saturday Afternoon

1:30	Devotional Service	Russell Krabill
2:00	We Work Together—Teaching and Publishing	J. J. Hostetter
2:30	Business Session	

## Saturday Evening

7:30	Devotional Service	Russell Krabill
7:50	Panel Discussion: The Publishing House Serving Our Constituency	
	Members: E. C. Bender, Chairman	Shem Peachey
	Harvey W. Bauman	Harold Sommerfeld
	Ernest C. Gehman	Edwin I. Weaver

## Sunday Morning, March 15

### Morning Worship Services

## Sunday Afternoon

2:00	Devotional Service	Ben Cutrell
2:20	The Church's Task Abroad	Paul M. Lederach
3:00	The Church, the Universal Brotherhood in Christ	A. J. Metzler

## Sunday Evening

7:00	Devotional Service	Ben Cutrell
	Closing Message	J. N. Hostetter

Song Leaders: Ernest C. Gehman, Edward Stoltzfus

## Travel Instructions

Nappanee is on the main line B. & O. Railroad. Transportation can also be arranged to Elkhart or Coshen via the New York Central line, or to Plymouth or Warsaw via the Pennsylvania Railroad. If you wish to have someone

meet you at any of these points, notify Homer North, 554 North Main Street, Nappanee, Ind., relative to the time and place of your arrival. There are no bus connections between the railroad points mentioned and Nappanee.

# Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Baker, Kenneth L. and Sharon (Long), Ocala, Ind., first child, David Allen, Jan. 19, 1959.  
Burkhart, Frank R. and Doris Jane (Metzler), Lancaster, Pa., second daughter, Carol Dianne, Feb. 5, 1959.

Conley, Vinson and Betty Lou (Howard), Crockett, Ky., second son, Cletus Paul, Jan. 13, 1959.

Craven, Clifford A. and Virginia Mae (Kauffman), Brimley, Mich., second child, first daughter, Wanita Mae, Jan. 26, 1959.

Eitzen, Allan and Ruth (Carper), Levittown, Pa., third child, second daughter, Ann Elizabeth, Jan. 21, 1959.

Esch, Ira and Velma (Swartzendruber), Mio, Mich., sixth child, fifth son, Marvin Dean, Jan. 26, 1959.

Farrel, Paul K. and Esther Mae (Martin), Ronks, Pa., fourth child, third daughter, Mary Jean, Feb. 1, 1959.

Frey, Preston M. and Lorraine (Eby), Chambersburg, Pa., first child, Glenda Kay, Feb. 1, 1959.

Gehman, Donald H. and Ruth (Eby), Gap, Pa., first child, Diane, Feb. 1, 1959.

Groff, Clarence and Evelyn (Martin), Columbiana, Ohio, fourth child, third son, John David, Jan. 13, 1959.

Helmuth, Floyd and Dorothy (Crawford), Bradenton, Fla., fourth child, third daughter, Carol Ann, Jan. 18, 1959.

Hess, Jacob and Mary (Stauffer), Lancaster, Pa., eleventh child, sixth daughter, Esther Grace, Feb. 5, 1959.

Hostetter, C. Nelson and Esther (Miller), West

Liberty, Ohio, second child, first son, Chris Nelson, Jan. 28, 1959.

Kauffman, John and Marilyn (Steiner), Medina, Ohio, fourth son, Barry Dean, Jan. 26, 1959.

Kirkbride, Albert and Anna (Mast), Orrville, Ohio, third child, first daughter, Debra Ann, Dec. 26, 1958.

Kropf, Larry and Darline (Huffman), Halsey, Oreg., second son, Jeffrey Lynn, Feb. 7, 1959.

Kunkel, Martin E. and Mary E. (Groff), New Providence, Pa., fifth child, third son, Kenneth Earl, Jan. 24, 1959.

Martin, Ammon and Ellen (Diller), Maugsanville, Md., third child, first daughter, Rosanne Marie, Nov. 24, 1958.

Martin, Paul S. and Fannie E. (Martin), Elizabethtown, Pa., third child, second daughter, Lucy Ann, Jan. 27, 1959.

Miller, Lewis and Grace (Hege), Hagerstown, Md., fifth child, second daughter, Ella Mae, Jan. 23, 1959.

Reinford, Norman and Irene (Berger), Newville, Pa., third child, first daughter, Elaine, Jan. 4, 1959.

Ressler, John M. and Roma (Lapp), Coatesville, Pa., second child, first daughter, Audrey Nan, Jan. 20, 1959.

Roth, Alan and Sylvia (Troyer), Pigeon, Mich., second child, first daughter, Jill Deanna, Nov. 19, 1958.

Smoker, Levi G. and Wilma (Leaman), College Park, Md., first child, Ruth Elaine, Jan. 4, 1959.

Shirk, Phares H. and Vera (Martin), Narvon, Pa., fifth child, second daughter, June Marie, Jan. 6, 1959.

Showalter, Roy M. and Leona (Grider), Maugsanville, Md., sixth child, third son, Linden Alvah, Jan. 28, 1959.

Snyder, Harvey E. and Dorothy (Brubacher), Kitchener, Ont., second daughter, Valerie Diane, Jan. 26, 1959.

Stoltzfus, Elmer and Mary (Fisher), Lancaster, Pa., first child, Ruth Elaine, Dec. 10, 1958.

Strauser, J. Elwood and Effie (Miller), McVeytown, Pa., third child, first son, James Floyd, Dec. 15, 1958.

Stutzman, Douglas and Barbara, (no name given) Peabody, Kans., first child, David William, Jan. 29, 1959.

Wagner, Bernard and Margie (Culp), Harleysville, Pa., first child, Nina Jean, Feb. 3, 1959.

Weaver, Herbert G. and Avinell (Ketterman), Harrisonburg, Va., third child, second daughter, Joyce Elaine, Jan. 25, 1959.

Wittmer, Raymond and Mattie (Erb), Hartsville, Ohio, ninth child, third daughter, Theresa Ann, Feb. 1, 1959.

Yoder, Earl Dale and Maxine (Purcell), Altha, Fla., first child, Mary Virginia, Feb. 1, 1959.

Zehr, Vernon E. and Esther (Swartzendruber), Castorland, N.Y., seventh child, fourth son, Stephen Chris, Feb. 7, 1959.

# Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bronager—Gingerich—Norman T. Bronager and Ruth Ann Gingerich, both of the Sunnyside C.M. cong., Kalona, Iowa, by Morris Swartzendruber. (date given)

Detweiler—Stonesifer—Norman S. Detweiler, Lansdale, Pa., and Elizabeth J. Stonesifer, Bally, Pa., both of the Bally cong., by Paul E. Longacre at the church, Jan. 25, 1959.

Kipp—Killius—Paul W. Kipp, Hershey, Pa., and Wilma Killius, Springs, Pa., by Roy Otto at the Springs Church, Dec. 24, 1958.

Kolb—Pope—Russell Kolb, Vincent cong., Spring City, Pa., and Ruby Pope, Bethel cong., Albuquerque, N. Mex., by Joe H. Yoder at the Bethel Church, Jan. 10, 1959.

## Anniversaries

Albrecht, William D. and Alma (Stahly) Albrecht quietly observed their fiftieth wedding anniversary on Jan. 13, 1959. Due to the illness of Mr. Albrecht, no large celebration was planned.

They were married Jan. 13, 1909, by the late Henry McGowan at the home of the bride's parents near Nappanee, Ind. They spent most of their married life on a farm near Tiskilwa, Ill. In June, 1957, Mr. Albrecht became seriously ill and has been bedfast most of the time since then. Since November, 1958, he has been staying at the Remmert Nursing Home in Roanoke, Ill., and Mrs. Albrecht is living with their only child, a daughter, Mrs. Lloyd Studer of near Roanoke. They have 2 grandchildren.

Eberly, Elam Eberly and Lydia Ann Wenger were married Nov. 19, 1908, near Orrville, Ohio. They observed their golden wedding anniversary with a family dinner on Dec. 20, 1958, and open house on Sunday afternoon, Dec. 21. Their 10 children and 27 grandchildren were all present for the occasion. The children are: Frances—Mrs. H. Paul Martin, Mt. Crawford, Va.; Emma—Mrs. Ella Horst, North Lawrence, Ohio; Walter, Orrville; David, Phoenix, Ariz.; Elsie, Orrville; John, Wooster; Mary—Mrs. Marvin Steiner, Dalton; Mabel—Mrs. Glen Jones, Wooster; Eva—Mrs. Truman Steiner, Orrville; and Ben, New London, Mo. When Mr. and Mrs. Eberly retired from farming, they built a new home on a corner of the family farm near Orrville, where they now reside. Both are active and enjoy fairly good health.

Gerber, Mr. and Mrs. Philip Gerber, Kidron, Ohio, observed their golden wedding anniversary on Nov. 27, 1958, at a Thanksgiving dinner given in their honor by their family. They were married on Dec. 3, 1908, at the Sonnenberg Mennonite Church, with Jacob Nussbaum officiating. A reception was given in their honor at the home of the bride's parents, Mr. and Mrs. Benjamin Amstutz.

The Gerbers were engaged in farming until 1958. Since retiring from farming, Mr. Gerber has been a part-time carpenter, painter, plumber, and handy man.

They are members of the Kidron Church where they have attended services regularly. Mrs. Gerber taught a Sunday-school class for a number of years. They are grateful to God for health and strength which permit them to perform their daily tasks and to be present at worship services. They enjoy traveling and have had the privilege of going from coast to coast.

They have 4 daughters (Lucella—Mrs. Lester Lehman, Orrville, Ohio; Elma—Mrs. V. W. Zuercher, Kidron; Rhoda—Mrs. George Nussbaum and Anne—Mrs. Clayton Hofstetter, both of Dalton), 12 grandchildren, and 5 great-grandchildren. Mrs. Gerber has one brother and 2 sisters living. Mr. Gerber has 2 brothers and 2 sisters living.

Schmidt, Sam Schmidt of Elida, Ohio, and Alice Shupe were married Jan. 28, 1904, at the home of the bride near Neutral, Kans., by her uncle, Bishop Andrew Shenk. They celebrated their fifty-fifth wedding anniversary on Jan. 28, 1959, at their home in Harper, Kans. They have 5 children (Mary and Ruth—Mrs. Andrew Hershberger, both of Harper; Vernon, Harrisonburg, Va.; Earl, Bigsville, Pa.; and Edna—Mrs. John Curtiss, Newton, Kans.) and 9 grandchildren. Both are able to be at their daily duties.

Thomas, Ephraim A. and Katie S. (Berkey) Thomas, Ephraim, Pa., celebrated their fiftieth wedding anniversary on Saturday, Nov. 22, 1958. Open house was held Sunday afternoon from 2:00 to 5:00 with one hundred and twenty-seven

guests calling and expressing their good wishes. They were married at the home of Bro. S. G. Shetler, who performed the ceremony. They have lived in the same community all their married years and are members of the Stahl Church. They have children living: Sarah Viola and Paul Ephraim, both at home; Mrs. Mary Layton, Jenner, Pa.; and Mrs. Margaret Miller, Johnstown, Pa. Two children died in infancy, also a granddaughter. There are 2 grandchildren living, Ruth Kathryn and Ronald Elton Miller. Both Mr. and Mrs. Thomas are in fair health and attend church whenever they can.

## Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Fretz, Samuel Howard, son of Manasch and Mary Ann (Cober) Fretz; born May 13, 1895, at Markham, Ont.; died Jan. 30, 1959, at Stouffville, Ont., of muscular dystrophy; aged 63 y. 8 m. 17 d. Married on March 17, 1920, to Mary Grove, who survives. He was a farmer, and in recent years, a carpenter. Also surviving are 6 children (Norman, Oval, and Levi, of Markham, Ont.; Alma—Mrs. Len, Rescor, Markham; Lois—Mrs. Maurice Hoover, Stouffville; and Mary Ann—Mrs. Beland Schlachab, Waterloo) and 4 brothers and 4 sisters (Oren, Stouffville; Edward, Markham; Lewis, Selkirk; Fred, St. Jacobs; Martha—Mrs. Chris Smith and Ella—Mrs. Orval Weber, Kitchener; Mary—Mrs. Elvin Snyder, Goshen, Ind.; and Mabel—Mrs. Vernice Hoover, Springfield). Three brothers preceded him in death. He was a member of the Wideman Church, where funeral services were held Feb. 1, in charge of Elmer H. Burkholder, Emerson McDowell, and Aaron D. Grove; interment in adjoining cemetery.

Kempf, Lloyd, son of Milo and Eva Delilah (Miller) Kempf; born Nov. 12, 1903, at Kalona, Iowa; died Jan. 16, 1959, at the Washington County (Iowa) Hospital, after a heart attack; aged 55 y. 2 m. 4 d. Married Dec. 19, 1938, at West Liberty, Ohio, to Minnie Krabill, who survives. Also surviving are 2 sons (Earl Ricard and Edward Vernon), 2 brothers (Glen, Pasadena, Calif.; and Zene, Prescott, Ariz.), and 3 sisters (Alma—Mrs. Lawrence Miller and Lizzie—Mrs. Milo Miller, both of Kalona; and Hazel—Mrs. Chester Miller, Wellman, Iowa). Two sisters preceded him in death. He was a member of the Sugar Creek Church, Wayland, Iowa, where funeral services were held Jan. 19, in charge of Vernon S. Gerig, Willard Leichty, and Clarence Horst; interment in Sugar Creek Cemetery.

Kolb, Mary, daughter of the late Jacob F. and Emma (Buckwalter) Kolb; born Nov. 28, 1877, in Chester Co., Pa.; died Dec. 27, 1958, at the Phoenixville (Pa.) Hospital, of a pelvic cancer; aged 81 y. 30 d. Surviving are one daughter (Mildred E.—Mrs. Charles S. Gogel) and 3 grandchildren. She was a member of the Vincent Church, where funeral services were held Jan. 8, in charge of John L. Stauffer and Elmer G. Kolb; interment in church cemetery.

Landis, Abram N., son of Nathaniel G. and Hannah (Niece) Landis; born July 14, 1873, in Franconia Twp., Pa.; died Dec. 25, 1958, while sitting in the rocking chair at the home of his son-in-law and daughter, Telford, Pa.; aged 85 y. 5 m. 11 d. He had been in failing health for the past 18 months. Married Jan. 18, 1896, to Ellanora Hackman, who died Aug. 21, 1909. Married to Mary B. Souder in 1911. Surviving are 3 children (Mrs. Lizzie Rittenhouse, Edith H.—Mrs. Alvin D. Alderfer, and Mrs. Stella H. Beidler, all of Telford), one stepson (Clarence S. Souder, Earlton, Pa.), 6 sisters (Mrs. Sallie Detweiler, Mrs. Anna Kratz, Mrs. Mary Kininger, Mrs. Rein Landis, and Mrs. Hannah Freed, all of Souderton; and Mrs. Wilson Kratz, Morwood), 10 grandchildren, and 9 great-grandchildren. He was a member of the Franconia Church, where

funeral services were held Dec. 30, in charge of Arthur D. Ruth and Curtis L. Bergey; interment in church cemetery.

La Bar, Eugene, born in Pennsylvania, June 8, 1869; passed away Jan. 24, 1959, at the Takamennon General Hospital, Newberry, Mich.; aged 89 y. 8 m. 15 d. Surviving are his wife, Martha, 4 daughters (Mrs. Sam Chambers, Grand Rapids, Mich.; Mrs. Frank Williams, Hammond, Ind.; Mrs. James Dwyer, Curtis, Mich.; and Opal Misher, Hammond, Ind.), 2 sons (Ralph, Newberry; and Ted, Mesa, Ariz.), 24 grandchildren, 62 great-grandchildren, and 16 great-great-grandchildren. He accepted the Lord as his personal Saviour 6 years ago and was baptized 2 years ago. Funeral services were in charge of Clarence Troyer; burial in Newberry Cemetery.

Lefever, Phoebe W., daughter of Benjamin and Lydia (Wenger) High; born Dec. 25, 1891, in Lancaster Co., Pa.; died Nov. 19, 1958, at the Ephrata Community Hospital, Ephrata, Pa., where she had been a patient for 3 days; aged 66 y. 10 m. 25 d. She had been afflicted with a heart condition for a number of years. Married April 10, 1910, to Frank G. Lefever. Surviving are her husband, 4 children (Nettie—Mrs. Amos Dillman and Roy, both of Leacock, Pa.; Edna—Mrs. Clarence Lefever, Strasburg, Pa.; and Ruth—Mrs. Lloyd Degen, Leacock, Pa.), 9 grandchildren, and 3 brothers (David, Sunnydale, Pa.; Christ, Rothsville, Pa.; and Phares, Rohrertstown, Pa.). She was a member of the Landis Valley Church, where services were held Nov. 22, in charge of Levi Weaver and Ira Landis; interment in adjoining cemetery.

Lehman, Susan B., daughter of John D. and Barbara (Bomberger) Lehman; born July 6, 1876, at Chambersburg, Pa.; died Nov. 24, 1958, at the Mennonite Home for the Aged, Maconville, Md.; aged 82 y. 3 m. 18 d. Surviving are 15 nieces and nephews. She was a member of the Chambersburg Church, where funeral services were held Nov. 26, in charge of Harold Hunsucker, Amos E. Martin, and Omar Martin; burial in adjoining cemetery.

Linder, Lizzie, daughter of the late Daniel and Catherine (Conrad) Schmucker; born near Harrisburg, Pa., April 17, 1887; died Jan. 19, 1959, at the Mercy Hospital, Canton, Ohio, of a short illness; aged 71 y. 9 m. 2 d. Married Dec. 21, 1905, to Eli Linder, who died Oct. 4, 1944. One daughter also preceded her in death. Surviving are 6 daughters (Helen, Margaret, Eva, Lena, and Luella, of the home; and Ada—Mrs. Rudolf Yoder, Leetonia, Ohio), 5 sons (Ervin, Ray, and Leonard, Louisville, Ohio; Earl, Silverwood, Mich.; and Curtis, of the home), 18 grandchildren, 4 sisters (Mrs. A. D. Krabill and Mrs. Dora Conrad, Louisville, Ohio; and Susan and Mrs. Orrin D. Miller, Canton, Ohio), and 4 brothers (Noah, Daniel C., Harmon D., and Howard C., Louisville, Ohio). She was a member of the Beech Church, where services were held Jan. 22, on O. N. Johns and Ray Balr in charge; interment in Beech Cemetery.

Raum, John K., son of the late George and Emma (Kennel) Raum; born in Baltimore Co., Md., Dec. 20, 1879; died at the Osteopathic Hospital, Lancaster, Pa., Dec. 16, 1958; aged 78 y. 11 m. 26 d. He had been in failing health for the past 6 months. Married Jan. 8, 1905, to Lydia Umlie, who survives. Also surviving are 3 children (Elsie, New Holland, Pa.; Ira G., Kinzers, Pa.; and Anna—Mrs. Levi M. Mast, Gap, Pa.), 9 grandchildren, 5 great-grandchildren, and a sister (Annie Engle, Cochraneville, Pa.). A son preceded him in death. He was a member of the Maple Grove Church, where funeral services were held Dec. 19, in charge of Isaac Kennel and Aaron F. Stoltz; burial in Millwood Mennonite Cemetery.

Reed, Jesse P., son of Noah W. and Catharine (Pepple) Reed; born April 9, 1888, at Elk River, Ind.; passed away Jan. 13, 1959, at his home in Wakarusa, Ind.; aged 70 y. 9 m. 4 d. On Nov. 12, 1910, he was married to Beulah Berkeley, of Wakarusa, Ind., who survives. Surviving also

are their 5 children (Louise—Mrs. Harold Miller, Elkhart; Carl, Bremen; and Anna Mae—Mrs. Harvey Moneyheffer, who lives on the home farm), 7 grandchildren, a brother (Charles E. Leonardville, Kans.), and a sister (Anna Mae, David Kilmer, Wadsworth, Ohio). A brother and a sister preceded him in death. He was a member of the Brethren Church. Funeral services were held at the Union Center Church of the Brethren, Jan. 16, conducted by Rose Noffinger and Charles Goss; burial in adjoining cemetery.

**Reedy, Susan**, daughter of the late Jacob and Nancy Christopher; born May 12, 1870, at Nappanee, Ind.; died Jan. 16, 1959, at the St. James Hospital, Pontiac, Ill., of a stroke; aged 88 y. 8 m. 4 d. Married Feb. 5, 1901, at Red Oak, Ill., to Peter B. Reedy, who died Jan. 2, 1943. Three sons preceded her in death. Surviving are 4 children (Roy H., Freeport, Ill.; Clinton L., Graymont; Orlin P., Peoria; and Bertha Zehr, Fooseland), 13 grandchildren, and 12 great-grandchildren. She was a member of the Cullom Mennonite Church. Funeral services were held Jan. 18 in the Methodist Church, Cullom, Ill., in charge of Edwin J. Stalter, assisted by J. A. Heiser; interment in Cullom Cemetery.

**Reedy, Velma Fern**, daughter of August and Elizabeth (Beller) Grieser; born April 24, 1913, near Flanagan, Ill.; died Jan. 28, 1959, in the St. James Hospital, Pontiac, Ill., of obstruction of a blood vessel to the brain; aged 45 y. 9 m. 4 d. Married on Sept. 6, 1935, to Clinton L. Reedy. Surviving are her husband, 3 children (Joanne Kay, Lombard, Ill.; Nancy Carol and Stanley Gene, Goshen, Ind.), her mother, 2 brothers (Ralph, Glen Ellyn, Colo.; and Merle, Pontiac, Ill.), 2 sisters (Mrs. Myrna Blagg, Joliet, Ill.; and Mrs. Betty Asper, Pontiac), and a grandmother (Mrs. Sarah Beller, Eureka, Ill.). She was a member of the Waldo Church, Flanagan, Ill., where services were held Jan. 30, in charge of J. D. Harzler and Edwin J. Stalter; interment in Waldo Cemetery.

**Robison, George Washington**, son of Perry and Mahala (Ledford) Robison; born Feb. 7, 1881, near Hannibal, Mo.; died Sept. 13, 1958, in the Levering Hospital after a lingering illness; aged 77 y. 7 m. 6 d. Married on Aug. 20, 1948, to Mabel Claire Thompson, who survives. Also surviving are 3 sisters (Mrs. Linnie Flowerree, New London, Mo.; Mrs. Alice Nelson and Mrs. Bessie Bauer, St. Louis, Mo.). A sister and brother preceded him in death. He was a member of the Lyon Street Mission, Hannibal, where services were conducted Sept. 15 by Harold Kreider; interment in Hope Cemetery.

**Sauder, Donald Ray**, son of Isaac and Clara (Buchen) Sauder, New Holland, Pa.; born Jan. 26, 1949; died Jan. 23, 1959, three days before his tenth birthday, in the St. Joseph Hospital, Lancaster, Pa., where he had been a patient since October, 1958. Besides his parents he is survived by 2 brothers (Delmar and Jay), one sister (Joyce), and his grandparents (Mr. and Mrs. Noah Sauder, New Holland; and Mrs. Clara Buchen, Ephrata). Funeral services were held at the New Holland Church, in charge of James Martin; burial in New Holland Mennonite Cemetery.

**Schweitzer, Mose J.**, son of Jacob and Barbara (Jantz) Schweitzer; born near Bruner, Ont., May 29, 1874; died Jan. 31, 1959, after surgery at the Seward, Nebr., hospital; aged 84 y. 8 m. 2 d. On July 3, 1898, he was married to Lovina Stutzman of Milford, who died in 1928. One daughter (Dorothy) was born to this union. He was a businessman in the Milford community, and led an active life until he lost his eyesight three years ago. His mind was very keen and he enjoyed good health until before he entered the hospital on Jan. 9, submitting to an operation from which he never recovered. He was a member of the East Fairview Church. Surviving are his daughter (Dorothy—Mrs. Harry Miller) and 6 grandchildren, all of Nampa, Idaho. Three brothers and 4 sisters preceded him in death.



## ITEMS AND COMMENTS

### BY THE EDITOR

Of the budget presented by President Eisenhower to Congress, 59 per cent is for defense. This represents an increase of \$145 million.

Walter Kaufmann, a professor of philosophy at Princeton University, writing in the February Harper's Magazine, criticized Jesus Christ because "the Jesus of the New Testament believed, and was not greatly bothered by His belief, that God would damn and torment the mass of mankind in all eternity." Kaufmann does not believe in God, Christ, and hell, and does not seem to be bothered at all in his rejection of what the Bible, he admits, clearly teaches.

Tourists in Florence, Italy, according to an Associated Press report, are puzzled when they see the magnificent tomb of Pope John XXIII. That is the name assumed by the present pope. In the Florentine tomb is buried what is called a false claimant to the papacy, who reigned during the days of the "Great Schism" of the fourteenth century.

Theodore Green, of Rhode Island, is at 91 the oldest man ever to sit in the United States Senate. He says he hopes still to be there when he reaches one hundred. Ac-

cording to the seniority system, he long held the chairmanship of the important Foreign Relations Committee. He has now retired from that position, because, as he says, "I am forced to conclude that it will be a long while before my eyesight has been fully restored." One newspaper editorial says, "He still represents the oldest living argument against putting the aged rather than the able in the key spots."

The American Cancer Society, the United States Public Health Service, and the British Medical Society are among the organizations warning that there is a connection between cigarette smoking and the incidence of lung cancer. In view of this, a South Dakota legislator has introduced a bill requiring that a skull and crossbones be stamped on every package of cigarettes sold in that state.

A constitutional appeal from a conscientious objector sentenced to prison for a second time for refusing a draft board's orders was rejected by the United States Supreme Court. Robert Lee Korte of San Francisco, Calif., a member of Jehovah's Witnesses, held that he should have been classified as 4-F by his draft board because he had previously been convicted of a felony, namely, refusing to report for induction in the army.

### Our Hymns of Praise

Is this another book like the Church Hymnal or Life Songs—a once-in-a-lifetime publication?



From all indications it is! Mr. Leland B. Sateren, director of the Augsburg Choir says, "Professor Stauffer and the Music Committee of the Mennonite General Conference are to be congratulated on the quality of the hymnal they have produced. . . . Their church is greatly in their debt." He comments further that **Our Hymns of Praise** is one of the few first-rate children's hymnals on the market.

Eve Andrews, an Episcopal reviewer says, "The Music Committee of the Mennonite General Conference has done the Sunday schools a real service in bringing out a book of hymns for children of primary and junior classes."

Janet H. Kreider in **Missionary Messenger** says, "This book is a must for all who teach young children between the ages of six and eleven to worship as they sing. . . . Children can be taught to interpret these songs because they will understand their meaning."

"This is the best songbook for children we have ever seen," says **Gospel Banner**, official organ of the United Missionary Church.

Have you purchased your supply of the new hymnbook, **Our Hymns of Praise**, for your Sunday school? Place your order when ordering your Sunday-school supplies, or pick them up at your local bookstore.

HERALD PRESS

— Scottsdale, Pennsylvania



Korte had served part of an 18-month sentence for refusing to report for induction. After he was paroled, he was again classified as I-A by his draft board. He again appealed for conscientious objector status and refused to report when his request was refused. The United States District Court held that the draft board had a right to consider whether his character was good or bad in light of his record and was not bound to reject him simply because he spent time in prison. The Circuit Court of Appeals upheld his second conviction and the United States Supreme Court has now refused to review it, thus ending another legal fight to prevent second convictions for religious objectors who have already served one prison sentence for their noncompliance.

Pastor André Trocmé, internationally known peace leader of France who has witnessed the de Gaulist resurgence in that country and recently visited Poland, Russia, and Japan, is coming to the United States next fall on a speaking tour. As an ambassador of nonviolence Pastor Trocmé has been crossing and recrossing the frontiers of nationalism in 18 different countries. Able to communicate in fluent German, English, and French, he knows the cold war and, inspired by Christian passion, he is uniquely qualified to interpret Christ's demand for reconciliation. The forthcoming tour is planned for the United States east of the Mississippi. It will extend from Oct. 1, 1959, to the end of January. Organizations wishing to make engagements with Pastor Trocmé should communicate with John Nevin Sayre, International Fellowship of Reconciliation, Box 271, Nyack, New York.

Unwed mothers account for nearly one out of every five live births in the District of Columbia, according to Christianity Today. Of 185 pregnancies recorded in the District of Columbia Public School System recently, 129 were in junior high schools.

Warren C. Young, retiring as president of the Evangelical Theological Society, told the delegates in the annual meeting of the Society that they "will best be fulfilling its (the Society's) function when sincere efforts of others are evaluated in an atmosphere unclouded by theological witch hunting. Let us strive as brethren in Christ," he said, "to judge the efforts of others in the spirit of love which should motivate all the work of Jesus Christ."

This year is the 450th anniversary of the birth of John Calvin and the 400th anniversary of the final edition of his famous Institutes. Modern Calvinists are bringing out a number of works related to the writing of Calvin to celebrate this Calvin memorial year.

Peter H. Berg, former editor and manager of the Mennonite Brethren Publishing House at Hillsboro, Kans., passed away on Oct. 28, as the result of a heart attack. Bro. Berg was a member of the original publishing committee for the Mennonite Encyclopedia.

Costa Rica, one of the smallest countries in the world, is said to be growing faster than any other country. Of its million in-

habitants, over 50 per cent are under 17 years of age, according to Christianity Today.

The number of Protestant missionaries in South Africa has increased 18 per cent in the last 40 years. In the same length of time the number of Roman Catholic missionaries has increased 1,288 per cent. Among Protestant missionaries only 68 per cent have learned to speak in the language of the group to which they are carrying the Gospel. Every Roman Catholic missionary is required to be conversant in the language of the tribe among which he works.

Moslems in the world today total about 400 million.

The ministry of education in Singapore has issued a decree permitting nearly 100,000 in public schools to receive instruction either in some form of religion or in ethics. The purpose of the decree, it is stated, is to help combat juvenile delinquency and resist communism.—Alliance Witness.

Verbo, Latin-American Christian magazine, has been forced to cease publication with the December issue because of decreasing sales and lukewarm response from the public.

The struggle on racial integration in the United States was voted first place in the news stories of 1958 by the United Press international editors. It is significant that the Associated Press editors (American) gave this item eighth place. Other countries play out our racial difficulties much more than we do ourselves.

A Moody Press booklet called "If I Marry a Foreigner" warned servicemen in Japan on the peril in taking a bride of "heathen religion" and of a different culture. An air force chaplain banned its distribution after criticism came from the Japanese press.

The Presbyterian Church of Central Africa, founded by the Church of Scotland Mission, is being handed over to Negro African control.—Christianity Today.

The Methodist Board of Missions reports that in spite of ten years of persecution and suffering, there are still 500 Methodist preachers in China serving 50 to 70 thousand Methodists. The churches are growing again, with baptisms reported in recent months in some areas. The total number of Christians in China is 2,700,000, of whom 2,000,000 are Roman Catholic. The Christians must co-operate actively with the government, and those who do not are denounced as reactionaries. An official of the Methodist Board says that "Chinese Chris-

tians on the whole do not feel their support of the government has compromised their loyalty to the church and to Christ." However, within the last decade about one third of the church members of China have fallen away. Thirteen Christian universities and many hundreds of grade schools and hospitals have been taken over by the government. In addition a number of Christian leaders have served prison terms.

The Presbyterian Ministers' Fund is celebrating its 200th year of operation. The fund was chartered in Philadelphia by two sons of William Penn.

A team of five General Conference Mennonites, who visited Little Rock and other trouble spots in the South, report that nine ministers in Little Rock have lost their charges because they expressed themselves for Christ's way in the matter of race relations.

After a cross-burning at a home being sold to a Negro family in Des Moines, Iowa, 20 Methodist ministers issued a statement which was read later in Methodist churches throughout the city. The statement said, "We believe that families are entitled to homes they can afford in communities of their own choosing." The statement pointed out that "scores of Negro families soon to be displaced by urban renewal and freeway projects must find homes in new neighborhoods." The statement expressed satisfaction that Des Moines schools, hotels, restaurants, and recreational facilities do not practice discrimination and that heartening progress has been made toward larger job opportunities to Negroes in the communities.

A prominent West German Protestant theologian urged Christians throughout the world to demand that governments renounce nuclear bomb tests, cease atomic armament programs, and pledge not to use atomic weapons for aggressive purposes. Edmund Schlack, chairman of the Ecumenical Study Commission of the Evangelical Church in Germany, said in a declaration that such steps might constitute the beginning of a relaxation of tension between the big powers. He stressed, however, that Christians must not be content with pressing for a ban on atomic weapons, but must work toward eliminating war altogether.

The Church of the Brethren reports 200,635 members in the United States and Canada, with an additional 13,681 in churches of other countries. Baptisms in 1958 were 6,208. There are over 1,000 congregations of this denomination in the United States and Canada and 43 outside North America.

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# Gospel Herald

TUESDAY, MARCH 3, 1959  
VOLUME LII, NUMBER 9

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Experience has repeatedly shown that the believing prayer of one humble intercessor at home can bring about a revival on the foreign field.

## How to Pray for Missionaries

By Alfred E. Street

*And he [Jehovah] . . . wondered that there was no intercessor.—Isa. 59:16.*

In Luke 10:2 Christ did not command us to pray the Lord of the harvest that He send forth missionaries, but "laborers." The difference is intentional, for there are others just as necessary as missionaries. ("Missionary" means "one sent," and is the Latin form of the Greek "apostle.")

Those harvest hands who directly reach the souls of men and save them can be divided generally into (1) native workers, upon whom in all countries the burden of evangelization rests; (2) missionaries, who are no longer needed when the natives have learned all they can teach (some centuries ago they finished their work among the English); (3) intercessors, who give their time and strength to the distinct work of definite intercessory prayer.

If comparison is possible among things all of which are necessary, the intercessor is most important because he is working at the very root and foundation of all harvest success. So far as man is responsible, his faithfulness determines the success of all others.

### Definition

An intercessory foreign missionary is a "laborer" who cannot go in person to the foreign field. He sets himself apart to pray for the definite details of the foreign missionary work. He alone is entitled to the name who enters upon an engagement to work for definite fields—an engagement as real as an appointment by a foreign mission board. His striking peculiarities are that he is working in the realm of "the heavens" instead of among visible men; that there are no restrictions as to the number who can be intercessors, to the places of their residence, or to the variety, sweep, and completeness of the results accomplished.

### Necessity for Intercessory Foreign Missionaries

That mission field which has the largest number of missionaries (faithful intercessors), whose names are not in the published lists, will always be the most successfully harvested. This is so for the following reasons:

1. Because of the nature of missionary activity. Ephesians (6:10-20) reveals the facts clearly, concisely, and completely, showing that we are not primarily overcoming the prejudices and superstitions of men, but "principalities, powers, world rulers of this darkness, spiritual hosts of wickedness in the heavens"; these are various grades of rulers organized into visible kingdoms of darkness. In Dan. 10, some of these principalities are mentioned by name: "Prince of Greece," "Prince of Persia," "Kings of Persia." Christ calls the head of all these kingdoms the "Prince of the world." Other forces are revealed in "the horses and chariots of fire round about Elisha," and the "twelve legions of angels" mentioned by Jesus. Thus revelation shows missionary activity to be a spiritual war between the forces of Christ and those of Satan, not man trying to reform and civilize man. This war is waged for the possession of living men and through the medium of living men. Christ seeks men to be "members of his body," while Satan "enters" the hearts of men, so that each works out his purposes through the men who submit to him. It follows that men must go in person, as Jesus came to the world in person, to do the work made possible by prayer.

2. Because prayer based on God's Word is the only weapon man can use to touch the invisible foe. We can reach a Chinaman by speaking face to face with him, but we can strike the spiritual Prince of China only by way of the place "above where Christ is" ever living to

## Needed

By Rose Magines

There is so much to do today  
That I must take more time to pray.  
My strength alone is weak and frail;  
My greatest efforts shall but fail.

Though shut away and known by few,  
There's still a work that I can do.  
No wall's so high, or room so small  
That God can't hear me when I call.

To someone's corner drab and gray  
Perhaps I can impart a ray  
Of Gospel light. And who can tell?  
It might help save a soul from hell.

I may bring cheer by pleasant smiles,  
Send friendly notes across the miles,  
Heartaches and joys of someone share,  
And show by love I really care.

Christ gave command to go, to give,  
But just as great, He bade us live!  
I've sought to give, I cannot go,  
But by my life, His love can show.

Though small the task, I'll not complain,  
But live and pray—ask not for fame.  
Content in His, His peace I'll find  
Because I'm His and He is mine.

I'll strive to do His blessed will,  
And pray, my heart His love may fill—  
My very life sing out His praise.  
I pray, "God bless my 'shut-in' days."  
La Junta, Colo.

make intercession. An inspection of Eph. 6 shows that the end of putting on the armor of God is prayer for all saints, but especially for Paul, who represents his missionary successors. This armor is not for selfish protection but to enable us to "stand" and like Moses, Aaron, and Hur, by supplication to give victory to those fighting Amalek. Jesus did not call upon the twelve legions of angels but upon His disciples, that they should watch with Him in prayer while He fought the invisible foe. In this He has shown the way for all who "fight the fight of faith." Even now it is by intercession that He continues the war.

3. Because the missionary on the field cannot alone do his work. When the intercessors' hands fall, Amalek prevails on the mission field today. The enemy is strong. Jesus refused to bow down to Satan, but the heathen bow and worship;

therefore, the blackness of darkness broods over those lands, a stifling, choking power of death. There a Christian is like a diver at the bottom of the sea.

In Christian countries, prayer is continually offered for the pastor and for every detail of the work of the church; special meetings are held to pray for a revival. In open-air meetings, while one is speaking others are praying. Exactly in the same way one or two missionaries alone among thousands or millions need other persons to pray definitely while they work or speak. Only the need is more urgent, as the bottom of the sea is more dangerous than the air, just as there are more deaths "on the firing line" than in the quiet of the home.

The body of Christ does not consist of each one of us individually but of all together, and if a missionary is left without sufficient aid in prayer, he suffers, limps, stumbles. Some have fallen away. He may succeed in fighting his way to the very presence of God and receive blessings unspeakable, but meanwhile the heathen perish.

### What Can Be Done by Intercessory Missionaries

1. A host of intercessors can be speedily enlisted for this war.

2. Enough missionaries and money can be found to really accomplish our task.

3. Suitable men can be sent as missionaries, and the unsuitable can be prevented from making the mistake of going. Such mistakes have in the past cost many lives and thousands of dollars. They can be prevented by the Lord of the harvest only when He is asked to do so. Even Christ Himself prayed all night before He chose the first twelve missionaries. (It is a significant fact that there is no distinct command for man to send forth missionaries. That work was done by Christ Himself and then by His Spirit when He chose Paul and Barnabas. When they tried to choose fellow workers, they quarreled over the choice. The command is to pray.)

4. Many urgent questions of general missionary policy can be solved only through much prayer.

5. Individual heathen can be prayed for by name and thus saved.

6. A native ministry can be raised up and maintained.

7. Revivals can continually spring up on the foreign fields.

8. Fresh fillings of the Holy Spirit can be given to overburdened missionaries.

(Continued on page 213)

## Our Readers Say—

Your recent editorial in the GOSPEL HERALD, "Johnson—Another Name," was a pleasant surprise to me. I especially appreciated the apparent sincerity and warmth with which it was written. This warmth is typical of the warmth with which Bro. "Johnson" has been received by the Mennonite Church ever since his first contacts with them, and it was this very same warmth that was instrumental in leading him to Christ.

Yovanovich may be a good addition to the roll call of faith, but we must never forget that the blood-washed, Spirit-filled Longeneckers, Erbs, Metzlers, Millers, Ebersoles, and Hertzsels took this poor sinner and introduced him to the saving power of the Lord Jesus Christ. And while being a first-generation Mennonite sets me quite apart in some Mennonite circles, I earnestly entreat all the brethren to never forget that to be saved OUT of a life of sin is by far no greater grace than to be saved FROM a life of sin through the prayers of loving Christian parents. Whichever way we come, one thing is certain: we must come through the blood. And while we are talking about names, let me praise and thank the Lord for the Brubaker who was willing to marry this "Johnson" even with the "other name" (Yovanovich). It has been her deep faith and pure love which has proved a crutch for me over many rough places during the past five years. Thank God for Mennonite girls who are making real Christian homes for the new variety of names on the roll call of faith who are coming into the fold.

I praise the Lord for the "at home" feeling I have found in the Mennonite Church. I'm glad He called me to a life of service and holiness and faith in this church. It was through the Mennonite Church I learned the true essence of a holy life. It was here I learned to walk and grow and serve in the name of Christ. "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." Might we serve the Lord together and faithfully witness of His saving power so that souls may be saved from the wrath which is to come and the name of Christ be honored and glorified even among the heathen.

It is my earnest prayer and desire that our Publishing House as well as the other institutions of our church be a vanguard of that faith which was once delivered unto the saints.—William Z. Yovanovich.

I appreciate very much your editorial, "Orations to God." How true! I hope every reader will say, "Is it I?" Would we practice God's presence, our words would be fewer.—E. W. Kulp, Bally, Pa.

I want to express my appreciation for the excellent editorial, "The Lord Comes First," as found in the Dec. 30 HERALD. I would be glad to see it reprinted sometime. I praise the Lord for it. I clipped it out and put it where we can see and read it often. We have so much very good reading in the GOSPEL HERALD. I'm very thankful for the copies that are left over; I take them downtown and give them to non-Mennonite people, who really appreciate them.—Mrs. Barbara H. Paul, Scottsdale, Pa.

## GOSPEL HERALD

ESTABLISHED 1808 AS SUCCESSOR TO GOSPEL WITNESS (1808) AND HERALD OF TRUTH (1864)

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## EDITORIAL

### *Isolationism Is Dead*

The political isolationism which was popular in the United States in the 1920's is dead. World events have swept our government into world participation and even world leadership, so that everyone knows how idle is any dream that we can possibly build a wall around ourselves and forget about the rest of the world. Economics, communications, transportation, and science pay no attention to national boundaries. And now we are faced with the startling realization that if there are rational beings on other planets, we are soon likely to find it out. Even if we would want to, we cannot live to ourselves. There are no mountains high enough, no oceans wide enough to furnish us an inviolable retreat.

In the realm of Christian human relations isolationism is just as dead. Most of us now know Christians from other parts of the world, and have clearly seen that differences of nationality, color, customs, language, and standards of living do not build walls between brothers. A national church is a contradiction in terms. The fellowship in Christ ignores passports and ports of entry.

Christian theology contains no isolationism. In Christ, Jew and Greek, Greek and barbarian, European and Asian or African are one. The true Christian Church knows no middle wall of partition. The final command of our Lord sends us forth to preach the Gospel to every creature. And the redeemed throng in heaven will include those from every tongue and tribe and nation.

More than sixty years ago the Mennonite Church took the step which made us no more an American church. For the American Mennonite Mission was the forerunner of the Indian Mennonite Conference. This conference, now increasingly indigenous, has long been affiliated with Mennonite General Conference. Other foreign missions—Argentine and Puerto Rico—have as conferences become members of the General Conference fellowship. This process will no doubt continue as mission stations develop into congregations and congregations organize into conferences.

It is clear that the Mennonite Church does not want a national isolationism. We have accepted wholeheartedly the

responsibility of carrying the Gospel and planting the seeds of the church in every land, so far as our resources permit. The excellent news from our mission board treasurers of the increased giving during Missions Week tells us that we do believe in foreign missions, and that we are asking our boards to maintain and even to increase their programs.

Around the world we have thrown our witness through relief and literature and radio. We are not isolated. People in such distant places as Ghana and Nigeria are hearing what we are saying, and are asking to become one with us. They have read the New Testament and have been hearing from it the same things which we have heard and which have given us something of a distinctive faith and testimony. We consider such developments the call of God to us to lift up our eyes and our voices, to give more wings to our message, to broaden our understanding and our sympathies, that our church may indeed be a world-wide fellowship, with its message enriched and strengthened by what the Indian and African and Japanese and Latin American can add to it.

Isolationism is dead. And dead or dying is the church which endeavors to guard and lay up in isolationism its little treasure of truth.—E.

### *Mammonism as a Church Issue*

Mammon is the god of materialism. Wealth, goods, possessions, lands, houses, investments, prosperity, and security are the concerns of Mammonism. It is evident that Mammon has many worshippers.

Jesus set the worship of God and the worship of Mammon in opposition. He said we cannot worship both at the same time. Either worship has a way of demanding our all. Any reading of the New Testament makes it clear that following Christ requires that we do not give our hearts and effort and time to the concerns of Mammonism.

And yet we do have material concerns. We feel that we must have houses to live in, and clothes to wear, and food to eat. We must educate our children, and give

our families some measure of participation in the good things which our culture affords. The economy in which we live requires that somebody provide some capital investment—something like \$10,000 for every laborer employed. And we feel some responsibility to provide for exigencies of sickness and for the period of old age.

When our fathers came to a new land to establish homes in forest or prairie, sheer necessity made industry, economy, and acquisition of property seem to be prime virtues. We learned our lessons well, and today seem to have permanently adopted a code which makes us very much at home in a society of gaining and holding.

One of the chief manifestations of the worldly spirit is materialism, but about this we have scarcely as a church raised an issue. Other sins we teach against, and erect a structure of prohibitions. But against Mammonism we have said too little.

One reason is that the sin is hard to define. When does good management become covetousness? When does providing for one's own become luxury? When does wealth qualify for church responsibility, and when does it disqualify? The New Testament speaks in condemnatory tones of the rich man. When is a man rich?

Because the answers to these questions are difficult, we have scarcely attempted an answer. We have felt this is an individual matter. While there is some variety of attitude, in the main we have kept step with our society. Mennonite economy is much the same as American economy. We are probably more worldly in these matters than in any other. On the gaining and the use of property we have few church rules. And who can doubt that our worldliness in Mammonism undermines constantly any other manifestations of unworldliness which we do try to hold?

What are the answers? One is communal living. This is the answer which one branch of Anabaptism chose centuries ago. And there are some who think this is the answer today. Certainly it is better than no answer at all. But we have observed that there can be collective materialism too. A group can become all absorbed in communal industry and holdings. No economic system can en throne Christ in the heart.

We could try to prescribe some limits. Houses? Not more than \$15,000. Cars? Not more than \$2500. Estates? Not more than \$10,000 for each child. But any rules we made would probably re-



quire frequent amendment. And how could they be enforced? Arbitrary legalism hardly seems to be the answer, although as individuals we should no doubt set limits for ourselves. The Holy Spirit should be allowed to instruct us in this.

In recent years we have been moving toward the answer of stewardship. If we think of property as something entrusted to us by the Lord, to be used for His glory, it is less likely to become a god to us. If we consider our money a loan from Him, we are less likely to squander it upon ourselves. If we think of ourselves only as stewards, we are more likely to think of the Lord's right to considerable amounts in annuities and wills. As stewards we will no longer think of our finances as our own business, resenting any meddling suggestions or requests from the church.

We can teach proportional giving. We can teach the true brotherhood which knows no economic stratifications. Integrated giving programs can enlist the whole resources of the church for the whole task of the church. An annual request for a financial commitment can help us all to face up to the question of how much we ought to be giving, and how much we have a right to use for living and savings. We could again, as did the Anabaptists, ask applicants for church membership to pledge their goods to the needs of the brotherhood.

The way of stewardship seems to be the best answer to Mammonism. If there is a better answer, the church must find it. Our spiritual health demands it. We cannot serve God and Mammon.—E.

## Simple but Difficult

By M. T. BRACKBILL

from the *Starrywood Scrapbook*

Mark tells us that Jesus loved a rich man that came to see Him one day. He was likely well dressed, since he was rich; he was likely clean, clear-eyed, and honest, since Jesus liked him. Matthew tells us that he was young, and Luke calls him a ruler. He was a good man so far as the law went, and in his own opinion he had been a good boy. Yes, he was rich. Just how he acquired his wealth, whether by inheritance, by some legitimate trick in the trade, by some lucky business deal, or by thrifty accumulation, we are not told; but it was probably by inheritance, since he was young. He was, moreover, a fine specimen of royal manhood, moral, respectable, and winsome, very likely good-looking, handsome, and sweet-tem-

pered. Ah! You can't help liking a man like that.

But this rich young ruler was not satisfied with his fortunate position of opulence and honor. He was wise enough to know that at best it could not last for more than a few years, and he was taking thought for his eternal destiny. He had a temporal earthly inheritance, and he wanted also an eternal heavenly heritage. Yes, it was a sort of package insurance he wanted. And he came to the only One who could advise him safely about it, and wrap it up. "Good Master, what must I do to inherit eternal life?" Inherit? Him! That'd be an easy and simple way to get it!

Fortunately, however, there was something he could do about it. It was rather a simple thing, and yet, a bit difficult. Like lifting a two-hundred-pound rock with your hands. Simple, you know; you just take hold and lift. Yes, it would have been a rather simple thing to sell his property and to give away the proceeds. It would certainly have been easier than to get it together in the first place. Still there was something about it that was hard to do. This idea of becoming penniless all at once came so unexpectedly, so very different from anything he had anticipated, that he was shocked speechless. Maybe he knitted his brows and turned a bit pale.

He wanted to inherit eternal life, but he found it was different from inheriting an estate. He had to give up something, and it wasn't an inheritance tax either. Or was it? Maybe that's what it was. It seems terribly high though, when you think of what you pay, but not too much when you consider what you get. Well, at any rate, this wealthy young man couldn't quite pull himself around to give up his temporal inheritance in exchange for a spiritual one. Value for value in his mind, the balance was in favor of the temporal. The good in hand now was preferable to the good in future.

He would have taken a bath in muddy Jordan a dozen times if that would have sufficed, or a hundred times. But he didn't ask for the thing for which that was the requirement. He would, no doubt, have walked barefooted a thousand miles to some shrine, or two thousand. He might have tried to double his fortune, or triple it, or give 20 or 30 per cent of it away, or maybe 50 per cent. He might have consented to go to a seminary and study theology or give his life to social welfare work and support it financially. He might have subscribed to any of dozens of *such* alternatives, but he was completely bowled over by the extremely simple way of obtaining his heart's desire. His face fell, and he turned away a disillusioned and sad, puzzled young man.

Translated into modern terms, Jesus might have said: "I'm sorry, Sir, but I am not traveling Pullman via some bon-

## 75 Years Ago

(from *Herald of Truth*, Feb. 15, 1884)

The first Annual Meeting of the Menonite Evangelizing Committee was held . . . in Elkhart, Ind. . . .

(from *Herald of Truth*, March 1, 1884)

But not only did the leaders of the early Society of Friends take great interest in the Mennonites, but . . . contributed fifty pounds . . . for the Mennonites of the Palatinate, who fled from the persecution of the Calvinists in Switzerland.

By all means never use red ink in writing to an editor, especially when you have pink paper.

I am pleased to see the course you take in the temperance cause, since some do not see the evil of it.

bon, rosebud line, nor do I put up at the Waldorf-Astoria. I have neither purse nor key, nothing to spend, and nothing to lock up. No office nor home have I, no desk nor bed, not a pigeonhole nor a dresser drawer anywhere, and nothing to put in one. Nothing of this world do I have to offer you now, not now, but heaven's mine and paradise. Come, my boy, trade in your mansion for the hills and the road; exchange your bank account worries for a poor man's peace. Sell your jewels and win souls. Let go your treasures of earth and store up treasure in heaven. Come, go along with me. I like you."

But the man went away sorry. "Would it have to be that?" Simple, but very difficult!

Our Father, we thank Thee for the riches of earth,

The wealth that all may claim:  
The rain and the sunshine and the sweet and abundant air.

We thank Thee for the soil and all its marvelous fruits.

We thank Thee for healthy appetite, for good food,

And all legitimate pleasure.

We thank Thee for the delights of the mind,

The urge to work,  
The joy of friends,  
The preciousness of peace.

We thank Thee for the riches of the soul  
Freely bequeathed by Christ.

We thank Thee for life,  
All its wonderful and cheering realities,  
All its hopes and dreams,

The riches rubies can't buy  
But available to all  
Who love and serve Thee.

Our Father, we thank Thee for the riches of earth

That all may share;  
And the riches of love in Christ Jesus,  
The wealth that money alone can't buy.  
Selah! Amen! Amen!

Harrisonburg, Va.

# Cuba's "Year of Liberty"

By Aaron M. King

Cuba is not satisfied to count 1959 as merely another page in the book of time. Stamped on a legal document which came to us recently were these words: "Año de la Libertad" (Year of Liberty). *Bohemia*, Cuba's leading magazine, has released three numbers so far this year. These are designated as parts one, two, and three of the "Liberty Edition."

Just as sure as there are many versions afloat of what has happened and is happening on the Cuban scene, so it is certain that a new era dawned here with the new year. For us who are in Cuba, New Year's Day itself will probably remain one of the most memorable of our lives.

As foreigners and Christ's freemen we never felt quite the same suffocating oppression which many around us did. The liberty which Christ gives transcends man-inflicted bondage. Nevertheless, when on Jan. 1 the Strongman suddenly took the wings of the morning and flew away, our spirits soared high in a hitherto unfelt way. Of course, we didn't "run . . . to the same excess of riot" which we saw paraded thoughtlessly and dangerously on the streets before us. But we certainly observed and wondered and bowed our knees in gratitude to Him who "doeth wondrous things."

At first it was almost shocking to hear the radio openly denounce the dictatorship just fallen. It was a while before civilian could accustom himself to talk freely with civilian without casting the usual vigilant glance over his shoulder. It was a fresh treat to retire without wondering, "May this be the night for our town?"

Actual war did not come to Rancho Veloz or Sagua la Grande, where we missionaries live, except for about two days last April when some forty died in the general Sagua strike. (See Edna Beiler's article, July 8, 1958.) However, during the closing days of 1958 the threat of war increased and the very air seemed tense with dread expectancy. The rebels were taking town after town in this Las Villas province. And while they proclaimed each town as part of the "Free Territory of Cuba," over newly taken radio facilities, general communications naturally became tighter and tighter by the very nature of the conflict.

The flow of kerosene and gasoline was suddenly cut off in our towns. A realistic awareness that the outside food supply lines were blocked settled upon the local populace, bringing stories to light of the hardships Santiago de Cuba had been suffering: evaporated milk at 60 cents a can and eggs at 20 cents apiece. Then around Christmas Day the mails were

stopped. On that afternoon three loads of Batista-regime soldiers sped past our house to the radio station, where they quickly disabled the plant to insure themselves against rebel seizure and use of its vital voice.

In those days night life was pretty well limited to the relative security of one's own home. Bus lines made their runs between dawn and dark, setting the pattern for other vehicles. Even within the lighted urban areas there was little traffic, and pedestrian movement was noticeably diminished. Most of our evening meetings were changed to the afternoon and a few were suspended.

## Thought for the Week

It is a law of spiritual life that a first concern for our own health and wealth brings only spiritual sickness and poverty.—E.

Despite rebel "law" prohibiting night travel one group of Independent Canadian missionaries, of British Columbia, felt they should go out in the Lord's work. About 9:00, one November Sunday evening, in returning from a meeting, they had a costly encounter with rebel guns. Only then did they realize that they were approaching a wooden bridge which had just been ignited by the revolutionaries in order to further paralyze communications. Then, too, is when the revolutionaries learned that they had opened fire on soldiers of the King and not on the soldiers of Batista. (The confusion is readily understand-

able, since the missionaries were riding in a Land Rover, the general type of vehicle used by the government army.) The rebels soon appeared from their hiding places to size up the situation and to apologize. Out of the carload of eleven, composed of both adults and children, two were injured. They were brought to La Clínica de Sagua for the night. In the morning we were notified and gladly used the mission station wagon as an ambulance to take the thirty-five-mile trip to a larger clinic in Santa Clara. Driver Edward Ware lost his right eye through the experience and sixteen-year-old Marguerite Hearn suffered ugly wounds in both feet. Ware has now been fitted with a plastic eye and Marguerite is expected to walk normally once again. The incident caused quite a stir and brought many inquiries to our doors. We deeply appreciate the nonresistant and mature spiritual attitude which this group took in the whole matter. The Lord spoke to many hearts through it.

The burst of hilarity which rent the air on New Year's Day was intensified by the background of gathering gloom which preceded it. More than once the rebels were reported to be just outside of Sagua. Both the police and rural guard forces were now concentrated in one "cuartel" here in town; they had not moved out as in some other places and they were ready to fight. Five prominent Sagua civilians—rebels at heart—were arrested and held, including two medical doctors. Sr. Armas, one of the group, told us since that they were warned by their "hosts" that when the first rebel shot would be fired these five would immediately lose their lives. Armas' wife was already planning how she would carry on as a widow.

On the last Sunday of 1958 we called a meeting in our home rather than in the church as usual. Attendance and atten-



Dwelling house in Santa Clara shows battle scars.

tion were especially good. After singing some hymns, in a somewhat subdued tone, we opened the Word. No doubt in the minds of those present Psalm 46 will always be related to those darkening days. God spoke through those timeless words to the need of the moment. One sensed something of a desperateness to appropriate this truth, particularly on the part of one man who apparently has been "almost persuaded" for some time.

Meanwhile Santa Clara, the capital city of Las Villas, was in the throes of battle—the decisive battle. One need not search long to find the scars scattered over the face of the city. Many concrete buildings, including residences, are noticeably pitted by gunfire and others have partially collapsed under the impact of bombardment. A cluster of more than a dozen dwellings were virtually wiped out by a 500-pound bomb. Yet it is reported that not one person was caught in the explosion because the rebels had alerted the immediate area. (They anticipated that Batista's planes would retaliate to their daring dereliction of a special army train that was going through.) In fact, in the whole Santa Clara struggle only about thirty-eight persons in all lost their lives. The Hearn, of the above-mentioned accident, have since told us that they spent hours huddled in the most protective nook their house could offer while the bombers roared overhead strafing the house along with the surrounding territory. (They live outside of Santa Clara on a highway strategic to the rebels.)

So much for events involved in the overthrow of the dictatorship. But where is Cuba now and where is she going? One thing seems evident: The United States has been saying one thing while Cuba says another. David White, vice-president of the Theological Seminary in Matanzas, points out that the North American press has concentrated on the matter of the numerous and speedy executions of war criminals to the exclusion or obscuring of other important aspects of the revolution. It is true that a person feels himself in one atmosphere while reading *Time* and in another when walking the streets of daily life in Cuba. There are some dissenters, of course, but in the over-all picture this does seem to be a "people's revolution." Yes, the Cubans realize there are many wrinkles to be ironed out, but that appears to be taken for granted and "patience" is the plea.

As citizens of the heavenly kingdom we don't expect today's Cuba to be a paradise. The Provisional Government is in unregenerate hands and perhaps in some respects immature hands. (Valiancy in battle and flowing beads don't necessarily guarantee competency and integrity in government. How far can a political revolution go in eradicating the roots of graft that have grown deep

and long into the life of a nation?) But at least for the present the old fetters are broken, the workman is getting higher wages, postal rates have been lowered, the lottery and other forms of gambling are under heavy attack.

Cuba is not slow to voice her dissatisfaction with her recent relations to the United States. But her bias is primarily focused on Washington. An Argentine-born neighbor of ours seemed to sense the matter accurately when he said that Cuba is against the State Department of the United States and not against her civilian populace. At this point American missionaries seem to face little or no difficulty on that score.

You as a constituency are to be commended for exercising care in writing to Cuba during these years. Concern was expressed by many, but usually in casual and general terms along with much-appreciated assurances of prayer help. We were counting definitely on your intercessory ministry at the time of the watch-night services a few hours before the end.

Since the lid has been off the war keg and we have learned still more of the ugly facts, our thankfulness to God for His mercies has increased. There were somewhat difficult and uncertain moments, but we suffered little in comparison with what might have been the case. For example, not one of our staff was called upon to buy rebel war bonds. Of course we sought to avoid occasion for unhappy involvement in either camp. A Christian neighbor voiced our position when she was asked for whom she stood (meaning Batista or Castro). She made it clear that she was for Christ!

Continue to give thanks with us. Thank God that the war which was costing "thousands of lives and millions of dollars" has ended. Thank Him that we can move about freely in His work once more and that correspondence is beginning to come into the *Luz y Verdad* branch office from both extremes of the island. Pray, as one who attends our church services suggested, for peace in many restless hearts—that peace which the revolution can never give.

Las Villas, Cuba.

## Vision in Cuba and Honduras

BY DAN HESS

At full throttle our roaring SAHSA, a DC-3, bounced across a Tocoa cow pasture and slowly rose over the sweating jungle.

But we didn't see the jungle, nor hear SAHSA. For our thoughts remained with the diminishing figures—several Honduran believers and five missionaries—as they waved from the clearing.

There they stood alone. There in hot, naked Honduras, drunk with poverty and sin. They, the five missionaries, Jim and Joan Gingrich, Alma Longenecker, Lorraine Roth, and Amzie Yoder; the believers, Don Puncho, Mena, and the others. Alone they waved and watched. They were held back in the wilderness by chains of love, by compassion for other lost Hondurans.

How could we forget? Forget Don Puncho's "¿Qué Dios le bendigo?" Forget the tears as we sang our farewell Spanish song, "He Hideth My Soul"? Forget Miss Harber's "I wouldn't, I couldn't stay in Honduras were it not that I love the people. God wants me here?"

But the SAHSA flew on indifferently. The Latin passengers and stewardess closely examined us. What were five Americans doing in Tocoa, Honduras? But they couldn't understand. Not even if we had said, "A Gospel team from Eastern Mennonite College . . . to visit the missionaries, encourage the believers, build roots, give programs." They would have laughed to hear, "To allow God to enlarge our vision of the mission outreach of our church."

So as the people wondered, we fellows—Linford Gehman, Jim Lapp, Ed Martin, John Rutt, and myself—gazed. Not at the thatched roof huts or excarts, or jungles, but into the new vision.

First we reviewed Cuba. Amidst a people suffering from civil war, Henry Paul Yoders and Aaron Kings testified to the peace God gives. Besides seeing bullet holes and rebel hide-outs, we saw through the eyes of burdened missionaries as they viewed men's souls. Henry Paul led us into cottages, drank Cuban coffee, won Latin hearts, and pointed them to Christ. We met Gustave, a twenty-year-old believer, whose testimony and inquisitiveness put us to shame.

In living rooms and churches we sang "Santa Biblia" and bashfully attempted our first Spanish, "May God bless you."

As we departed, we saw Cuba as a scene of battlegrounds—Castro vs. Batista, and even greater, God vs. the devil.

Then Honduras spread out before us. Sixteen missionaries . . . Carib villages . . . the fifty believers . . . another baptismal service . . . clinics, snakebites, pistol wounds . . . rainy season, trucks in the mud . . . overwork . . . victories and defeats.

We reviewed the Tocoa funeral with its mourning, and the Christmas dance with loud, rhythmic marimba music and passionate swinging. We again saw the drunks and the worm-eaten children.

And the prayer meetings: "Heal the child who came to the clinic. Speak to his mother through these visits with me," prayed the nurse. Then the conversation with the missionary housewife: "Sacrifice?" she puzzled. "No, I don't know what it is. I've never sacrificed enough

to know what it means. Living here is rather a rich blessing."

Back over the jungles we cast our last glance. The forests swallowed the small group. But they were probably moving toward town—toward town and sinners, amoebas, and poverty; toward loneliness, hard work, and unfinished tasks; toward a mission field—God's home for them.

Harrisonburg, Va.

## The Pause That Refreshes

By NATHAN NUSSBAUM

The other day I noticed a sign for a well-known product with the familiar slogan, "A pause that refreshes." Personally I question that statement for that product. There might be other reasons for the refreshing outside of the product, such as stopping the routine work, having time to reflect, having an occasion to chat, or giving one a change in environment. All the product has is calories, and most people do not need extra supplies of those.

I was wondering what would happen to this world and to the church if every Christian would daily take "a pause that refreshes" that has permanent results. Yes, I mean a pause in your work for a moment of prayer, a pause in your travel for refreshment in prayer, or a pause in your home for new strength in prayer. There are many little intervals in our daily life that could be captured in that way—such as waiting in the doctor's office, waiting for a train, waiting for a service to begin at church. I know of Christians who pray while waiting on stop lights.

Does it not seem reasonable that a pause in prayer would have true refreshing results? A break in the middle of a car journey in a quiet spot with God would condition you to drive more efficiently. After a period of continuous work it would give new strength and purpose to a laborer. A change from a look at things to a look with God could change the value of a day. What would happen if factories would have a 10:00 a.m. break to enter into prayer closets? I can imagine new achievements in efficiency rating and more wholesome employer-employee relations.

Prayer can make us efficient and provide refreshment in these areas:

First, physical refreshment. We need times in which our bodies can relax and gain a new supply of energy. Can there be a more meaningful way to do it than by prayer?

Second, mental refreshment. We need times to pause and to think clearly so as to get us out of our confusion. Let God enter your thoughts and give you wisdom in a pause for prayer.

Third, emotional refreshment. There

are too many of us in a nervous jangle. We would gain much by doing less things and relaxing in a quiet time with God. Many people lose life by going too fast.

Last, spiritual refreshment. We constantly are in need of spiritual food. Prayer will give us our nutrients and needed energy so that we will not become exhausted by the end of the day. In prayer we also can have a chat with our Master, Christ, and receive new direction and instructions for the tasks of the day.

Time spent in this "pause that refreshes" will be well spent. You might say that you cannot afford to spend time in this manner. You as a Christian cannot afford not to. Remember the "pause that refreshes."

—The Pastor Chats.

## Water from Many Wells

By NORA OSWALD

Each night from Jan. 8 to Jan. 15, Kenneth Good of Morton, Ill., broke bread with the congregation at the Maple Grove Church, Topeka, Ind. Eight successive feasts might put some of us into the hospital, but spiritual feasts are dissimilar. Every service typified a banquet, Christ being the centerpiece. We, "human driftwood," sat around the table. We drank the "water of life" and ate His bread. Main dishes were "tenderized" and well seasoned. Our host served many delectable desserts. Some choice morsels found in the menu were:

"We grow, not on the blessing, but on the 'Blessed.'"

"The faith of a child has often staggered adults."

"Confession is the cry of a newborn babe."

"Discipleship is like unto war, not a convalescent home."

"The Lord is looking for timber with which He can build, and to tear down evil."

"We must have new attitudes before we can be sent out by Him."

"We make our own circuits around Him. As soon as we decide to do our orbiting, we veer off to the side."

"When we refuse to dedicate, He can no longer reveal."

"We have not preached the Gospel until we have preached the cross and the resurrection."

"Our sonship is without price, but discipleship costs."

"Only by His stripes are we healed."

"If our Lord can forgive those who crucified Him, there ought not be anyone in this world whom we cannot forgive."

"Is there enough tang in your life so that when you come in contact with foul speech, it stops?"

## A Prayer

FOR THIS WEEK

We bow before Thee, O Lord, in grateful worship because Thy loving heart has given us the Bible.

Our hearts are moved as we read in Jeremiah Thy cry, "O earth, earth, earth, hear the word of the Lord,"

And as we realize Thy deep longing to have Thy children heed Thy admonitions and walk in Thy ways.

O Lord, we beseech Thee to reveal to us our barrenness

So that we might long for the green leaf and sweet fruit which comes from taking delight in Thy law.

Quicken our appetite for Thy written Word.

Grant unto us the passionate desire of the prophet of old to find Thy Word and to eat it.

And may Thy love prompt our wills to transform the written command into obedient living.

Even as we ask Thee for a deeper hunger and a keener grasp of the truths of the Bible,

We do acknowledge that Thy Holy Spirit has oft enabled us to receive instruction unto righteousness.

We thank Thee for this

And ask Thee to help us effectively and faithfully and gladly to share the truths of the Bible which have become ours.

Hear us as we pray in Jesus' name.

Amen.

—Thelma Groff.

## Prayer Requests

(Requests for this column must be signed)

Pray for the Graham evangelistic campaign now in progress in Australia.

Pray for the Lord's leading in the annual meeting of the Publication Board at Nappanee, Ind., March 13-15.

Pray for the Herbert Minnichs that they may have skill to study the Portuguese language in preparation for their work in Brazil.

Pray for men and women who carry a heavy load of responsibility in the church, and may be tempted to discouragement.

Pray that our church in these difficult days may be kept true to her faith, her testimony, and her love-inspired unity.

"We will never win the world until we are 'tenderized.'"

Topeka, Ind.





## OUR SCHOOLS

### LANCASTER MENNONITE SCHOOL

A chapel address was given by Alvin Martin, Wednesday morning, Feb. 11, on "Youth and Christian Stewardship."

Bro. Martin, who is a minister at Martindale, and has a son among our student body, spoke with fervor and a deep appreciation of youth and of her great potential, under God, in the cause of Christ.

According to Matt. 25:14, 15, introductory verses in the Parable of the Talents, we all have something, abilities; and we are all given something, talents.

In the Parable of the Pounds (Luke 19:13, 15), we are all under the obligation to manage the property of another and are responsible to make investments for Him that are profitable to Him, and as a result to us.

It may seem strange to present a message on stewardship to our youth, who have very little money to account for. But they do have valuable talents, and youth is the very best stage in life in which to develop them.

Good stewardship in youth is a most valuable asset, for it gives one a reputation that commands trust and confidence. Youth needs to develop a consciousness of responsibility for that which belongs to another. Should you ever rent a farm, being financially unable to have one of your own, you would naturally be very conscious of a responsibility for that farm and its management and accountable to its owner. The same is true when using another's car, and very much so when another person's child is placed in your care.

We then face the question of how we may develop this consciousness of responsibility. Right here the example of parents plays a vital part in either its development or lack of it. Personal Bible study will do much to arouse and develop a consciousness of responsibility. And, if we are open to the Spirit, teaching and preaching will do the same for us.

Time presents opportunities, possibilities, and privileges. Invest your laboring hours in a profitable occupation, not in occupations which are harmful either to yourself or to others.

In your leisure time you should engage in worth-while hobbies and entertainments that build skills and ability. Improve this time to cultivate the social graces toward those about you by showing kindness, helpfulness, and cheerfulness with a smile. Unoccupied time is like a lake without water, just a mud hole.

Invest your time and talents in reading books that build character, that teach truth and increase profitable and worth-while knowledge.

You may have a talent for writing. This is a wonderful talent and can be powerful for good and for the Gospel. Someone has wisely said, "A drop of ink can make a million think." How important to write good thoughts for the millions to think on!

Some have the talent for conversing. This is also a very valuable and effective gift when rightly used. But when misused or abused, it can do much evil. There are times, however, when it is well to keep silence. "When it's stormy, keep your shut-

ters shut." Let your conversation be clean and pure and use it to build good, worthwhile Christian friendships.

You can use your talent for good and for Christ by singing good songs and good music, such as praises to God, songs of worship, of encouragement and cheer for others. By joyful songs you can change a gloomy atmosphere and discouraged hearts to the bright sunshine of Christian joyfulness. Do not use your gift of song in singing trash and suggestive songs of an ungodly world.

We must exercise stewardship in the use of our bodies, which are really not our own, as Paul reminds us in I Cor. 6:19, 20, for they belong to Christ, who paid the redemption price for them.

How shall we do this? In what way? We should observe proper eating habits. Do not eat too much, especially of rich foods which are harmful when one overindulges in them. Neither should one diet to the extent that the body is deprived of needed nourishment. We should observe all good health habits to keep physically fit for God's service. Especially should we guard against catering to the appetites of our depraved nature. To do so forms habits which develop a depraved appetite. Have respect for the limits of your bodily strength so that you do not injure it but keep it strong. Many a youth has yielded to the temptation of a dare, and just to show what he could do, lifted too heavy and so permanently injured the strong back God had given him.

Be sure to get enough sleep, especially on Saturday night, so that you are in physical condition for a meaningful Sunday morning Sunday-school lesson, worship period, and service.

There is also the stewardship of character, that of others as well as our own. We vitally affect other lives by our character, by what we are. It is not hard to see how parents, teachers, and ministers affect people by their own characters. We all do this more than we realize. Just think how the characters of the great men of history affected the people, sometimes whole nations of their own day, and are still affecting the lives of many today, especially of today's youth who study about them.

We are exercising a stewardship of the faith and of the grace of God (I Pet. 4:10) by the manner of our life in relation to other people. People are impressed by how we live out our religion. A positive attitude of love to all men, including our enemies (Luke 6:35), is one of the best ways to preserve and promote the nonresistant faith.

Even though as a school pupil you may have very little money to spend, it is still important how you spend even just one dollar. There is a great need today for people to recognize the importance of little things, of small amounts. When we divide the amount of money the churches are giving for missions by the number of Christians in the country, it comes to a very small amount for each person. So it is just not true, as some people say, "Churches are bled to death by missions." John Wesley's motto was, "Save all I can and give all I can." That is a good motto to follow.

### HESSTON COLLEGE

Calvin Redekop has been appointed as the representative of Hesston College on the Mennonite Cultural Conference Committee for a two-year term beginning June 16, 17, 1959.

On Feb. 21 at 6:00 p.m. the Christian Business and Professional Men's Dinner was held in the college dining hall. The theme was "Hesston's World-Wide Mission," and the speaker of the evening was Dr. Harry K. Zeller, author, lecturer, and minister of the Church of the Brethren, McPherson, Kans. His speech was entitled "The Difference." The program included toasts, the president's report, and musical numbers by a student, Lonnie Loucks, the Goldenaires Quartet, and the Collegiate Chorus.

The maintenance department, assisted by the VS unit, has redecorated the auditorium-gymnasium with sea-foam green upper walls and willow green wainscoting extending to the top of the doors.

### GOSHEN COLLEGE

A course entitled, "Anabaptist Theology Seminar," is being offered for the first time this semester in the Associated Mennonite Biblical Seminaries program. Neither the Goshen nor Elkhart Seminary had previously offered a course dealing exclusively with Anabaptist theology.

Dean Harold S. Bender of the Goshen College Biblical Seminary, one of three professors responsible for the course, told the students in the opening session that the organization of this class culminates a long-standing desire to provide for extended study in the realm of Anabaptist theology. "I am happy to be a part of this class and am expecting to learn something myself during the course of this semester," Dean Bender said.

Other Seminar instructors are John Howard Yoder and William Klassen from the Goshen and Elkhart Seminaries respectively.

In addition to contributions from the three instructors and from members of the class, several other scholars have been invited to address the Seminar, including Robert Friedmann, well-known Anabaptist historian from Kalamazoo, Mich., Hans Hilberbrand, who is currently serving on the Goshen College faculty, C. J. Dyck and Herbert Klassen, both of whom are working toward the doctor's degree at the University of Chicago.

Some have thought the Anabaptists had no theology. And certainly they did not attempt to work out a comprehensive and consistent intellectual system dealing with all phases of Christian reality. But it is clear that the early Anabaptists did make rational, reflective, and systemized statements about the content of Christian faith, and these statements will provide more than enough material for a semester of study in Anabaptist theology.

The Indianapolis Symphony Orchestra, with Izler Solomon conducting, will appear in the Goshen College Lecture Music Series on March 5, at 8:15 p.m. EST. The major work of the evening will be Tchaikovsky's Symphony No. 6 "Pathétique." He will also present well-known works by classical composers. Tickets are on sale.



## CHURCH MUSIC

### Let's Keep Our A Cappella Congregational Singing

By ROY D. ROTH

Some groups of Mennonites have been singing without instrumental accompaniment in public worship for over four hundred years. The use of four-part harmony in our particular group of Mennonites is a more recent development—probably less than one hundred years old. The combination of four-part singing with the older tradition of unaccompanied church singing has fostered in our congregations a type of church music which many have found very effective as a means of praise.

However, this appreciation for a cappella singing ought not make us snobbish or patronizing toward those who have followed another tradition in their church music. When we join with other Christian groups in co-operative evangelistic efforts, we may need to adopt some new patterns of worship, including instrumental accompaniment with parts of the song service. But if such an adaptation in such a circumstance or situation is rightly understood, it need not change local practice in our individual Mennonite congregations. As long as we can intelligently regard a cappella congregational singing as our traditional way of worship, just as other Christian groups regard their particular types of musical expression as their traditional ways of worship—and just as long as each can respect the other—there really need be no problem. Perhaps we need in our brotherhood both to strengthen this intelligent regard for our traditional modes of worship and to foster respect and love for Christians who follow other patterns of worship.

One of some of our Mennonite educational centers, musical works written for instrumental accompaniment have long been used and appreciated. Some of our brethren feel that this development will weaken our long-standing tradition of unaccompanied church worship in song. Again I feel that this need not be the inevitable result. On the contrary, it seems that those who work in the music field as a career and who use these accompanied works are often those who see the issues surrounding our congregational music needs most clearly, and are the strongest voices against the introduction of musical instruments into our public worship services. To use instruments with some of the great musical masterpieces written for accompaniment and for large choruses of especially trained voices is one thing. To argue from such practice for the use of instruments with

our everyday hymns and songs in our regular public worship services is quite another thing.

So even though we make adaptations in our worship patterns when we engage in co-operative evangelistic efforts with other Christian groups, and even though we use and appreciate instrumental accompaniment in special groups for the occasional rendition of some of the larger musical works, let us still keep our a cappella hymn singing as the normal pattern of public worship in our regular congregational services.

Hesston, Kans.

### Laurelville Music Conference

By J. MARK STAUFFER

#### "Sophisticated Church People"

The nominal church harbors many and various kinds of people; in this brief statement, we are going to talk about sophisticated church people—Who are they? How do they affect singing? What can be done for them?

In the Foreword of *Lyric Religion*, H. Augustine Smith's wonderful book on immortal hymns, he says: "Congregational singing is showing signs of weakening today because of the sophistication of church people. . . ." In other words, Smith is saying that something is happening to church people that in turn causes congregational singing to weaken.

One of the finest virtues of congregational singing is the concept of equality and brotherhood without class. Congregational singing is, of course, for Christian believers—born-again, Spirit-filled disciples who wholeheartedly welcome the opportunity to lift their voice in divine praise and petition. All sing together in the true spirit of brotherhood; there is no distinction on the basis of education, wealth, position, experience, age, or family. Christ prayed for His disciples that they might be one, and nowhere is this better displayed than in unanimous, spiritual congregational song.

Sophisticated church people! Who are they?

They are people whose concept of personal dignity and culture has gone to seed; they are overrefined—slaves to their own personal ego. They would likely be

attired in costly array, illustrate the proud look, and be exclusive in their human relations.

Sophisticated church people would hardly be prompt or regular in church attendance. They would be quite selective as to where they would be seated. They would not likely participate in congregational singing, much less share a hymnbook with a fellow worshiper.

Sophisticated church people! How do they affect singing?

In the first place, these people are non-singers. Now they would be able, but congregational singing, especially, would be beneath their dignity. Like the praying Pharisee in the temple, they sit thus with themselves—silent and exclusive.

Nonsingers often present a sad, solitary countenance; while missing the blessing of active, audible participation in divine worship, they may discourage others from singing.

In the second place, these people are critically disposed. They may criticize the minister, the song leader, the Sunday-school teacher, and their fellow worshipers. Exemplifying the traditional "dog in the manger" attitude, they refuse participation in congregational singing and are intolerant of those who come short of perfection in their worship experiences.

Sophisticated church people! What can be done for them?

Fortunately there is good hope for the salvation of these people. They need a new, productive encounter with the meek and lowly Jesus—man's only Saviour from sin. In a number of the sermons of Christ, He spoke words of counsel to the rich, the proud, and the position-seekers. On one occasion, He called a child into the circle to dramatize His message.

God hates a proud look, but He loves everyone and longs to bless them with His complete, perfect salvation. Herein lies the plan of redemption for sophisticated church people.

The Laurelville Church Music Conference, Aug. 8-14, 1959, is dedicated to the strengthening of congregational singing. It is planned for all who love the church and share the concern for the improvement of singing in our churches.

The grass, flowers, birds, trees, and the nearby creek of the camp site can speak calmness to weary minds; hundreds have testified of musical inspiration, warm-hearted fellowship, and spiritual renewal at these conferences in the past.

Check in now with the Lord regarding your plans for August; He may want you to come too.

Harrisonburg, Va.

Gold can be tried; tinsel is afraid.

—Selected.



## FOR OUR SHUT-INS

### The Dreary Days

I love the dreary days

When upon my windowpane  
Beats the torrent of the elements—  
The snow, the sleet, and rain.

I love to hear the wind

As it moans, and shrieks, and whines  
While stealing through the countryside  
And whistles through the pines.

I love to watch the storm clouds

Come rolling o'er the hill,  
Speaking of the Master Hand  
Who alone can still.

'Tis then the heart repines,

'Tis then the thoughts recall  
How small and helpless creatures are,  
And how God ruleth all.

—By a Sister.

### Let That Weight Down

By J. PAUL SAUDER

A pleasurable chapter in my book of memories is five years of the hatchery experience I had while living in the Shenandoah Valley of Virginia. One phase of this work was the delivery of baby chicks to their grower, even if he lived hundreds of miles away. On one such trip I noticed a sawmill hard by the road a few miles from Martinsville, Va. World War II had lately closed, restrictions were tight, and our employer could not get the materials to build a chicken house he needed. I ascertained that this mill was not restricted, since it was so small, and on my return told my employer of my findings. He decided to fly down and took me and another employee named George along. George knew wood and how to make a chicken house, and the boss kindly favored me with the ride. We flew into Martinsville, literally, for the airport was a filled-in ravine around which the business section was built. A taxi took us to our destination, the boss accomplished his mission, and we returned as we had come.

On the down flight I hadn't noticed George at all, for he occupied a back seat by choice and I was engrossed in the beautiful Shenandoah Valley through which I often traveled but had never seen from the air. Now I wanted to share that beautiful dairy farm about three-fourth mile down there to our right. I turned to George to see him rigidly propped, all four limbs stiff. No, he couldn't look down on the dairy farm

nor yet out the left window at a miniature Natural Bridge over which he had so often traveled. His senses told him that he must preserve himself at the price of rigid self-support, even though the plane was doing all the carrying.

After we had landed safely, I asked him whether he had really left his weight down on the seat at any time. He replied that he hadn't had a moment's relaxation. His senses had held him prisoner.

"How like us all!" I thought. When we could enjoy our journey through life, we want to carry ourselves—assume the Lord's responsibilities besides our own. "Casting all your care [anxious burden] upon him; for he careth for you," would be no heavier for Him and ever so much easier on us. In fact, He wants it that way.

Elkridge, Md.

### Mourn or Murmur?

By RAYMOND L. COX

Everything had gone wrong for a certain Christian woman. A desolation almost as severe as Job's had settled upon her life. The average individual would have been soured by such a situation or pickled in a predicament paralleling hers.

But this gracious, saintly sister, when a sympathizer solicited her comments concerning her condition, replied, "I mourn, but I do not murmur."

Anyone, when troubled, can marry murmuring to his mourning. But the Gospel gives a glorious comfort which enables troubled souls to keep spiritual composure in spite of terrifying trials. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3). "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7). Perfect peace, peace passing all understanding, peace of heart and peace of mind, is the privilege of the trusting child of God in spite of contrary circumstances and conditions.

The Apostle Paul certainly suffered sorely and severely. He doubtless mourned more than once about apparent misfortunes. But he did not murmur. He never published a peeve against providence or nursed a grudge or grievance against the God who permitted those troubles to engulf him.

Paul keyed the proper Christian attitude toward troubles when he testified concerning his own conditions: "We

are troubled on every side, yet not distressed; we are perplexed, but not in despair" (II Cor. 4:8).

"You were really troubled, Paul?" he might have been asked on occasions.

"Troubled, yes," would be the reply, "but not distressed. Perplexed, yes, but not in despair."

Perhaps the courage which supported him was nourished by the apostle's next profession. We are "persecuted," he says, "but not forsaken" (II Cor. 4:9).

Not forsaken! No believer is ever left in the lurch, no matter how severe may seem the test. We are not alone. There is always one with us who will never leave nor forsake. Thus while it may seem proper for Christians to mourn over misfortunes, we ought never to murmur. There may be good reason for weeping at times, but the Bible promises, "Weeping may endure for a night, but joy cometh in the morning" (Psalm 30:5).

A morning of joy will surely dawn. Then God will take His great handkerchief and wipe away all tears from our eyes.

Hillsboro, Oreg.

### EXPRESSIONS OF APPRECIATION

I would much rather thank each of you personally for your many deeds of kindness during my recent hospital experience of the past four months. Your prayers mean very much. The gifts also helped to bear the burden, besides the flowers and many greetings and notes of cheer. So until I can see you, I would like to express my deepest appreciation for all that you have done. I know the Lord will bless you. —Christian Zimmerman.

• • •

Our sincere thanks and deep appreciation go to our kind friends and neighbors and relatives for the cards and gifts sent and the visits they made to Amos G. Good during his long illness, and for the expressions of sympathy and for the cards we received at his passing to his heavenly home. This is the only way we can acknowledge all of them.—Mrs. Amos G. Good and family, Narvon, Pa.

• • •

It is indeed with a heart full of gratitude to God that we write to thank you, especially those of the Frazer and West Chester churches, who have prayed and sent gifts to our daughter, Margaret R. Hertzler, and were in many ways so considerate. "Bear ye one another's burdens, and so fulfil the law of Christ." May God richly bless you is our prayer.—Mr. and Mrs. Hiram Phenneger, Malvern, Pa.

### Stars in Bloom

By Thelma Allinder

Behold the wonder of the stars in bloom,  
Within the far-flung gardens, where the  
hands

Of angels tend them faithfully for God!  
See how each crystal flower gleams tonight—  
Lends loveliness to brighten paths of men!

Oseola, Nebr.



# TO BE NEAR TO GOD

## Nehemiah—Comfort of Jehovah

Sunday, March 8

Read the Book of Nehemiah.

A Jew of the captivity, and a cupbearer of the king, Nehemiah became concerned for the remnant of his people.

Note how thrillingly implicit faith is coupled with purpose and piety. Rich in detail and accuracy of record, Nehemiah stresses the importance of the family and the need for each worker. Nehemiah restored not only a wall, but a bulwark of principle.

Today God needs men concerned for the remnant of His people. Our position may be a humble one, but if our purpose is fortified with prayer, then we can build bulwarks against worldly interference.

Monday, March 9

Read Neh. 1.

Nehemiah was in deep exercise of soul concerning the condition of the regathered remnant. In deepest humility he joins with Ezra and Daniel in confessing his sins and the sins of his people. It was not "they" but "we" who had sinned. "Both I and my father's house have sinned," and once more, "we have dealt very corruptly." Genuine confession like this reaches the ear of God.

Nehemiah is a man of faith as well as a man of prayer, and so he reminds God, as it were, of His own word. He pleads the promises of Lev. 26:40-45 and Deut. 4:23-30. He looked to the compassion and omnipotence of the living God, and was not disappointed.

God continues to honor those who come to Him in humility and deep concern, knowing that our living God is anxious to fulfill His promises.

Tuesday, March 10

Read Neh. 2.

Note that before Nehemiah asked permission from the king he prayed "to the God of heaven." What an atmosphere of prayer surrounds this man!

With fully organized strategy, fortified with letters and a plan, he proceeded beyond the river, past his opponents, and to his undertaking. Only after his lonely night view did he call together the people with their rulers and the priests to tell them of his mission.

He did it most delicately. There are no reproaches or Pharisaic comparisons; rather, he identifies himself with them and says, "Ye see the distress that we are in."

Is it any wonder that with such a Spirit-qualified leader they "strengthened their hands for . . . [the] work!"

Wednesday, March 11

Read Neh. 3.

The building of the wall was begun, and what a thoroughly individual thing it was! "To every man his work" might well describe the busy scene. Each one found his niche and worked faithfully.

Note verse 5b: "But their nobles put not their necks to the work of their Lord." There is no other comment. Despite the

shirking of some, the zealous workers were too busy to accuse or complain.

No area was left unrepaired; the enemy was to have no loophole. Nehemiah knew that a wall is no stronger than its weakest gate. Christians today are still learning that a testimony is no stronger than its weakest point.

Thursday, March 12

Read Neh. 4.

"Nevertheless we made . . . prayer unto . . . God," despite the sneers and mockery of the mixed people.

Spurred on by divine leadership and organized activity, the wall was built—"for the people had a mind to work." Soon the opposition took on a different form. When the

united nations (note the lengthened list!) realized they really meant business, their indignation increased and conspiracy appeared.

The adversaries' onslaught was but a call to "set a watch against them day and night." This was keeping things in the right proportion. Constant vigilance and constant prayer bring constant protection.

"Remember the Lord," the battle cry of the conflict, is still effective in fighting modern adversaries. When the people of God cleave to His word and exalt His name, they need fear no enemy.

Friday, March 13

Read Neh. 5.

What a pitiable state it is when people complain against their own brethren! Internal strife is a malignancy which gradually destroys life itself!

Nehemiah's leadership was still in evidence. Despite the discouraging attacks of his own people, and the heeklings of the en-

(Continued on page 211)

## Jesus Undergoes Trial

Sunday School Lesson for March 15

(Mark 14:53-15:15)

From His great conflict in the garden Jesus came victoriously. He yielded Himself to His captives. He was going to the cross in a few hours. There He would offer Himself once for all for our sins. What happened between Gethsemane and Calvary is our lesson.

Who had taken Jesus captive? 14:43. Why the swords and staves? Matt. 26:53. 55. According to John, Jesus had to identify Himself as Jesus of Nazareth whom they were seeking. Why didn't the chief priests and Pharisees themselves come to the arrest?

At last murderous hate has its opportunity to act. They bound Jesus and took Him immediately to trial. Such hatred as possessed these religious leaders would act speedily. Jesus had five trials. As you go with Jesus, see His conduct and see how His enemies hated Him.

Before the Sanhedrin. It is late at night when Jesus is brought before the Jewish authorities. Who were present? Notice "all" the chief priests and elders and scribes. How did they demonstrate their hate? Mark 14:55-65. Sought witnesses for a death charge. Labeled the true testimony of Jesus as blasphemy. The high priest rent his clothes. "All" condemned Him to be guilty. And then these religious men buffeted the Son of God. How did Jesus act? Why did He answer the question concerning His deity but none other?

Before the Sanhedrin in the morning. Why try Him again? Now the condemnation was legal. But since the Jews lacked the power to execute, they had to swallow their pride and take Jesus to Pilate, the Roman governor. It was during this trial that Peter denied Jesus.

Before Pilate. In John 18:28 we learn that the religious leaders didn't go into the

judgment hall. Why not? This gave the governor an opportunity to talk to Jesus alone. What accusation did they present before Pilate? Luke 23:2. What was Pilate's reaction to the accusations? Pilate was indifferent to the witnesses, no doubt greatly disturbed and perplexed by Jesus' remarks about truth, but he didn't want to assume responsibility. When he learned that Jesus was a Galilean, he gladly sent Jesus to Herod.

Before Herod. Luke 23:6-12. Why was Herod so glad to see Jesus? At this trial the hatred of the Jewish authorities rose to vehemence. Jesus answered nothing. He knew the frivolous Herod was not seeking truth. How did this ruler treat Jesus at the close of the trial?

Before Pilate. Now Pilate is more disturbed. Herod found no fault in Jesus, and Pilate knew Jesus had done nothing worthy of death. How did Pilate try to get around the condemnation of Jesus? Why didn't he release Jesus? Notice how the hate of the leaders was passed to the multitude. Now all cried, "Crucify him." And Pilate condemned an innocent man to death and scourged Him. He released to the people a murderer instead of the pure Son of God.

Jesus was condemned to die, but really those who tried Him were on trial and failed. Maybe some of them were saved after Jesus conquered death.

All this trial was certainly a hideous event. He was despised, oppressed, and afflicted, but He opened not His mouth. The cup of suffering must have become more real than ever as He encountered these very evil men. God and His love for such men carried Him through to His death.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1957 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.





## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Sister Marybelle Beachy, who, since the marriage of Wilma Killius, has been serving temporarily in the Youth's Christian Companion office, has now accepted a regular secretarial position there.

Bro. Percy Miller, Lagrange, Ind., who with his wife is spending some time at Grants, N. Mex., preached at Albuquerque on Feb. 15.

Bro. Robert Lantz of the Western Mennonite School faculty is directing the Easter chorus at Albany.

Bro. Ralph Palmer was passing out tracts in Key West, Fla., on Feb. 17. He is in need of Bibles—new or good used ones—for giving to people who are helped in his tract work. Send Bibles to Ralph Palmer, 309 Lucas Creek Road, Denbigh, Va.

Bro. Eli Helmuth and wife of Harrison, Ark., and Bro. Gene Templeton and family of Springfield, Mo., recently fellowshiped with the congregation at Birch Tree, Mo. This small group heartily welcomes anyone passing through southern Missouri to fellowship with them.

Bro. Oney Hathaway requested release from the congregation at Birch Tree, Mo., which was reluctantly granted. He is returning to his former home in northeastern Missouri, where his address is R.R. 3, Palmyra, Mo. The Birch Tree congregation requests prayers for a new pastor.

The Fellowship Dinner at South Union, West Liberty, Ohio, was attended by 110 men, only 38 per cent of whom were members of the congregation. Nearly everyone brought one or more guests.

The Tedrow congregation, Wauseon, Ohio, has added new classrooms and other facilities to their building.

Bro. J. Irvin Lehman of the Lancaster Mennonite School faculty is giving an extended series of Wednesday evening messages at New Holland, Pa., on the life of the early church.

Bro. Myron Augsburg, Goshen, Ind., spoke in week-end meetings at Nappanee, Ind., Feb. 27 to March 1.

Bro. Robert Lee supplied the pulpit at Roselawn, Elkhart, Ind., for two weeks while Pastor Verle Hoffman was absent.

The Floradale, Ont., MYF sold the Phillips translation of the New Testament to members of the congregation and used the profits to buy books for the library.

Bro. J. C. Rempel addressed the men's fellowship at St. Jacobs, Ont., on Feb. 24 concerning the making of wills.

Bro. Milton Brackbill, Paoli, Pa., and Bro. Jess Kauffman, Colorado Springs, Colo., were visiting speakers at Mission, Kans., Feb. 22.

Bro. Earl Buckwalter and wife spoke at Yoder, Kans., on Feb. 15 concerning their recent trip to Alaska.

Bro. John Roth, for many years president of the Illinois Mission Board, was guest speaker in the fortieth anniversary services in Peoria on Feb. 16.

Bro. Bill Detweiler preached at the Christian and Missionary Alliance Church in Orville, Ohio, on Feb. 15.

Belleville Mennonite School had open house on Feb. 20 for the newly constructed elementary school building.

President Frank Kline of Yeotmal Seminary in India was a guest speaker on Feb. 22 at Steinman's, Baden, Ont.

Bro. Daniel Kauffman, Hesston, Kans., is presenting to some of the Pacific Coast churches facts concerning wills and gift annuities. He is speaking in behalf of the whole church program, not just for Hesston College.

Bro. Harold Bauman, Goshen, Ind., spoke in a Christian Life Conference at First Mennonite, Johnstown, Pa., Feb. 28 to March 1.

The Sharon School from Ybor City, Fla., gave a program at Bay Shore, Fla., the afternoon of Feb. 22.

Bro. B. Charles Hostetter, Mennonite Hour pastor, spoke in the closing program of the Shekinah Bible School at Sarasota, Fla., on Jan. 30. On Feb. 1 he preached at Bay Shore.

Bro. Eugene Herr, Youth Field Worker, spoke at Clarence Center, N.Y., on Feb. 22.

Bro. L. L. Swartzentruber, Greenwood, Del., spoke in a Disaster Service meeting at Alden, N.Y., on Feb. 16.

Bro. Henry Wyse, Archbold, Ohio, held a Bible conference at Turkey Run, Logan, Ohio, Feb. 11-14. It was much appreciated.

Bro. J. Paul Graybill, East Earl, Pa., assisted by some of the local ministers, spoke in Bible conferences recently in churches of northeast Missouri.

Exchange programs: Rocky Ridge, Quakertown, Pa., at Finland, Pennsburg, Pa., Feb. 15. Mark Lehman and workers from Camp Rehoboth, St. Anne, Ill., at Hopedale, Ill., March 8. Lester Graybill and men's quartet, Orville, Ohio, at Farmerstown, Ohio, Feb. 15. Springdale Chorus, Waynesboro, Va., at Mt. Vernon, Grottoes, Va., Feb. 15.

New members: six by baptism at Protection, Kans., on Feb. 15; eight by baptism at Grand Marais, Mich., on Nov. 23; one by baptism and two on confession of faith at Elmira, Ont., on Feb. 22.

The Senior Bible Class at Western Mennonite School uses the GOSPEL HERALD as supplementary material, with each student receiving his own personal copy.

The Little Choir, a group of women from Elkhart, Goshen, and Middlebury, Ind., under the direction of Martha Musselman, gave a program at Belmont, Elkhart, Ind., on Feb. 15.

Bro. Abram Kaufman, Plain City, Ohio, preached the morning sermon at Belmont, Elkhart, Ind., on Feb. 8.

The Crusader's Quartet, Shipshewana, Ind., gave a program at California, a mission outpost of the Forks congregation at Middlebury, on Feb. 15. A week later they sang in a missionary conference of the United Missionary Church at Lagrange, Ind.

Bro. C. D. Shenk and wife were called home to Sheridan, Oreg., from New Mexico

by the death of her sister. While in Albuquerque, Bro. Shenk preached a number of times for the congregation there.

The Young People's Bible Meeting Committee, composed of Gordon Shantz, Ray Bair, Urie Bender, Eugene Herr, and Paul M. Lederach, met at Scottdale on Feb. 25 to prepare topics for the 1960 Program Builders.

The Voluntary Service unit supported by the Conservative Mennonite Conference at Meridian, Miss., is conducting a weekly radio program over a local station. Bro. Titus Bender, the leader of the unit, serves as speaker.

The new school being built near Hagerstown, Md., will be known as Paradise Mennonite School, as it is to be built near the Paradise Church. It will offer grades 1 to 11, and is expected to develop into an accredited high school. Sponsoring churches are Paradise, Miller's, Stouffer's, Reiff's, and Clear Spring.

Bro. Paul M. Lederach is speaking at the Mennonite Brethren Christian Workers' Conference, being held at Minot, N. Dak., March 2-5.

The Voluntary Service unit at Portland, Oreg., gave a program at Lebanon, Oreg., on Feb. 15.

Bro. Willard Krabill gave an illustrated report of his work in Viet-Nam at Yellow Creek, Goshen, Ind., on Feb. 18.

The new congregation at Watford, Ind., has now begun regular Sunday night and Wednesday night meetings.

Missions night speaker at Elmira, Ont., on Feb. 18 was Ken McLennan of the Shantymans Association.

Bro. Laban Martin and wife are moving from Maugansville, Md., to Colquitt, Ga., to assist in the church work there.

(Continued on page 212)

## Calendar

Annual North Central Ministers' Conference, Menahga, Minn., March 3-5.  
Spring Missionary Day, March 8.  
Annual meeting, Eastern Mennonite Board of Missions and Charities, Mellinger's, Lancaster, Pa., March 10-12.  
Mennonite Publication Board meeting, Nappanee, Ind., March 13-15.  
Spring meeting, Commission for Christian Education, Scottsdale, Pa., April 10, 11.  
Allegheny Music Festival, Johnstown, Pa., April 11, 12.  
Annual meeting, Illinois Mission Board, Highway Villages, East Peoria, Ill., April 17, 18.  
Annual Missions Board meeting, South Central Conference, Cheateau, Colo., April 17-19.  
Annual meeting, Ohio Mission Board, Elida, Ohio, April 17-19.  
Home Sunday, May 10.  
Annual meeting Ohio and Eastern Conference, Tedrow, Wauseon, Ohio, May 12-14.  
Annual meeting Mennonite Board of Missions and Charities, Hesston, Kans., May 15-17.  
Laureville Mennonite Camp: Johnstown Youth Retreat, June 12-21; American Sunday School Union, June 22-26; Boys' Camp, June 27 to July 8; Girls' Camp, July 4-10; Junior High I, July 11-17; Junior High II, July 18-24; Youth Camp, July 25-31; Family Week, Aug. 1-7; Music Conference, Aug. 8-14; Missionary-Bible Conference, Aug. 15-21; Business Family Week, Aug. 22 to Sept. 2.  
Peace Sunday, June 28.  
Camp Luz, Orville, Ohio: Boys' Camp, July 4-11; Girls' Camp, July 12-18; Music Week, July 19-24; Aug. 1: Junior High I, Aug. 1-8; Junior High II, Aug. 8-15; Youth Camp, Aug. 15-22.  
Annual meeting, Mennonite General Conference, Goshen, Ind., Aug. 25-27.  
Annual church-wide meetings, Orville, Ohio, High School, Aug. 28-30.  
Study Conference on Home Interests sponsored by the Mennonite Commission for Christian Education, Goshen College, Goshen, Ind., Aug. 28-31.  
Annual meeting, Mennonite Board of Education, Hesston, Kans., Oct. 21-24.

# Missions



THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE • 1711 PRAIRIE STREET, ELKHART, INDIANA • TELEPHONE, ELKHART 2-2786

## News Notes

Sister Ruby Hostettler, missionary to Ghana, arrived at the South Bend, Ind., airport on Thursday afternoon, Feb. 19, and was immediately hospitalized in the Elkhart General Hospital for medical treatment. Since the cause of her illness could not be determined, she was requested by General Mission Board officials to come home for further diagnosis and treatment.

Bro. and Sister Alvin Hostettler, missionaries on furlough from India, are now living at 610 College Ave., Goshen, Ind.

One of the Christians at Nagar, Bihar, India, Sister Naomi Kufur, accidentally fell into a well recently and drowned. She had been subject to epileptic seizures which may have been the cause of this accident. Paul Kniss and John Beachy assisted in removing the body from the well and arranging for the funeral, the only cost being for three yards of white cloth. Naomi's husband and 12-year-old daughter were away at work at the time of the accident.

Address change: Bro. and Sister Kenneth Seitz, missionaries in Mexico, are now living at Quintana Roo 128, Col. Roma Sur, Mexico, D. F.

A one-day mental health conference is scheduled at the Orrville, Ohio, Mennonite Church for March 17, beginning at 9:45 a.m. The meeting will be held in connection with the Eastern Ohio Mennonite Ministers' Association, and Mennonite ministers of all affiliations are invited. Speakers include the brethren H. Clair Amstutz and Paul M. Miller, Goshen, Ind., professors at Goshen College and Goshen College Biblical Seminary; Delmar Stahly, Akron, Pa., MCC mental hospital co-ordinator; Edward P. Mininger, M.D., Elkhart, Ind., vice-chairman of the Oaklawn Psychiatric Center local board; and Robert Hartzler, Goshen, Ind., pastor of the Eighth Street Mennonite Church and chairman of the Oaklawn Psychiatric Center local board.

Bro. Paul Erb, Scottsdale, Pa., is scheduled to give his "Alpha and Omega" messages at the Mennonite Gospel Center, Kansas City, Mo., during Passion Week, March 25-29.

The Hope Rescue Mission, South Bend, Ind., conducts a daily Bible class exclusively for new converts of the mission. During February, 15 men were enrolled, four of whom were Catholics and one a Jehovah's Witness. The class is taught by the mission staff.

Young people from the Mennonite Church in India chosen to attend the world Youth Conference in Madras sponsored by Youth for Christ the last of January included Haridas Wilfred Sonwani, Nirmal Chaudhri, and Reginald Ram, whose brother Eric is attending Johnson C. Smith University at Charlotte, N.C. Feroze Yusufji, Dharmari,

a medical student at Ludhiana Christian Medical College, Punjab, went to the Madras conference as a representative from his college.

Bro. Robert Keener, missionary on furlough from Tanganyika, E. Africa, was scheduled to give an illustrated message at the Harlem Mennonite Church, New York City, on Saturday evening, Feb. 21.

Ordination services for Bro. John H. Kraybill, director of the Lancaster Conference VS Center, New York City, and pastor of the Harlem Mennonite Church, were scheduled at the Harlem Mennonite Church on Saturday afternoon, Feb. 21.

Bro. John Roth, Morton, Ill., served as guest speaker for the fortieth anniversary observance of the Ann Street Mennonite Church, Peoria, Ill., Sunday evening, Feb. 15. Bro. Roth was the first superintendent in charge of the work at Peoria. Historical materials were also exhibited at the service.

Bro. Boyd Nelson, secretary for Relief and Service of the General Mission Board and executive secretary of MRSC, was scheduled to leave for an administrative visit to Algeria via France on Feb. 27 to consult with the workers on the field about the developing mission-service program in that North African country.

Bro. B. Frank Byler is scheduled for the following appointments during March: March 8, Orrville, Ohio; March 12-15, Beech, Louisville, Ohio; March 17-20, Mission Emphasis Week, Iowa Mennonite School, Kalona, Iowa; March 22, Roselawn, Elkhart, Ind.; March 23-29, Passion Week services at the Second Mennonite Church, Chicago, Ill. He was also scheduled to speak at Lake Bethel, Lagrange, Ind., on Sunday evening, March 1.

Sister Dora Taylor, missionary nurse to Honduras, was scheduled to return to the States for furlough on Feb. 23. Her address will be R. 2, Elverson, Pa.

The Clyde Shenk and Elam Stauffer families arrived by plane in New York on Feb. 20 on furlough from Tanganyika. The Shenks are residing at 2541 Marietta Ave., Lancaster, Pa., and the Stauffers at 1916 Lincoln Highway East, Lancaster, Pa.

The Congo Inland Mission has invited Bro. Jules Lambotte, pastor at the Foyer Fraternel, Brussels, Belgium, to visit their field in the Belgian Congo in May. He will visit the various stations and schools and serve as an official delegate from the churches in Belgium at the annual conference of the churches affiliated with the Congo Inland Mission. This will be the first time a Belgian pastor has visited the Congo field. It will also be the first time that a Mennonite from Belgium has visited work begun by North American Mennonites in the Congo.

Bro. and Sister J. D. Graber, Elkhart, Ind., were scheduled to conduct mission emphasis services at the Pigeon Mennonite

## Your Treasurer Reports

Bro. and Sister Elmer Miller have now arrived in Argentina to serve in the mission program among the Chaco Indians. They will be assisting Bro. and Sister Albert Buckwalter in the task of making Christ known to these people. Translating the Bible into the native language is of primary importance and much work is being done in this area.

With the Millers' arrival on the field, we are in need of having transportation for them. Steps have been taken to purchase a jeep in Argentina and Bro. Nelson Litwiller reports that housing is available only by purchasing a property. Total cost of these two needs is estimated at about \$7,500.

Both of these items would make fine projects for special contributions by groups or individuals. Funds given for this purpose should be sent through the District Board treasurer and designated for Chaco housing and/or transportation fund for Elmer Millers.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

Church, Pigeon, Mich., Saturday evening and Sunday, Feb. 28 and March 1. Sister Graber spoke on "The Role of the Christian Mother" at a special women's meeting on Saturday evening.

The brethren David Shank and Jules Lambotte, Brussels, Belgium, recently had a discussion with the church council of the Bethlehem Church in Anderlecht-Brussels to discover ways and means of co-operating among the French and Flemish population in Rysbroek, a suburb of Brussels, where the Mennonites have had house meetings in French for several years.

Bro. and Sister Mark Lehman, Rehoboth Mennonite Church, St. Anne, Ill., will serve as Missionary Day speakers at the Hopedale, Ill., Mennonite Church on March 8. A group from Rehoboth will participate in the evening service.

Bro. and Sister J. Paul Graybill, East Earl, Pa., visited with the workers of the Bethesda Mennonite Church, St. Louis, Mo., on Feb. 12. They also visited one of their former members who is now attending the Bethesda Church.

Baccalaureate and graduation services are scheduled at Union Biblical Seminary, Yeotmal, India, for March 14, 15. Pray for the graduates of Yeotmal as they find their places in the Christian church in India.

Bro. Harold Reesor and wife, missionaries to Quebec, spoke at Alma, Ont., on Feb. 22.

(Continued on page 212)



The newly built chapel at Honduras. First services were held in it on Jan. 11, 1959.

## A New Church Is Born

By ALICE KEHL

A layman's faithful witness becomes the first step toward a new church

"The Lord had a greater plan, a larger vision than I," said Don Juan Colón as he gave his testimony about the beginning of the evangelical work in Honduras, a small rural community between La Plata and Cayey, Puerto Rico. Don Juan Colón and Alejo Franco were good friends long before Don Juan was ever an evangelical. He related how he used to visit the Franco home whenever they informed him of a dancing and drinking party. There he eagerly participated in the worldly festivities with his friends.

When Don Juan became a Christian, he continued visiting the home of his friends, but now with a different purpose. He always carried a New Testament in his pocket and took advantage as the opportunity presented itself to share some truth of the Gospel with them.

One Sunday afternoon he stopped hurriedly at his friends' home before going to his home in Rabanal. At the same time he was anxious to be on his way because that evening was the closing service of the fifth anniversary services at the Rabanal church. Although he was in a hurry, God was leading and guiding in this visit in a significant way. His friend seemed interested that day to accompany him to the service.

Don Juan said, "If you really would like to go with me, I will wait for you."

He did and Don Alejo Franco attended the Rabanal church that evening, the first evangelical service in his life. There he heard the Gospel presented in a clear and challenging manner to the extent that when the invitation was given, Don Juan had the joy of seeing his friend make his public commitment to Christ. That was March 28, 1954.

Don Alejo requested services in his home. The Rabanal members went gladly on foot to present the Gospel message to this new home. The seed was sown and brought forth fruit. Don Alejo's wife Doña Ventura, made her decision in July of the same year. They were the first evangelical family in Honduras. They served as a light on a hill-top. Home services were conducted once a month and later every two weeks on Friday evenings in the Franco home. They invited their neighbors to join them in these home services.

The work in Honduras became, as it were, "the mission outpost" of the Rabanal congregation. Members of the Franco family walked to Rabanal Sundays for the services. Many hours of sacrifice were given both by the Rabanal congregation and by the Franco family in their faithfulness to attend the services with such regularity in spite of the difficult path they had to walk.

During the summer of 1955 the Franco children walked to Rabanal daily during the summer Bible school. In 1956 Agdelia Ortiz and Marjorie Shantz conducted the first summer Bible school in Honduras in the Franco home. Agdelia had her class in the living room and Marjorie in one of the bedrooms. The children used the bed as their chairs. That year an average of 18 children attended. In 1957, the average attendance was 20. During the past summer Agdelia Ortiz and Alice Kehl conducted the summer Bible school in the living room and in the "casita" with an average attendance of 23. A very high percentage of the children had perfect attendance. The interest in the summer Bible school in Honduras has always been very keen and the children take part in the activities in a very enthusiastic manner.

Regular Sunday services began in Honduras on Aug. 10, 1958, when José A. Santiago was appointed to be in charge of the Sunday services conducted in the afternoons

at 1:30. María Concepcion Rolón, member of the La Plata church, teaches the children's class; Agdelia Ortiz, member of the Rabanal congregation, teaches the junior-intermediate class; and José A. Santiago, of the La Plata congregation, teaches the youth-adult class and conducts a short preaching service. The latter two youths are seniors at the Bible Institute, La Plata. During the three-month Sunday-school attendance contest recently, the Honduras Sunday School had a 14 per cent attendance increase. The average attendance was 35. The highest attendance during the contest was 50.

Before the chapel was constructed, Agdelia had her class outside. There the junior-intermediates gladly carried their benches to a shady spot behind the Franco home. Agdelia remarked: "During all the time they had to meet outside for their class, September through December, never once did it rain during the class period." Certainly God has provided in many ways in this extension work.

The Franco family donated voluntarily the land for the construction of the chapel. Don Alejo said, "We shall choose the best location from our farm for the chapel." That is exactly what they have done.

A few days after Christmas, the brethren Alvin Miller, Nappanee, Ind., and Jacob Yoder, Wauseon, Ohio, and others labored willingly and gladly in the construction of the Honduras chapel which was built at an estimated cost of \$200-250. In the first service in the chapel, Jan. 11, 1959, both ex-



The first evangelical contact in Honduras, Puerto Rico, was made when Don Juan Colón (right) talked to Don Alejo Franco (left) and invited him to accompany him to church.

pressed the joy they received in having a small part in the mission extension of the church in Puerto Rico. Their services have been greatly appreciated by all.

In the dedication service, Don Juan Colón said in his testimony: "At the beginning I hoped to win the way to our church as a member of the Rabanal congregation, but never did I think that an evangelical work would begin in this community, and still less a chapel built as we see it today. God had a much larger vision and purpose when I spoke to my friend, Alejo, that day and invited him to accompany me to the service."

Is God waiting to use you in personal evangelism to extend His kingdom? Let us be willing to detain ourselves a few minutes from our busy schedule to give a friendly invitation, to give the Word of Life to our friend with whom we work or study, or to our neighbor next door.

La Plata, Puerto Rico.

## More Enrollees In Home Bible Study

By WILBUR HOSTETTLER, *Director*

One hundred and twenty-six persons sent in the Home Bible Studies coupon which appeared in the January issue of *The Way*. Besides these, coupons from the September issue are still being received. Five of them came in January. Three persons have been enrolled in Barbados, British West Indies. They were contacted through the Calvary Hour.

The Amish periodical, *Witnessing*, publicized the courses in the November-December issue, to which 14 persons responded. Applications also continue to come from readers of *The Budget* and *The Mennonite Weekly Review*.

Altogether, 194 new students were enrolled in January. Forty-six of these indicated they are not affiliated with any denomination. Ten of the 46 identified themselves as Protestants and undenominational, but the remainder wrote none in the church blank.

Denominations with the largest numbers among the new students are Mennonite 64, Amish 24, Baptist 13, Methodist 13, Roman Catholic 6, Presbyterian 5, Evangelical and Reformed 5.

The problem of church membership is common among students. Some are not members because of family objectors. Some have past records which they cannot resolve in the light of church ideals. Some apparently do not wish to accept responsibilities which church membership might entail. Some hold that membership in Christ's church is significant, but not membership in a congregation.

Supplies of the course "God's Great Sal-

vation" are extremely low. The Mennonite Publishing House is making a reprint, but it will probably not be in time to meet the emergency. One plan to ease the situation is to enroll new students in "The Sermon on the Mount" first, which is contrary to the usual order.

Some churches use the courses in classes. In one small congregation nearly all the members are in the class. One of them, a young boy, wrote, "I sure like these lessons and enjoy them."

His teen-age sister wrote, "I really enjoy taking the Bible lessons. They help me to learn much more."

Their father offered, "I am happy to say

the 'Sermon on the Mount' is very precious to me, especially the Beatitudes."

The mother said, "I have enjoyed taking these Bible Studies very much. Will miss them. Would like to take some more because we can't learn too much of God's Word. They have made me appreciate more what the Lord has done for us."

The pastor's wife added, "The explanation on the dishonest steward in Luke 16:1-13 has helped to clear this Scripture to me. It was always troubling me. Especially is it helpful to those who might take a 'radical' view on God supplying everything so that we need do nothing."

Elkhart, Ind.

## Eastern Mennonite Board of Missions and Charities Forty-fifth Annual Meeting

Mellinger Church, Lincoln Highway East, Lancaster, Pa.

Wednesday and Thursday, March 11, 12, 1959

Theme: "I Will Build My Church"

### *Bimonthly Business Sessions*

Tuesday, March 10, 1959, 9:30 a.m. and 1:00 p.m. These are public sessions open to everyone.

### *Wednesday, March 11*

#### *Morning Session:*

9:30 Worship Period ..... Daniel Sensenig, Dire Dawa, Ethiopia  
9:50 Missionary Sermon ..... Elmer Martin, Lancaster, Pa.  
10:30 President's Report ..... H. Raymond Charles, R. 1, Lancaster, Pa.  
11:15 Meeting the Needs of Released Prisoners ..... Willis Kling, Paradise, Pa.

#### *Afternoon Session:*

1:00 Worship Period ..... George Miller, Trujillo, Honduras  
1:20 Secretary's Report ..... Paul N. Kraybill, Salunga, Pa.  
2:00 The Church Witnesses Abroad  
—Honduras ..... Norman Hockman, Tocoa, Honduras  
—Tanganyika ..... Robert Keener, Tarime, Tanganyika  
—Somalia ..... Chester Kurtz, Elverson, Pa.  
3:15 The Church Abroad Witnesses ..... Ingida Asfaw, E.M.C., Harrisonburg, Pa.

#### *Evening Session: (25 years in Tanganyika)*

7:00 Worship Period ..... Clyde Sherk, Kisaka, Tanganyika  
7:20 A Vision Obeyed ..... Henry Garber, Mount Joy, Pa.  
7:45 The New Africa ..... Orie O. Miller, Akron, Pa.  
8:15 From Mission to Church ..... Elam Stauffer, Mugango, Tanganyika

### *Thursday, March 12*

#### *Morning Session:*

9:00 Worship Period ..... Harold Reed, Chester, Pa.  
9:20 Treasurer's Report ..... Ira J. Buckwalter, Salunga, Pa.  
9:50 Voluntary Service Extending the Church ..... Paul G. Landis, Salunga, Pa.  
10:20 An Effective Witness in Home Missions ..... John Drescher, Marshallville, Ohio

#### *Afternoon Session:*

1:00 Worship Period .....  
1:20 The Church at Work in Africa and Europe ..... Ira J. Buckwalter, Salunga, Pa.  
2:00 Foreign Missionaries' Testimonies c/o Raymond Charles, R. 1, Lancaster, Pa.  
3:00 Partnership in a Common Task ..... Paul Gingrich, Nazareth, Ethiopia  
3:20 Consecration Service ..... c/o Aaron Shank, Myerstown, Pa.

#### *Evening Session:*

7:00 Worship Period ..... Russel Baer, Steelton, Pa.  
7:20 Building the Church in Home Missions  
—Lewis Good, Brentwood, Md.  
—Luke Stoltzfus, Philadelphia, Pa.  
—Harold Shearer, Immokalee, Fla.  
8:30 The Living Church Makes Disciples ..... John Drescher, Marshallville, Ohio  
Song Leaders: William Weaver, Reading, Pa.; Harold Reed, Chester, Pa.



# Foreign Missionary Addresses

## ALASKA

Stoltzhus, Mahlon and Hilda, Russian Mission, Alaska  
Gareth and Karl Dwight Stoltzhus

## ALGERIA

Saybrook, Miller and Carol, 18 rue Molbert, Kouba  
(Alger) Algeria  
Carol Sue Saybrook

## Under Appointment (in language school)

Stetter, Robert and Lilac Rose, 10 rue Jeanne-Hachette,  
Clamart (Seine), France  
Polly Ann Stetter

## ARGENTINA

### In Central Province

Brunk, Lawrence and Dorothy, Casilla de Correo 4,  
Cra. Valientes, FDNFS, Argentina  
Gory Lee, Louise Ann, and Patricia Marie Brunk  
Erb, Robert and Ruth, R. de Escalada 1195, Bragado,  
FNDPS, Argentina  
John David and Patricia Ann Erb  
Good, Edna, 62 Pasteur, Carlos Paz, Cordoba, Argentina  
127, La Piedad, Cordoba, Argentina  
Hallman, William and Beatrice, Casilla de Correo  
127, La Piedad, Cordoba, Argentina  
Richard William Hallman  
Koppenhaver, John H. and Ruth, Maacaya 175, Bragado,  
FNDPS, Argentina  
Denton Lee, Ronald Glenn, and Terry Lowell Koppenhaver  
Sibson, Floyd and Alyce, Sarmiento 380, Estacion  
Americana, PCS, Argentina  
Wanda Grace, James Boyd, and John Elvin Sieber  
Swartzenruber, Amos and Edna, Mercedes 149, Buenos  
Aires, Argentina

### On Furlough from Central Province

Byler, B. Frank and Anna, c/o Dwight Ehret Rest-  
house, R. 3, 3, Goshen, Ind.  
Stanley, Marjorie, Dennis, Carol, and Mark Abram  
Byler  
Gladys, Ross and Ruth, 225 W. Main St., New Hol-  
land, Pa.  
Joseph Snyder and Anita Goldfus

### On Retirement from Central Province

Hershey, Mae, 1508 S. 8th St., Goshen, Ind.  
Landon, D. Purie and Lillian, 1102 Colleton Dr., Sara-  
sota, Fla.  
Rutledge, L. and Mary, 527 W. Orange St., Lancaster,  
Pa.

## In the Chaco

Buckwalter, Albert and Lois, Casilla 53, Pcia. R.  
Senz Peña, Prov. de Chaco, Argentina  
Rachel Lois, Naomi Rose, and Timothy Albert Buck-  
walter  
Cressman, Mabel and Ann, Sarmiento 380, Tres Isle-  
tas, Chaco, FNGB, Argentina  
Miller, Elmer and Lois, Casilla 53, Pcia. R. Senz  
Peña, Prov. de Chaco, Argentina

## On Retirement from the Chaco

Shank, J. W. and Selena, 418 Harriet, La Junta, Colo.  
Ky

## BELGIUM

Shank, David and Wilma, 1 Place Communale,  
Obain (arabain), Belgium  
Michael H. Stephen David, Crissie Judith, and  
Rachel Anne Shank

## BRAZIL

In Araguacema, Goiás  
Kissell, Richard and Novelda, c/o Robert D. Rich,  
Caixa Postal 882, Belem, Para, Brazil  
Kathleen Kissell  
Reesor, Esther, c/o Robert D. Rich, Caixa Postal 882,  
Belem, Para, Brazil  
Yoder, Dorothy, c/o Robert D. Rich, Caixa Postal 882,  
Belem, Para, Brazil

## Under Appointment (in language school)

Minich, Herbert and Shirley, Hospital Evangélico,  
Anapolis, Goiás, Brazil  
Maria Renese, Michael Garth, and Herbert Darrell  
Minich  
Robner, Maynard and Avelina, Hospital Evangélico,  
Anapolis, Goiás, Brazil  
Kathleen, Sharon, and Evelyn Robner

## On Furlough from Araguacema, Goiás

Eichelberger, Mildred, Goshen College, Goshen, Ind.  
Kinsinger, Evelyn, Frontier Nursing Service, Hyden,  
Ky

## In Sao Paulo State

Hostetter, David and Rosanna, Rua Italia 122, Valin-  
hos, Sao Paulo, Brazil  
David Michael, John Marcus, and James Dante  
Hostetter  
Musselman, Glenn and Lois, C.P. 44, Setoazinho, Sao  
Paulo, Brazil  
Crisline Ann, Sonia Marie, and Regina Louise Mus-  
selman  
Sawatzky, Peter and Alice, Alameda dos Anapurus  
974, Bairro Indianopolis, Sao Paulo, Brazil  
Steven Peter, John Alan, and Paul Edwin Sawatz-  
ky

## CUBA

Detweiler, Esther, Apartamiento 6, Colon y Albarran,  
Aguacra la Grande, Las Villas, Cuba  
King, Aaron and Betty, Apartado 333, Sagua la  
Grande, Las Villas, Cuba  
Michael Aaron, Jewel Elizabeth, and Richard  
Robert King  
Yoder, Henry Paul and Mildred, Calle Marti 20,  
Rancho Veloz, Las Villas, Cuba  
Allen, Anita Louise, and Christine Rose Yoder

## On Furlough

Derstine, Margaret, 52 W. Summit St., Souderton, Pa.

## ENGLAND

Coffman, John and Ellen, 39 Grafton Terrace, London  
N.W. 5, England  
Paul David and Walter James Coffman  
Grah, Harold and Cora, 14 Shepherd's Hill, High-  
gate N. 6, London, England  
John Lynford and Deborah Elaine Groh  
Leatherman, Quintin and Miriam, 14 Shepherd's Hill,  
Highgate N. 6, London, England

## ETHIOPIA, AFRICA

Becker, Esther, Box 794, Addis Ababa, Ethiopia  
Burkholder, Joseph and Helen, Mennante Mission,  
Deder, Ethiopia  
Byron Bruce and Sharon Rose Burkholder  
Ehlerman, D. Rohrer and Mabel, Deder, Ethiopia  
Keith and Leanne Ehlman  
Gamber, Henry and Pearl, Box 102, Dire Dawa, Ethio-  
pia  
Henry Benjamin, Marion Elizabeth, and Timothy  
Garber, Robert and Alta, Mennante Mission, Deder,  
Ethiopia  
Griff, Mary Ellen, Mennante Mission, Box 102, Dire  
Dawa, Ethiopia  
John Allen, Elizabeth Ann, and Peter Nathan Hage  
Hege, Nathan B. and Arlene, Mennante Mission,  
Deder, Ethiopia  
John Allen, Elizabeth Ann, and Peter Nathan Hage  
Hiestand, Mildred, Mennante Mission, Deder, Ethio-  
pia  
Horn, Edwin and Blanche, Box 102, Dire Dawa, Ethio-  
pia  
Jerome Adella, Philip Michael, Phyllis Marie, and  
Rachel Louise Horn  
Keener, Clayton and Martha, Box 794, Addis Ababa,  
Ethiopia  
Landsis, Lois, Mennante Mission, Deder, Ethiopia  
Mails, Lois, Box 794, Addis Ababa, Ethiopia  
Miller, Anna, HMMH Hospital, Nazareth, Ethiopia  
Rush, Sara, HMMH Hospital, Nazareth, Ethiopia  
Wenger, Chester and Sara Jane, HMMH Hospital,  
Nazareth, Ethiopia  
Betty Lois, Margaret Ann, Jewel Louise, Chester  
Lloyd, Sara Ellen, Mark Richard, and Philip  
Wenger  
Yoder, Paul and Daisy, HMMH Hospital, Nazareth,  
Ethiopia  
Debra Ann, Daniel Wayne, Paul Timothy and Ju-  
dith Carol Yoder

## Short-term Workers

Ely, Alma, Box 794, Addis Ababa, Ethiopia  
Strickler, Larry, Box 102, Dire Dawa, Ethiopia

## On Furlough

Mary Eyer, 233 Front St., Little, Pa.  
Gingrich, Paul and Ann, Kennedy Schools of Mis-  
sions, Hartford, Conn.  
Larry Paul, Joel Robert, and Bonita Elaine Gingrich  
Sensinger, Daniel S. and Blanche, 442 West Main St.,  
New Holland, Pa.  
Daniel Sensinger, Jr.  
Hornish, Kathryn, Route 1, Lancaster, Pa.  
Snyder, Alice, 301 E. Second Ave., Little, Pa.

## FRANCE

Witmer, Robert and Lois, 249 Ave. de la Division,  
Lecteur Chateaux-Malabry (Seine), France  
Catherine Lois, Debra Renese, and Philip Robert  
Witmer

## On Furlough

Swartzenruber, A. Orley and Jane, 16 Model Ave.,  
Hopewell, N.J.  
Anne Renese, Emilie Alice, and Francine Adele  
Swartzenruber

## GHANA

Grove, Erma, Maxwell Secondary School, P.O. Box 11,  
Ho, Ghana

Witmer, Robert S. J. and Ida, P.O. Box 341, Accra, Ghana

## On Furlough

Hostetter, Ruby, Elkhart, Ind.

## HONDURAS, CENTRAL AMERICA

Garber, Jean, Trujillo, Honduras  
Gingrich, James and Jean, Tocoa, Honduras  
Trula and Twila Gingrich  
Horn, James and Beatrice, Trujillo, Honduras  
David Eugene, James Richard, and Gerald David  
Hess  
Harrison, Eldon and Jessie, Apartado 7, La Ceiba,  
Honduras  
Elsie Carol, James Eldon, Alice Mae, and David  
Loren Hamilton

Hart, Rebecca, Gualaco, Olancha, Honduras  
Roth, Lorraine, Tocoa, Honduras

## Short-term Workers

Goerber, Ernest and Barbara, Gualaco, Olancha, Hon-  
duras

Horn, Gladys, Tocoa, Honduras  
Longenecker, Almer, Tocoa, Honduras  
Mellinger, LeRoy, Trujillo, Honduras  
Shawalter, Dorothy, Tocoa, Honduras  
Stoltzhus, Ben, Tocoa, Honduras  
Yoder, Annie, Tocoa, Honduras

## On Furlough

Hosterman, Norman and Grace, E.M.C., Harrisonburg,  
Va.  
Lorry David, James Richard, and Susan Marie  
Hosterman  
Miller, Grace and Grace, E.M.C., Harrisonburg, Vir-  
ginia  
John Mark, Ruth Elizabeth, Miriam Joyce, Rachel  
Christine, and Daniel Ray Miller  
Taylor, Doris, R. 2, Elverson, Pa.

## In Language School

Snively, Irene, Apartado 2240, San José, Costa Rica

## INDIA

### In Madhya Pradesh

Conrad, Paul L. and Nancy, Christian Hospital,  
Dhamtari, M.P., India  
John Lester, Glenn Carl, Mary Kathryn, and Paul  
Leslie Conrad  
Erb, Elizabeth, Christian Hospital, Dhamtari, M.P.,  
India  
Friesen, John and Genevieve, Shantipur, via Dham-  
tari, M.P., India  
G. Weldon, C. Richard, Glen Delbert, and Dwight  
William Friesen  
Groff, Weyburn and Thelma, Union Biblical Sem-  
inary, Yeotmal, Berar, M.P., India  
Rachner, Frances, Margaret Ellen, Cheryl Jean, and  
Edwin Eugene Groff  
Miller, B. Paul and Vesta, Jamnagar via Balod, Durg  
Dist., M.P., India  
Elaine Anne, James Allyn, and Eleanor Lois Miller  
Meyer, Marie, Academy Bungalow, Dhamtari, M.P.,  
India  
Nafziger, Florence, Christian Hospital, Dhamtari,  
M.P., India  
Sell, Blanche, Academy Bungalow, Dhamtari, M.P.,  
India

### On Furlough from Madhya Pradesh

Flisner, Jacob and Arvilla, Box 341, Rocky Ford, Colo.  
Marion Lee and Judith, Stone Fisher  
Hostetter, Alvin and Goldie, 601 College Ave., Go-  
shen, Ind.  
Gloria Joyce, Carol Jewell, and Mary Alice Hostet-  
ter

## Returned since 1953—Writing Beyond Furlough

Hostetter, Wilbur and Velma, 408 E. Jackson, Goshen,  
Ind.  
Weaver, Edwin I. and Irene, Heaton, Kans.  
Yoder, J. G. and Fyrne, 1204 S. 8th St., Goshen, Ind.

## On Retirement from Madhya Pradesh

Brunk, A. and L. 1223 Weber St., Colorado Springs, Colo.  
Eich, Mina B., R. 2, La Junta, Colo.  
Friesen, P. A. and Florence, Hesston, Kans.  
Good, Mary M., 322 1/2 E. Indiana Ave., Elkhart, Ind.  
Kautman, J. N., 1103 Florence Ave., East Peoria 3 Ill.  
Lapp, Mrs. Fannie, 180 S. Main, Goshen, Ind.

## In Bihar

Beachy, John and Miriam, Chandwa P.O., Palamu  
District, Bihar, India  
John Allen, Cheryl Jo, and Lynette Kay Beachy  
Becker, John and Gladys, Latehar, Palamu  
District, Bihar, India  
Elaine Mae, Paul Arthur, Ruth Irene, James Don-  
ald, and Mary Louise Becker  
Kiss, Paul and Esther, Chandwa, Palamu District,  
Bihar, India  
Shitz, Allen and Elsie, Daitongal, Palamu District,  
Bihar, India  
Sylvia Ann Shitz  
Voigt, Milton C. and Esther, Balamath, Palamu Dis-  
trict, Bihar, India  
Elva Mae and Myra Jean Voigt

## Under Appointment to

Kiss, Mark and Betty, 2433 Ashton, Baltimore, Md.  
Lois Ellen and James Malcolm Kiss

## Landour (Woodstock School)

Yoder, Rhea, Woodstock School, Landour-Museorie,  
U.P., India

## ISRAEL

Kreider, Roy and Florence, 13 Shaanan St., Ramat  
Gan, Israel

Jerry Brent, Jonathan Michael, and Rosemary Joy  
Kreider

Swart, Paul and Bertha, 6 David St., Ramat Gan,  
Israel

David Eldon and Evelyn Ruth Swart

## JAMAICA

Heatwole, Willard and Melba, 5 Whitehall Terrace,  
Kingston 8, Jamaica

Jerrel Brent, Conrad Dean, and Jewel Marie Heat-  
wole

Metzler, Warren and Erna, Box 75, Kingston 8, Ja-  
maica  
W. Fredrick, John D. Sharon M., and Philip Larry  
Metzler

**Short-term Workers**

Heathcote, Ida, 5 Whitehall Terrace, Kingston 8, Jamaica

**JAPAN**

Beck, Carl and Esther, No. 1 Minami, 17 chome, Nishi 7 Jo, Chitose, Japan  
 Carl, Carsten Beck  
 Blosser, Eugene and Louella, Taiki Mochi, Hiroo Gun, Hokkaido, Japan  
 Phillip Eugene, Rachel Ann, and Thomas Blosser  
 Buckwalter, Ralph and Genevieve, No. 13, Tsurugadai, Kuchino, Japan  
 Dawn Alice and Rosemary Buckwalter  
 Kanay, Lee and Adella, Nakahishia-cho, Nemuro, Hokkaido, Japan  
 Daniel Lee, Ruth Adella, David Joseph and Timothy Kanay

Richards, Joe and Emma, Hombetsu machi, Naka gawa gun, Tokachi kun, Hokkaido, Japan  
 Evert Samuel, Karl Ruth, and Lois Elizabeth Richards  
 Shenk, Charles and Ruth, 428 Hanan-cho, Suganami-ku, Tokyo, Japan  
 Stephen Charles, Gloria Jeanne and Barbara Sue Shenk

Stoltz, John, 448 Nichome, Harinouchi, Suganami-ku, Tokyo, Japan

**On Furlough**

McCammon, Don and Dorothy, 1124 S. 8th St., Go-shing, Ind.  
 Julie C. McCammon  
 Resaler, Ruth and Rhoda, 615 Walnut Ave., Scottsdale, Ariz.

**Staying Beyond Furlough**

Reber, Don and Barbara, Pigeon, Mich.  
 Karen Sue, Elizabeth Ann, Mary Kay and Carol Jean Reber

**LUXEMBOURG-FRANCE**

Good, Glen and Elizabeth, Place de Republique, Taverville (Moselle), France  
 Martin, Margaret, Neumühle bei Landstuhl, Pfalz, Germany  
 Miller, Catherine, 2 rue du Parc, Daulange, Luxembourg  
 Miller, Harvey and Mildred, 3 Rue Christian Pfister, Nancy (Mourthe-et-Moselle), France  
 Stahl, Omar and Lois, Rue Emile Mayrath 72, Esch-sur-Alzette, Luxembourg  
 John Daniel and Rachel Krillmy Stahl  
 Troyer, Daniel and Betty, 2 rue du Parc, Daulange, Luxembourg  
 Elmer Jay, Daniel III, Ruth Elizabeth Troyer

**Mexico**

Seitz, Kenneth and Grace, Quintana Roo 128, Col. Rama Sur, Mexico, D. F.  
 David, Lois, Eunice, and Frances Seitz

**NEPAL**

Grober, Lena, United Mission to Nepal, Shanta Bhawan, Katmandu, Nepal  
 Rohrer, Anna Lois, United Mission to Nepal, Shanta Bhawan, Katmandu, Nepal

**PUERTO RICO**

Driver, John and Bonita, La Plata, Puerto Rico  
 Cynthia Ruth, Wilfred Paul, and Jonathan Clair Driver  
 Gamber, Ruth, Box 626, Albionito, Puerto Rico  
 Glick, Carol, Box 8, Albionito, Puerto Rico  
 Heiser, Don and Betty, Palo Rincón, Barranquitas, Puerto Rico  
 Daniel Duany, Jerry Dean, and Anita Arlene Heiser  
 Hershey, Lester and Alta, Box 25, Albionito, Puerto Rico  
 James Joe, Shertlyn Mae, and Lester Eugene Hershey  
 Hower, R. J. and Florence, Box 626, Albionito, Puerto Rico  
 Kanay, Martha, Box 8, Albionito, Puerto Rico  
 Zell, Allen, La Plata, Puerto Rico  
 Leitch, Simon and Leah, Box 8, Albionito, Puerto Rico  
 Michael Alan, Carmen Anita, Juan Daniel, and Michael Craig Leitch  
 Massarini, Anna Kay, Box 8, Albionito, Puerto Rico  
 Miller, Mahel, Box 8, Albionito, Puerto Rico  
 Natziger, Marvin and Bernice, Box 626, Albionito, Puerto Rico  
 Colette, Peggy, and Steven Natziger  
 Nisley, Addona and Mary, La Plata, Puerto Rico  
 Addona Mark, Anita Ruth, and Timothy Paul Nisley  
 Shantz, Marjorie, Box 185, Cidra, Puerto Rico  
 Shantz, Roy and Ann, Box 626, Albionito, Puerto Rico  
 Krista Solome and Karen Jean Shwartzler  
 Shwartzler, Virginia, Box 626, Albionito, Puerto Rico  
 Snyder, Royal and Ophelia, La Plata, Puerto Rico  
 Victor Abrah, Royal Daniel, Elizabeth Rose, and John Kent Snyder  
 Troyer, George D. and Kathryn, Box 839, Albionito, Puerto Rico

**On Furlough**

Snyder, Elvin and Mary, 312 River Vista, Goheen, Ind.  
 Carmen Grace, Esther Marie, and Edith Marie Snyder

**Staying Beyond Furlough**

Lauver, Paul and Lois, R. 3, Howe, Ind.  
 Paul Richard, John William, James Ernest, and Ann Louise Lauver

Snyder, Mrs. Doris, 500 Garfield Ave., Elkhart, Ind.  
 Margaret Ann and Clifford Arnold Snyder  
 Widmer, Gladys, c/o D. W. Widmer, R. 2, Wayland, Iowa

**SOMALIA, AFRICA**

Beachy, Bertha, Box 2, Mogadiscio, Somalia  
 Berach, Victor and Viola, Margherita, Somalia  
 James Victor and Shirley Mae Dorach  
 Gehman, Mary, Box 2, Mogadiscio, Somalia  
 Landi, Helen, Box 2, Mogadiscio, Somalia  
 Lind, Wilbert and Rhoda, Box 2, Mogadiscio, Somalia  
 Daniel Dean, Miriam Marie, and Joyce Judith Lind  
 Miller, Fannie, Margherita, Somalia  
 Wesselsheil, Carl and Leota, Box 2, Mogadiscio, Somalia

Ruby Kathryn, Paul Ellis, and John Frederick Wesselsheil

**Short-term Workers**

Brubaker, Allen, Margherita, Somalia  
 Ely, Omar, Box 2, Mogadiscio, Somalia  
 Miller, V. David, Margherita, Somalia  
 Yost, Ivan, Margherita, Somalia

**On Furlough**

Shirk, Leroy and Edna, Route, Lebanon, Pa.  
 Mabel Ann and Naomi Fee Shirk

**TANGANYIKA, AFRICA**

Buckwalter, Miriam, Tarime, Tanganyika  
 Byler, Allen and Eunice, Box 7, Musoma, Tanganyika  
 Wilbur and James Byler  
 Harsh, Mary, Tarime, Tanganyika  
 Hess, Mahlon and Mabel, Musoma, Tanganyika  
 Alice Elaine, Henry Martin, Carl Avery, Dale and Glen Hess  
 Houman, Harold and Miriam, Box 50, Tarime, Tanganyika  
 John Pierre Houman  
 Hurst, Levi and Mary, Tarime, Tanganyika  
 Hurst, Simon and Edna, Tarime, Tanganyika  
 Nancy, Mary Elizabeth, Elwood Ray, and Ruth Mae Jacobs

James, Don and Anna Ruth, Tanganyika  
 Jane Elizabeth and David Charles Jacobs  
 Kurt, Laura, Box 7, Musoma, Tanganyika  
 Landis, Clara, Box 7, Tarime, Tanganyika  
 Landis, Elva, Tarime, Tanganyika  
 Messier, Mary, Box 50, Tarime, Tanganyika  
 Miller, Ruth, Box 50, Tarime, Tanganyika  
 Reber, Alice, Tarime, Tanganyika  
 Selby George and Dorothy, Musoma, Tanganyika  
 Smoker, Naomi, Musoma, Tanganyika  
 Sorely, Nora, Musoma, Tanganyika  
 Troyer, Samuel and Esther, Musoma, Tanganyika  
 Lois Marlene Troyer  
 Wrenner, Rhoda, Musoma, Tanganyika

**Short-term Workers**

Buchen, Curvin, Tarime, Tanganyika  
 Graybill, John and Bertha, Box 7, Musoma, Tanganyika  
 Kraybill, Nevine, Tarime, Tanganyika  
 Kutz, Maynard, Box 89, Bukoba, Tanganyika  
 Mellinger, Donald, Secondary School, Musoma, Tanganyika  
 Sell, Ivan, Musoma, Tanganyika

**On Furlough**

Bauman, Ruth, Route 2, Leontia, Ohio  
 Cressman, Elsie, New Lynburne, Ontario, Canada  
 Eshelman, J. Lester and Lois, Welby Ave., Dillsburg, Pa.  
 Charlotte and Lynn Lyvonne Eshelman  
 Eshelman, Verna, Box 128, Park View, Harrisonburg, Va.  
 Hengsteger, Elma, Route 5, Box 234, Harrisonburg, Va.  
 Keener, Robert and Florence, Box 257, Route 1, Royce, Pa.  
 Martha Jane, Robert Gerald, Dennis Dale, Deborah Sue Keener  
 Leubach, John and Catherine, 179 Mechanic St., Doylestown, Pa.  
 Nach, Hadwig, 17 Fischermattstrasse, Bern, Switzerland  
 Shenk, Clyde and Alta, 2541 Marietta Ave., Lancaster, Pa.  
 John and Daniel Edward Shenk  
 Stauffer, Elsie and Grace, 1916 Lincoln Highway  
 East, Lancaster, Pa.  
 Philip, Kenneth and Bruce Stauffer  
 Weaver, Alta, Rt. 3, Ephrata, Pa.  
 Yoder, Fiebe, Windom, Kans.

**URUGUAY**

Littwiler, Nelson and Ada, Villardero 964, Montevideo, Uruguay  
 Miller, Daniel and Eunice, Villardero 964, Montevideo, Uruguay  
 Leubach, John and Catherine, 179 Mechanic St., Doylestown, Pa.  
 Nach, Hadwig, 17 Fischermattstrasse, Bern, Switzerland  
 Shenk, Clyde and Alta, 2541 Marietta Ave., Lancaster, Pa.  
 John and Daniel Edward Shenk  
 Stauffer, Elsie and Grace, 1916 Lincoln Highway  
 East, Lancaster, Pa.  
 Philip, Kenneth and Bruce Stauffer  
 Weaver, Alta, Rt. 3, Ephrata, Pa.  
 Yoder, Fiebe, Windom, Kans.

**On Furlough**

Littwiler, Nelson and Ada, Villardero 964, Montevideo, Uruguay  
 Miller, Daniel and Eunice, Villardero 964, Montevideo, Uruguay  
 Leubach, John and Catherine, 179 Mechanic St., Doylestown, Pa.  
 Nach, Hadwig, 17 Fischermattstrasse, Bern, Switzerland  
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 Yoder, Fiebe, Windom, Kans.

**On Furlough**

Littwiler, Nelson and Ada, Villardero 964, Montevideo, Uruguay  
 Miller, Daniel and Eunice, Villardero 964, Montevideo, Uruguay  
 Leubach, John and Catherine, 179 Mechanic St., Doylestown, Pa.  
 Nach, Hadwig, 17 Fischermattstrasse, Bern, Switzerland  
 Shenk, Clyde and Alta, 2541 Marietta Ave., Lancaster, Pa.  
 John and Daniel Edward Shenk  
 Stauffer, Elsie and Grace, 1916 Lincoln Highway  
 East, Lancaster, Pa.  
 Philip, Kenneth and Bruce Stauffer  
 Weaver, Alta, Rt. 3, Ephrata, Pa.  
 Yoder, Fiebe, Windom, Kans.

**On Furlough**

Littwiler, Nelson and Ada, Villardero 964, Montevideo, Uruguay  
 Miller, Daniel and Eunice, Villardero 964, Montevideo, Uruguay  
 Leubach, John and Catherine, 179 Mechanic St., Doylestown, Pa.  
 Nach, Hadwig, 17 Fischermattstrasse, Bern, Switzerland  
 Shenk, Clyde and Alta, 2541 Marietta Ave., Lancaster, Pa.  
 John and Daniel Edward Shenk  
 Stauffer, Elsie and Grace, 1916 Lincoln Highway  
 East, Lancaster, Pa.  
 Philip, Kenneth and Bruce Stauffer  
 Weaver, Alta, Rt. 3, Ephrata, Pa.  
 Yoder, Fiebe, Windom, Kans.

**On Furlough**

Littwiler, Nelson and Ada, Villardero 964, Montevideo, Uruguay  
 Miller, Daniel and Eunice, Villardero 964, Montevideo, Uruguay  
 Leubach, John and Catherine, 179 Mechanic St., Doylestown, Pa.  
 Nach, Hadwig, 17 Fischermattstrasse, Bern, Switzerland  
 Shenk, Clyde and Alta, 2541 Marietta Ave., Lancaster, Pa.  
 John and Daniel Edward Shenk  
 Stauffer, Elsie and Grace, 1916 Lincoln Highway  
 East, Lancaster, Pa.  
 Philip, Kenneth and Bruce Stauffer  
 Weaver, Alta, Rt. 3, Ephrata, Pa.  
 Yoder, Fiebe, Windom, Kans.

**On Furlough**

Littwiler, Nelson and Ada, Villardero 964, Montevideo, Uruguay  
 Miller, Daniel and Eunice, Villardero 964, Montevideo, Uruguay  
 Leubach, John and Catherine, 179 Mechanic St., Doylestown, Pa.  
 Nach, Hadwig, 17 Fischermattstrasse, Bern, Switzerland  
 Shenk, Clyde and Alta, 2541 Marietta Ave., Lancaster, Pa.  
 John and Daniel Edward Shenk  
 Stauffer, Elsie and Grace, 1916 Lincoln Highway  
 East, Lancaster, Pa.  
 Philip, Kenneth and Bruce Stauffer  
 Weaver, Alta, Rt. 3, Ephrata, Pa.  
 Yoder, Fiebe, Windom, Kans.

**MISSIONS****EDITORIAL****Absorbing Hostilities**

A unique service took place at the Prairie Street Mennonite Church, Elkhart, Ind., on Sunday afternoon, Feb. 15, in commemoration of Brotherhood Week. One person of Chinese-American ancestry, five American Negroes, and five white Americans participated in a panel on "Practicing the Principles of Christian Brotherhood."

The discussion was organized around three main topics: "The Biblical Principles of Brotherhood," "The Power and Limitations of Christian Love," and "Creating the Climate That Makes Co-operation Possible." Panel members and resource persons participated freely along with several persons from the audience in the discussions which followed the presentation of each topic.

Brotherhood is quite often misunderstood today. Too often it is interpreted to mean the elimination of distinctions between individuals. Yet God made distinctions. He called Abraham to leave his kindred and to become the father of all those who by faith worship the true God. All men are eligible to become worshippers of the true God.

Too often brotherhood is understood to epitomize equality when it represents much more than that. It really means sharing possessions, joys, and sorrows with your brother. Toward the nonworshiper of God it demonstrates a love which absorbs hostilities, thus becoming redemptive.

When someone asked for the difference between the love of God demonstrated by true brotherhood and ordinary human love, one of the resource persons gave this definition: "Ordinary love is based on a mutual advantage that we share with each other, while God's love is purely unselfish. Christ did something for us who could do nothing for Him."

The panel members insisted that brotherhood results when Christians exert effort to overcome differences, to practice true Christianity. They must eliminate words and expressions which suggest differences, such as

(Continued on page 212)

**VIET-NAM**

Metzler, Everett and Margaret, 48 Ngo-Tung Chau, Gia-Phu, Viet-Nam  
 Eric Eugene Metzler  
 Stauffer, James and Arlene, 48 Ngo-Tung Chau, Gia-Phu, Viet-Nam

**Letter Rates**

Belgium, England, France and Luxembourg: Regular mail, 8c first oz.; 5c each additional oz.; air mail, 15c each 1/2 oz.; air letter 10c.  
 Ethiopia, Tanganyika, Senegal, and Israel-Regular mail, 8c first oz.; 5c each additional oz.; air mail, 25c each 1/2 oz.; air form letter, 10c.  
 Honduras and Costa Rica and Cuba-Regular mail, 8c first oz.; 5c each additional oz.; air mail, 10c each 1/2 oz.; air form letter, 10c.  
 India and Japan-Regular mail, 8c each oz.; air mail 25c each 1/2 oz.; air form letter, 10c.  
 Puerto Rico and Alaska-Regular mail, 4c each oz.; air mail, 7c each oz.  
 South America-Regular mail, 8c each oz.; air mail, 10c each 1/2 oz.



## RELIEF AND SERVICE

### Voluntary Service

Glenwood Springs, Colo.—Several fellows in the unit have been visiting a young man recently released from the army who is living here. He has attended church several times with the fellows and shows an interest in learning more about God's Word.

St. Anne, Ill.—Unit leader Glen Steffen, Apple Creek, Ohio, has been giving some assistance to a lady at Leesville, located several miles from Camp Rehoboth, who is conducting Bible study with a group of people there. It is hoped that the unit along with Mrs. Goings will be able to establish a church fellowship in that community in the near future.

Portland, Oreg.—Wednesday evening in the unit schedule has now been reserved for regular organized tours and fellowship with students and faculty members from Western Mennonite School, Salem, Oreg. During a recent missions emphasis week at the school, students contributed toward the unit recreational fund. The unit is now attempting to help the students see a VS unit in action. The established fund will be used primarily in the development of recreational activities for club work, and fellowship with other young people.

Calling Lake, Alta.—The unit, under the direction of Area VS Director Ike Glick, is studying the book, *You Can Win Others*, containing practical advice on personal evangelism.

Iowa City, Iowa—Don McCommons, missionaries to China and Japan, spoke to members of the Iowa City unit along with local MYF-ers on Saturday evening, Feb. 14, at the Iowa City Mennonite Church. Don gave a short talk on "Examining Our Motives for Witnessing," and a panel discussed the theme, "Examining Self."

Salunga, Pa.—A workshop for directors of mission-related VS units of Lancaster Conference is scheduled to be held here on Friday, March 13.

Salunga, Pa.—Paul Brenneman, Lancaster, Pa., returned to his home on Feb. 13 after serving about four months in Immokalee, Fla. Paul received new insight into the life of the migrants when he actually worked with them in the fields during the latter part of his stay in Florida.

Homestead, Fla.—Bro. and Sister Ralph Palmer, known through the church for their tract work, spent Sunday and Monday, Feb. 15 and 16, with the VS unit at Redland Camp here. Bro. Palmer spoke at the Sunday morning service and together they shared in the unit devotional period in the evening. Milton Brackbill, Paoli, Pa., is scheduled to hold evangelistic meetings from March 18 to 22. He conducted a series of meetings at Immokalee, Fla., from Feb. 25, to March 1.

### I-W Services

Allentown, Pa.—Members of the I-W unit there were reminded of their unique opportunities as Christians to testify for Christ through their work as they viewed the film, "Silent Witness" at their meeting on Feb. 4.

## MCC Weekly Notes

### MDS Annual Meeting Report

Floods, earthquakes, epidemics, fires, or any events which disrupt normal activities of people have been defined as disasters. When disaster strikes, much tragedy can often be averted if rescue operations begin promptly and efficiently.

At the MDS Annual Meeting in Chicago, Feb. 12, 13, more than 30 representatives of local Mennonite Disaster Service units discussed the role of Mennonite churches in Canada and the U.S.A. in times of such emergency. Total attendance was over 50, including strong Canadian representation.

### Evaluation of the Meeting

Delegates attending the meeting termed the sessions inspirational. MDS is maturing in concept; as understanding of it grows, requests come in from new areas asking that they be related to the program.

"I have never seen anything gip the layman like this," commented Harry Martens.

Devotions conducted by Wilbert Loewen and a message by guest speaker David Derstine, Jr., *The Good Samaritan Lives On*, set the tone of the meeting. Christians are true neighbors only if they make a spiritual impact on communities as well as helping them physically. They must be more than angels of mercy. They must share their faith in God.

### Items Discussed

Suggestions for making MDS contributions more effective included:

1. Preparing a pamphlet for distribution among disaster victims while help is given. The text will contain a brief history of MDS and an interpretive statement of our Christian motives for helping.
2. Producing a filmstrip to inform Mennonite constituencies how MDS operates. The filmstrip will be based on actual experiences.
3. Investigating radio communication possibilities in local areas, with a view to making communications in time of disaster dependable.
4. Setting up definite geographic lines so that units know which areas they are responsible for.
5. Utilizing the services of women more fully. Women can serve by preparing meals, providing nursing care, cleaning up homes. They are deeply concerned to be of help.
6. Training both men and women in first aid.
7. Providing adequate leadership. MDS is a lay movement with lay leadership. It is important that leaders be able to handle men and equipment, meet with national officers, direct the work along clear lines without militarizing. Some training along technical lines is essential. Most important is dedication to the cause of Christ, because MDS is more than social service.

### When Disaster Strikes

To demonstrate what an MDS group should do when word of a disaster has been received, Kansas representatives led by Harry Martens conducted a mock operation with the whole group. The practical demonstration was very educational. Participants felt it provided something tangible to take home to their local units.

### New Officers

Three new officers were elected as members of the Mennonite Disaster Service Coordinating Committee. They are Dale Rufenacht, Archbold, Ohio, chairman; Raymond Hess, Souderton, Pa., vice-chairman; L. L. Swartzentruber, Greenwood, Del., secretary.

### AMAS Annual Conference in March

The fifth annual conference of the Association of Mennonite Aid Societies will be held in Chicago, March 5, 6. The theme of the conference is New Horizons for Mennonite Mutual Aid.

Mennonite Indemnity, Inc., the risk re-sharing corporation established by the Mennonite Mutual Aid Societies of the United States and Canada, will report on its first year of operation. MCC helped bring this reinsurance corporation into being and remains close to it through board membership.

### Seminar on Race Relations

Plans for the Seminar on Race Relations are progressing satisfactorily, reports Jess Yoder, secretary of the planning committee. The Seminar will be held April 17, 18 at the Woodlawn Mennonite Church, Chicago, Ill. Appointment of delegates who will represent the various Mennonite church groups at the Seminar is under way. Total representation will be approximately 50 persons.

Panels, discussions, and presentation of papers have been scheduled for this period of study and searching. Ralph Abernathy, associate of Dr. Martin Luther King in the interracial work in Montgomery, Ala., will address a public meeting Friday evening, April 17.

A tour of areas of racial transition in Chicago and visits to related projects are planned for Saturday afternoon. An invitation has been extended to all delegates and guests to conclude the meeting by participating in a Sunday morning worship service with the Woodlawn interracial congregation.

### Church Peace Mission Conference

The Word of God in Nuclear Age is the theme of the third National Church Peace Mission Conference which will be held at Evanston, Ill., April 20-23. The Church Peace Mission was set up in 1950 by Protestant groups interested in the cause of peace. Its purpose is to bring together Christians who desire to witness against war and want the church to speak to the same effect. MCC serves as the sponsoring agency for the Mennonite constituencies.

Fifty delegates have been allocated to the Mennonite churches. J. Harold Sherck, NSBRO executive secretary, has been appointed MCC Peace Section representative.

The four main topics to be discussed are:

1. Theological and Biblical Basis for Christian Peace Action.
  2. Christian Dynamic for Social Change.
  3. Christian Faith and International Politics.
  4. Christian Peace Strategy and Nuclear Weapons.
- via MCC, Akron, Pa.



## WMSA Weekly Notes

### Our Budget

	Total Received
A. General Fund	\$2,088
B. Nursing Education Fund	2,025
C. Adriel School Fund	242
D. Araguacema Fund	1,823

At the end of January our fiscal year was five sixths or 83 1/3 per cent over. At that time we had met only

-58 per cent of our estimated \$3,600 needed for the General Fund.

-56 per cent of our quota for Nursing Education.

-We are doing much better with the special projects which run from annual meeting time in June to the next, so that only 58 per cent of that year has elapsed.

-GMSA has put us to shame this year with already 81 per cent of their quota of \$300 met.

-The adult project has met 67 per cent of the proposed \$3,000.

## Broadcasting

### First Report on Jamaican Meetings

Pastor Charles Hostetter is spending the month of February in Jamaica holding evangelistic meetings. Here are a few impressions gleaned from his first report to the radio staff: "After we landed last Wednesday, we spent the first four nights in one-night meetings at all the preaching points we have except the home church. . . . This was very interesting and gave an immediate picture into the total work here. Three of those four meetings were open-air services. God gave us good meetings with over one hundred present at each service. The interest was good everywhere and souls responded to the invitation at two of the services. . . ."

"The people are very wonderful and gracious. They are courteous and clean generally, but many of them are poor. They are always dressed up for church and are hungry for truth. About everyone is dark-skinned. . . ."

"On Sunday a.m. we started a two-week evangelistic meeting at the Good Tidings Mennonite Church. God has blessed us abundantly so far. Quite a number have responded to the invitation already. Real victories are being won. Your prayers are getting through. Thanks so very much."

### "Is Hell a Real Place?"

Some time ago a woman told us her pastor says hell is only a state of mind and all the hell anyone will have will be in this life. Is this the Bible teaching on the subject? Hear Pastor Hostetter speak on this subject throughout this month on The Mennonite Hour.

### Maryland Station Carries "The Mennonite Hour"

WFRB, Frostburg (740), is now releasing The Mennonite Hour every Sunday at 12:30 p.m. This station is also carrying Heart to Heart every Saturday at 12:15.

### Japanese Miner Finds Christ and Invites Another

After Mr. Kimura was introduced to the radio program and Bible courses by a friend, he wrote to the Japanese radio office: "I am extremely happy for your letter and the correspondence courses. Already I have found the Lord Jesus precious and consider Him my close friend. So I wanted His Book. I went to a secondhand store and was overjoyed to find an old Bible for only 100 Yen (30 cents) and now I can read it for myself. I am so glad that Miss Tsushima introduced me to Christ. . . . A young friend of mine, Makato Yokoo, also wants to study the courses. Here is his application. . . ."

Another student wrote: "Thank you so much for what you have done for me and also for Mr. Kamiya, whom I introduced to the courses. He is growing nicely in his new faith. . . ."

### Letters from Spain Increase

During the month of January the Luz y Verdad office received 42 letters from listeners in Spain. The station in Tangier transmitting the Spanish broadcast also writes

that they have received many letters from people in Spain who hear the Spanish program.

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

### TO BE NEAR TO GOD

(Continued from page 203)

emy, his confidence in the Great Commander was fortification enough for any enemy onslaught.

Nehemiah's anger was soon subdued when "consulted with . . . [himself]." He reminded the rulers, "It is not good that ye do: ought ye not to walk in the fear of our God because of . . . our enemies?"

In terms just as stern our Leader must frequently remind us that our compromise with those beyond our wall is not good. Ought we not "to walk in the fear of . . . [the Lord] because of . . . our enemies?"

Saturday, March 14

Read Neh. 8.

To be called a "[lord] over God's heritage" when trying to serve in lowliness is not easy to accept. Ability to throw off the assault and heavenward pray, "Now therefore, O God, strengthen my hands," is a real victory.

How typical of the enemy to try to lure us into neutral grounds for compromise! Is Nehemiah's answer, "I am doing a great work, so that I cannot come down," typical of our reaction?

The wall was built and finished in 52 days. But mere outward separation is of no value if there continues to be inner compromise. The enemy hated such narrow exclusiveness. The enemy still probes the situation of the Christian and his position versus his condition.

—Fannie M. Bontrager.

## Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

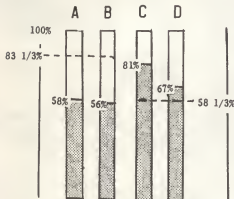
Easter Carols, by Bliss Wyant: The Upper Room; 1959; 25 pp.; 15¢ each, ten copies for \$1.00; 7¢ in lots of 100.

With an increasing number of outdoor Easter sunrise services, an inexpensive paper-covered booklet of Easter Scripture readings and songs ought to supply a need. The hymns are good, some new, but also the old favorites. They cover the Passion also. The worship services leave something to be desired in theological clarity concerning the bodily resurrection. Scripture passages from the RSV.—Paul Erb.

The Secret of a Happy Home, by Sweeting; Zondervan; 1958; 28 pp.; 35¢.

The contents of the book are an introduction, "A Christian Home," and three parts: (1) The Wife; (2) The Husband; (3) The Children. The book has some sane, sensible, and Scriptural bits of counsel. It is evangelical, inspirational, brief, and well written. An excellent quote: "If married couples worked as hard to keep each other as they once did to catch each other, most marital problems would be solved."

—C. F. Derstine.



We have no specified amount to give for Free Literature and the Sheet and Blanket Fund, but both these funds have been liberally supported. There are three suggestions for completing our General budget items.

1. Groups, especially groups other than sewing circles, may not have contributed at all to General budget items.

—We encourage them to do so.

2. Many groups who have given faithfully in the past may not have increased their giving in proportion to the growth of the program or their giving ability. With encouragement a group might gladly decide to give a bit more.

—Why not approach your group?

3. If there is a special WMSA meeting in your area where an offering is a part of the program, a portion of it could well be directed to the budgeted items indicated on the above diagram.

—Women responsible for such meetings might keep this in mind.

"Freely ye have received,—freely give."

WMSA Office, 1711 Prairie St.,  
Elkhart, Indiana.



## MISSIONS EDITORIAL

(Continued from page 209)

"you folks." They must recognize that racial attitudes are learned and not natural. Since many distinctions result from differences in the way man's three basic needs—food, shelter, and clothing—are met, the church must minister to the total person. One panel member suggested that we can relieve difficult situations by actually trying to be the church. For example, the church failed in Little Rock because the church was divided. It had no unified voice.

Certainly there are ways in which every Christian can practice redemptive love in tension situations. We must all bring the love of God to bear upon such problems in our own communities. We must learn to absorb hostilities.—L. C. Hartzler.

## Mission News

## CONTINUED

Bro. Norman Hockman, on furlough from Honduras, spoke at Zion, Broadway, Va., Feb. 22 and 28.

Spring Missionary Day speakers: March 1—John Leatherman, Tanganyika, at North Goshen, Ind. March 8—Margaret Derstine, Cuba, at Souderton, Pa. Joe and Tillie Nauraine at Bon Air, Kokomo, Ind. Ernest E. Miller, Goshen, Ind., at Salem, Foraker, Ind. H. James Martin, on furlough from Uruguay, at South Union, West Liberty, Ohio.

Bro. John Leatherman, on furlough from Tanganyika, spoke at East Goshen, Ind., on Feb. 8 and at Clinton Frame, Goshen, Ind., on Feb. 15.

Sister Doris Snyder, office secretary for WMSA, spoke at Bon Air, Kokomo, Ind., on March 1.

Bro. B. Charles Hostetter will speak at the annual Puerto Rico conference held at Pulguillas March 6-8.

Lancaster Associated Sewing Circles will meet at East Chestnut St., Lancaster, Pa., on March 7, with Alice Snyder and Rhoda Ressler as overseas speakers.

Bro. Nelson E. Kauffman, Elkhart, Ind., was scheduled to serve as special speaker for mission emphasis services at the Waldo Mennonite Church, Flanagan, Ill., Feb. 27 through March 1.

Seven new members were added to the Rehoboth Mennonite Church, St. Anne, Ill., in February, two young couples and three older adults. Pray for these believers.

## Field Notes

## CONTINUED

Guest speakers at Bay Shore, Sarasota, Fla.: Anson Horner, Kokomo, Ind., on Feb. 15, and Luther Cummings, Paoli, Pa., on Feb. 8.

The Frank Horst family of Culp, Ark., rendered a program of sacred music at the Mountain View Church near Mountain Home, Ark., on Sunday evening, Feb. 15.

Bro. Roman Stutzman was ordained as minister and given pastoral responsibilities for the Martins Creek congregation, Millersburg, Ohio, on Feb. 22, at the Martins Creek Church. The ordination service was in charge of Bro. D. D. Miller, with Bro. O. N. Johns assisting and also preaching the ordination message. Bro. Stutzman's address is Holmesville, Ohio. Telephone: Holmesville-2442.

The Springdale Church, Waynesboro, Va., was severely damaged by fire at 8:30 a.m., Sunday, Feb. 22. The electric current was off during the night and the fire was thought to have been caused by the furnace overheating while the fan could not run. The church was not a total loss—a rough estimate was made at between thirty and forty thousand dollars. This is partially covered by insurance.

Bro. Orlo Breneman, foreman of the composing room in Scottdale, received word of the death of his father in Ohio on Feb. 13. The funeral was held Feb. 16.

Bro. D. D. Miller, Millersburg, Ohio, preached at Pleasant Hill, Smithville, Ohio, Sunday evening, Feb. 22.

## Announcements

Nine people from the East Fairview Church, Albany, Oregon, have completed the six units required in the basic course of the Christian Service Training program. They are Mildred Van Epps, Donella Headings, Louise Headings, Letha Mae Miller, Russell Miller, Jeanne Roth, Wilma Smith, Edith Stauffer, and Harry Stauffer. Their basic certificates were issued Feb. 10 and will be awarded the students at a public worship service. The Lord's blessing to these nine and may many others follow in their train.

—Don Augsburg, Secretary Christian Service Training.

Gerald Studer, Smithville, Ohio, will lead two discussions at the Greater Cleveland Sunday School Convention, March 12, 13.

The Yoder School article from the September Christian Living is now available as a reprint. It tells how the "Plain People" of Grantsville, Md., find acceptable education in a state-supported school system. Single copy of reprint free, five cents each on quantity orders. Write to Christian Living, Scottsdale, Pa.

Josef Herschowitz, Minneapolis, Minn., speaking at Casselton, N. Dak., on April 12.

Grant and Ruth Stoltzfus in a Home Conference at North Goshen, Ind., March 21, 22.

Richard Danner, Hanover, Pa., in evangelistic messages at Millwood, Gap, Pa., March 7, 8.

Dedication of Bellwood Church, Milford, Neb., with Paul Erb preaching the dedicatory sermon, March 15.

B. Charles Hostetter at Neffsville, Pa., April 17-19.

If Frances L. Stoltzfus will send her address, the editor will be glad to answer her letter. Notice to everybody: "It is standard office practice for letters to be quickly separated from envelopes in which they come. Always put your address on the sheet of the letter or manuscript."

Wanted: A married couple to help care for eighteen school-age boys at the Bashor Children's Home, R. 3, Goshen, Ind. Approved for I-W service. Write Mr. Bashor, R. 3, Goshen, Ind., or phone Dunlap 54135.

Passion Week: Paul Gingrich, Alvin G. Martin, Noah C. Good, and David N. Thomas at Bossler's, Elizabethtown, Pa., March 27-29. Harold Bauman, Goshen, Ind., at Orrville, Ohio, March 25-29. Amos Sauder, Ephrata, Pa., at West Union, Rexville, N.Y., Easter week end.

Myron Augsburg speaker at Prairie St., Elkhart, Ind., April 19, 22-28.

Harry Hertler, Elverson, Pa., at Diamond St., Philadelphia, Pa., March 7, 8. Anniversary Rally, Harbor Rescue Mission, at Philpott Memorial, Hamilton, Ont., 2:45 p.m., March 8.

The spring session of the Lancaster Conference, East Petersburg, Pa., meetinghouse, Thursday, March 19, 9:00 a.m.

Christian Life meeting, South Seventh Street Church, Reading, Pa., March 15. Theme: "The Holy Spirit." Speakers: John Martin and Omar Kurtz.

Bible Conference, Steelton (Pa.) Mission, March 8. Speakers: Neal L. Mack, Morgantown, Pa.; Samuel Longenecker, Middletown, Pa.; Martin Z. Miller, and Dora Taylor, on furlough from Honduras.

Locust Grove MYF, Belleville, Pa., plan a Youth Conference for youth from Johnstown, Scottdale, Crenshaw, Lansdale, and Big Valley areas, March 14, 15. Speakers: H. Eugene Herr and Kermit Derstine.

Change of address: Lester K. Moyer from R. 4, Box 408, Quakertown, to 41 E. Cherry Road, Quakertown, Pa., Edward R. Birkey, Jolley, Iowa, to 628 12th Ave., Manson, Iowa.

I-W Orientation Meeting conducted by Lancaster Conference Peace Committee at Lancaster Mennonite School Friday evening and all day Saturday, March 20, 21. Planned for young men and women, seventeen to twenty-six. All ministers also urged to attend.

The Marks of a Christian is the theme for YPM at Landisville, Pa., March 8, 7:30 p.m.; Barton Gehman, speaker.

Chester Kurtz at 12th and Windsor, Reading, Pa., on March 8, a.m., speaking on his experiences in Somalia. On March 15, a.m., Daniel Sensenig will speak there concerning his work in Ethiopia.

## Evangelistic Meetings

Walter Campbell, Greenwood, Del., at Mattawana, Pa., March 7-15. Nelson E. Kauffman, Elkhart, Ind., at Sharon, Plain City, Ohio, April 19-28. Merlin Good, Tanksley, Ky., at Hi-Way Chapel, Greenville, Ohio, April 19-26. Amos Sauder, Ephrata, Pa., at Good's, Elizabethtown, Pa., beginning Feb. 26. Howard Zehr, Elkhart, Ind., at East Goshen, Ind., March 15-22. Milton Brackbill, Paoli, Pa., at Ybor City, Fla., March 8-15. James Sauder, Honey Brook, Pa., at Appleton, Ala., March 22-29. David L. Landis, Lancaster, Pa., at Welsh Mt. Samaritan Home, New Holland, Pa., March 22-29. John M. Landis, Hesston, Kans., at Bethel Springs, Culp, Ark., March 21-31. Alvin Martin, Terre Hill, Pa., at South Seventh St., Reading, Pa., March 8-15.

In preparation for the Hutchinson Evangelistic Crusade, a city-wide religious survey has been conducted. Bro. Sanford E. King, chairman of the Arrangements Committee, is trying to visit all those who have no church preference.

## HOW TO PRAY FOR MISSIONARIES

(Continued from page 194)

9. The health and strength of missionaries can be maintained under the severe strain of their physical and social surroundings.

10. Lonely missionaries, those without many friends, can be cheered and helped until their usefulness is many times multiplied.

Experience has repeatedly shown that the believing prayer of one humble intercessor at home can bring about a revival on the foreign field and save thousands. The experience of one missionary was that, as far as man can see results, he was able to do more for the heathen toiling as an intercessor in America than while he was among the heathen without intercessors pleading for him.

*How to Do the Work of an Intercessory Missionary*

1. Decide deliberately that this intercession is to be a regular binding duty.

2. Select fixed days, hours, times, and make them take precedence, as far as possible, over all other engagements.

3. Begin humbly, letting experience enlarge and guide.

4. Wait on the Lord of the harvest for directions as to what part of the field you are to belong to.

5. Learn the names of all missionaries in your field and pray for them by name.

6. Do not pity the missionary or console with him, but give him your sympathetic help.

7. Write to the missionaries you are praying for, asking pointedly what their difficulties and needs are. Tell them you do not want something bright and newsy, but something dark and discouraging, and that when they are worn out you want them to drop you a postal telling you, so that you can pray them strong again.

8. Pray for every need or condition that you can learn about. This article is only suggestive.

9. Form the habit of letting God impress upon you the things for which to pray. He will do it.

10. Not many words are needed, but much time must be spent in "waiting" upon Him, the very silence calling for His will to be done. Silence enables one to draw very near to God. "We know not how to pray as we ought," and must let "the Spirit himself make intercession."

11. Study and practice the art of praying until you are expert in it. The Bible furnishes its laws and examples, which can be worked out by patient practice only, just like any other art.

*Warnings*

Some may be tempted to cherish a subtle hidden feeling that by doing this work they are conferring a favor on

someone by helping. Not at all; it is the other way; the unspeakable favor is granted you of sharing the burden of intercession daily carried by the risen Man Christ Jesus in heaven.

A newly arrived missionary cannot vote for the first year, so as much has to be learned before he can do so intelligently. In the same way, one beginning as an intercessory missionary needs to consider himself as a beginner with much to learn.

When details of mission work begin to come to your knowledge, be exceedingly careful how you judge, condemn, or decide in matters that you have never met and that have puzzled the wisest men for many decades. No war is sweet or gentle, but you are now fighting Satan entrenched among men, the most unscrupulous and horrible of enemies, worse than man can imagine. When matters utterly unexpected and discouraging arise, Satan will try to turn you away in disgust; therefore remember that the worse are the troubles, the greater is the need for your prayers.

Many, many times you will be tempted to give it all up as useless, for every possible form of deception will be among his "wiles" to stop your intercession; for if he can stop each one his victory is assured, and there are alarmingly few intercessors.

Be ready patiently to toil on without apparent results; time is required for them to show. Many a laborer has worked for years without seeing the results that overjoyed his successors; cannot you do the same?

Woe be to anyone who tries to become an intercessory missionary while the Lord is calling him to go in person. In Matt. 7:23, Christ calls such "ye that work iniquity" or lawlessness, for although they had been eminently successful workers, what they did was not "the will" of God for them.

*General Truths*

1. Indirect work. Every Christian should do some work as an intercessory missionary, but there are some at home whom the Lord calls to give their daily toil for the salvation of the nations. Many are needed who by teaching, writing, and exhorting shall arouse Christians to a sense of their responsibility for the death of those who perish, not because they are sinners, but because the salvation prepared for them by Christ has never been offered to them by men. In the work here suggested, house-to-house visitation among church members has been proved most effective in arousing them to their privileges in the foreign fields. A caution is here needed, for such work is only indirect, and most jealous, prayerful care is needed to prevent it from displacing the direct work of intercession. Any work that is visible so appeals to our pride that it is more at-

tractive than is the lonely toil of intercession.

2. Rejections. It is generally considered that God has not called one to the foreign work if age, health, family relations, rejection by a mission board, or other outward circumstances prevent him from going abroad. Such circumstances have no bearing whatever on the question as to whether the Lord wants you to work directly for the salvation of the heathen. God is waiting for you to take your place in the vital, difficult, and blessed work of joining Christ in interceding before Him. It is not evidence of obedience quietly to drift along at ease, letting the faraway, unseen multitudes perish for the lack of your prayers. Some laborers must not go to the mission fields.

3. Substitutes. When a draft is made for war service, only a limited number of men are called out, and a "substitute" has to be one of those not drafted in his own name. But in this spiritual war, every citizen of heaven is drafted, and no substitutes are possible because there are none left undrafted. Victory is impossible unless those at home meet and rout the invisible foe. It is unjust to send a man into the deadly blackness of heathenism without giving your life in intercession for him while he gives his life for the heathen. We must "lay down our lives for the brethren" (1 John 3:16).

4. Candidates. Beware of ever urging anyone to go as a missionary. The Holy Spirit can only do that with safety. We should urge that one set his will "as flint" that he is going to "do the will of my Father in heaven," and that he then pray, "Lord, send forth laborers"; then if the Lord really wants him in foreign fields, it is only a matter of time when it will be made so plain that there is no room for doubt.

5. Rewards. There is a peculiar supplementary reward given for all missionary work. It is in addition to the honors of faithful labor, and is determined not by what is done but by what is "left." For every comfort or friend that you leave in order to do this work you will receive one hundred fold (10,000 per cent) of the comfort, rest, and satisfaction that they could afford. This is indescribably true of both missionary and intercessor and is the kind of "joy set before him" that enabled Jesus to "endure." The missionary leaves by taking ship; the intercessor leaves by shutting the door of his closet. Attendance on church meetings and conventions becomes a selfish indulgence of religious feelings when it leads to the neglect of the hard work God wants you to do. Men are dying in agony while you are enjoying a "beautiful" service, and while God is calling you to forget your very existence in watching and praying with groanings that cannot be uttered.

The unspeakable riches in Christ are

discovered by the missionary, whether he is among the heathen preaching to them, or in the homeland interceding for them. These things are not mere matters of intellectual theory, but they have been proved in experience. They should become your experience also, for they are following in the footsteps of Christ Jesus.

*The author of this message, Alfred Ernest Street, went as a missionary to the island of Hainan, off the coast of China, south of Canton, in 1892. He gave his life to that work both while on the field and when at home in America. He went to be with the Lord on Jan. 10, 1922, at the age of sixty-one years, and was laid to rest in Bubbling Brook Cemetery, Shanghai, China, to await the sound of "the last trumpet" (1 Cor. 15:52).—Moody Press. Reprinted by permission.*

## Births

"Lo, children are on heritage of the Lord" (Ps. 127:3).

Allebach, Clyde and Verna (Stauffer), Menasha, Minn., ninth child, fourth son, Robert Jay, Feb. 6, 1959.

Beiler, Melvin and Ruth (Beachy), Grantsville, Md., seventh child, second son, Larry Lee, Feb. 13, 1959.

Brunk, Floyd and Esther (Yoder), Upland, Calif., second adopted son, Jonathan Dale, born Oct. 24, 1958; adopted Dec. 15, 1958.

Cender, Eldon Eugene and Rosa Marie (Beachy), Fisher, Ill., second child, first son, Norman Ray, Feb. 13, 1959.

Eberly, Albert and Salina (Gnagey), Bay Port, Mich., sixth living child, fourth daughter, Aletha Grace, Feb. 7, 1959.

Frey, Jay Wilbur and Esther (Bair), Mount Joy, Pa., fourth child, second daughter, Barbara Ann, Jan. 17, 1959.

Gehman, Noah and Eva (Moyer), Bally, Pa., seventh child, first son, Noah Alan, Feb. 12, 1959.

Heebner, Norman and Catharine (Hallman), Lansdale, Pa., first daughter, Sharon Marie, Feb. 4, 1959.

Kauffman, Harvey and Margaret (Mast), Gap, Pa., fourth child, second son, Dean Harvey, Feb. 12, 1959.

Kratz, James D. and Dorothy (Schrock), Goshen, Ind., third child, second daughter, Rebecca Ruth, Jan. 20, 1959.

Kraybill, Simon P. and Mary Jean (Sherer), Elizabethtown, Pa., seventh child, sixth son, Leon S., Feb. 9, 1959.

Kurtz, Lester Y. and Frances (Zimmerman), Morgantown, Pa., fourth child, second daughter, Peggy Frances, Feb. 6, 1959.

Mast, William and Doris (Mishler), Howe, Ind., third child, first daughter, Janice Diane, Jan. 2, 1959.

Metzler, Earl and Louise (Lefever), Quarryville, Pa., first child, Jane Louise, Feb. 10, 1959.

Miller, Albert E. and Darlene Donna (Neuhouser), Sarasota, Fla., third child, first daughter, Kim Christine, Feb. 9, 1959.

Miller, Ray and Ruth (Detweiler), Denver, Colo., first child, Mark Anthony, Jan. 24, 1959.

Reist, Edwin and Melinda (Brubacher), Bright, Ont., sixth child, second living son, Kevin Eugene, Jan. 11, 1959.

Riegecker, Verlin and Eileen (Eash), Denver, Colo., first child, LaMar Eugene, Dec. 23, 1958.

Schrader, Ronald and Marianna (Graybill), Freeport, Ill., third daughter, Rebecca Faith, Dec. 31, 1958.

Schrock, Henry and Elizabeth (Miller), Hutchinson, Kans., third daughter, Mildred Rachel, Jan. 30, 1959.

Yoder, Henry and Grace (Bucher), Lima, Ohio, first child, Kenneth Wayne, Jan. 29, 1959.

Yoder, James L. and Miriam (Martin), Harrisonville, Mo., first child, Garry Dean, Feb. 12, 1959.

Yoder, Lester and Florine (Lehman), Arthur, Ill., second child, first son, Keith Eugene, Feb. 10, 1959.

Yoder, Nicholas and Anna Marie (Kurtz), Elverson, Pa., third and fourth sons, Bruce Ray and Brian Jay, Oct. 5, 1958.

Zehr, David and Doris (Albrecht), Foolsland, Ill., fourth son, Ricky Eugene, Feb. 7, 1959.

Zuercher, Ellis H. and Mary Louise (Miller), Otterbein, Ohio, fifth child, third son, LaRue Eric, Feb. 13, 1959.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Charles—Mummau.—John H. Charles, Lancaster, Pa., Millersville college, and Blanche Mummau, Manheim, Pa., cong., by Homer D. Bomberger at the home of the bride, Feb. 14, 1959.

Cauff—Roth.—Delwin Daniel Knopf, Halsey, Oreg., Albany cong., and Lois Irene Roth, Albany, Oreg., Fairview cong., by N. M. Birky at the Fairview Church, Feb. 12, 1959.

Landis—Kuhns.—Richard Landis, Shippensburg, Pa., and Lois Kuhns, Chambersburg, Pa., both of the Chambersburg cong., by Amos E. Martin at the church, Feb. 7, 1959.

Roth—Good.—Freeman L. Roth, Biehn cong., New Hamburg, Ont., and Carolyn Ruth Good, Kitchener, Ont., Bethany United Missionary cong., by C. N. Good, grandfather of the bride, at the Bethany United Missionary Church.

Shank—Wenger.—Clayton Otho Shank and Dorothy Mareta Wenger, both of Harrisonburg, Va., Pike cong., by J. E. Kurtz at the Weaver Church, with sermon by D. W. Lehman, Jan. 27, 1959.

Miller—Miller.—Amos J. Yoder, Middlebury, Ind., Emma cong., and Goldie Edith Miller, New Paris, Ind., North Goshen cong., by Ivan Miller at the Emma Church, Topeka, Ind., Feb. 14, 1959.



## ITEMS AND COMMENTS

### BY THE EDITOR

Karl Barth, renowned Swiss theologian, in a letter to pastors in East Germany, suggested that of two evils, "open totalitarianism" in East Germany and "creeping totalitarianism" in the West, the latter was the "more insidious evil." Carl McIntire, President of the International Council of Christian Churches, in a cable attacking this point of view, said, "The historic Christian faith demands active resistance of communism." Probably both Barth and McIntire are wrong. It is wrong to equate Christianity with communism and it is wrong to equate Christianity with resistance to communism. The Christian faith existed before the present two-world struggle began and it will be the faith of millions after the present struggle has passed.

Legislation to extend the Selective Service Act for four years has been introduced in Congress by Chairman Carl Vinson of the House Committee on Armed Services, and at this writing has passed the House. Unless Congress acts to extend the draft act, it will

## Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Yoder, Lizzie, daughter of Gideon and Anna (Stoll) Kauffman, born April 21, 1887; died Jan. 17, 1959, at Rensselaer, Ind.; aged 71 y. 8 m. 27 d. Death was due to a blood clot. Married Jan. 21, 1909, to Solomon Yoder, who preceded her in death. Surviving are one son (Levi), one daughter (Alice Frey), 5 grandchildren, 3 brothers (John, Fair Oaks, Ind.; William, Mt. Ayr, Ind.; and Elmer, Parr, Ind.), and 3 sisters (Leah—Mrs. Joel Yoder, Jerome, Mich.; Bertha—Mrs. Sam Eicher, Ft. Wayne, Ind.; and Agnes—Mrs. Herman Stoll, Montgomery, Ind.). She was a member of the Burr Oak Church, where funeral services were held Jan. 20, in charge of Henry Stoll and A. G. Horner; interment in Burr Oak Cemetery.

Yousey, John, son of Joseph and Catherine (Sterie) Yousey; born Nov. 12, 1875, at Croghan, N.Y.; died at his home, Akron, N.Y., Nov. 29, 1958; aged 83 y. 17 d. Married April 20, 1915, to Minnie Ulrich, who survives. Also surviving are 5 sons (Floyd, Lockport, N.Y.; Edward and Norman, Akron; Joseph, Basom; and John, Clarence), 17 grandchildren, 2 brothers (Jacob and David), and 3 sisters (Mary, Annie, and Madeline). A daughter-in-law and grandson preceded him in death. He was a member of the Clarence Center Church, where funeral services were held Dec. 2, in charge of D. Edward Diener; interment in Good Cemetery on Griener Road.

Zimmerman, Amos W., son of the late Martin and Matty (Martin) Zimmerman; born near Spring Grove, Pa., Feb. 22, 1889; died at his late home near Murrell, Pa., after an illness of one year; aged 69 y. 10 m. 8 d. On Dec. 11, 1958, he was married to Mary Reiff, who survives. Also surviving are one son (Jonas, Wakarusa, Ind.), one daughter (Esther—Mrs. Frank Hurst, at home), 6 grandchildren, one sister (Lena—Mrs. David Muser, Ephrata, Pa.), and 2 brothers (David, Orlando, Pa.; and John, Reinholds, Pa.). Seven children preceded him in death. He was a member of the Groffdale Church, where funeral services were held Dec. 17; interment in adjoining cemetery.

expire on July 1, 1959. A number of religious groups have requested that public hearings be held on the legislation and have indicated that they intend to oppose continuation of peacetime conscription.

The American Lutheran, in observing that of the 5,400 congregations which comprise the Lutheran Missouri Synod, 1,530 gained no adults and an additional 891 gained no more than two in 1957, said, "Many of our congregations are guilty of the sad sin of no mission."

A Methodist bishop returning from a tour to Southeast Asia says that one of the greatest opportunities of Christianity today is in northwest Borneo. He said that the former wild men of Borneo are now wide open to the Christian Gospel.—American Lutheran.

The United States Departments of Commerce and Labor predict church construction will set a new all-time high in 1959. (Continued on page 216)

## Books for Easter

The death and resurrection of Christ are the heart of our faith and our hope. Christ asked us to remember these events through the Communion. Here are five books to help you in your study and meditation on the all-important message of Easter.

**The First Easter** by Peter Marshall. Edited and with an introduction by Catherine Marshall.

This book places you among the disciples during the events of the first Easter. You will find yourself with Christ in the garden, listening to soldiers coming through the night, watching Judas' betraying kiss. You will follow far off with Peter, cringe as the mad crowd yells, "Crucify, crucify," stumble along with the frightening procession to Golgotha, hear the last words of the crucified Son of God.

The crucifixion was not pretty. The resurrection is a glorious reality. Feel with Peter and John the tingling thrill and renewed faith at the empty tomb, and hear the comforting word "Mary" from the risen Master's lips. Experience more fully the resurrection in your own soul.

**\$3.50**

**The Victor Speaks** by Edmond Schlink.

"Do not look for the cross of Christ in Palestine alone. See it right among us! Do not look for the cross of Christ in the past alone, in the year of our Lord 30. See it in the present, it is standing among us! The black sky brooding over Golgotha is arched above us too. The tempest and the earthquake terrify us also. Do not envision the cross of Christ as something far away. It is as near and contemporary as anything can be."—Chapter One. Seventeen meditations show clearly the practical meaning of Christ's death and resurrection. Amid the realities of the cross and the empty tomb, Dr. Schlink bids us "fight the good fight of faith."

**\$2.50**

**Life Crucified** by Dr. Oswald C. J. Hoffmann.

A searching commentary on the teaching of the New Testament concerning our crucifixion with Christ and our newness of life in Him. You will be challenged to walk the path of total abandonment to the way of the cross and to day-by-day fellowship with the crucified One. An enriching study of the cross and Christian experience today. Dr. Hoffmann is known to millions for his timely and inspiring messages on the International Lutheran Hour radio program.

**\$2.50**

**The Sign of the Cross** by O. P. Kretzmann.

The president of Valparaiso University tells simply and clearly the old, old story of sin and grace. Dr. Kretzmann shows how the bit of gossip, the lingering impurity, the carelessness, and every sinful thought and deed has caused Christ's suffering and death. The Christian reader or hearer of these warm, persuasive sermons will have a new assurance that his sins are forgiven and will resolve to do a little better in the future. Eight messages for the Easter season.

**\$1.25**



**At the Foot of the Cross** by an imprisoned pastor behind the Iron Curtain.

"This is an unusual book in several respects. First, the author, a prisoner of the communists, remains anonymous, the manuscript having been secretly written and smuggled out to the free world. Second, the entire book is in the second person. It consists of meditations on the Passion addressed to our Lord on the cross. Third, it takes the position of Biblical nonresistance. The author has been led by his suffering to deplore 'the blindness of taking up the sword. Let it rest in its sheath at long last, after so much spilling of blood' (p. 90)!"

"The most talked-about Lenten book of the year. But it is moving reading for any season of the year. I highly recommend it." From a review by Paul Erb in the March 11, 1958, Gospel Herald.

**\$3.00**

**MENNONITE PUBLISHING HOUSE, Scottdale, Pa.**

Weaver Book Store, Lancaster, Pa.; Weaver Book Store, New Holland, Pa.; Herald Book Store, Souderton, Pa.; Gospel Book Store, Goshen, Ind.; Golden Rule Book Store, Kitchener, Ont.; Golden Rule Book Store, London, Ont.; Menno Book Store, Bloomington, Ill.



The expected figure that will be spent on all new religious buildings is \$950,000,000. This compares with \$865,000,000 spent in 1958.

Buton, one of the Indonesian islands which has a population of 850,000 people, has not had a doctor for the last four years.

Dr. Alton Ochsner, professor of surgery at Tulane University and a leader in lung cancer research, charges that the United States government is delaying an anti-smoking campaign to curb lung cancer because it is afraid to lose tax revenue.

Wilbur M. Smith reports in the Sunday School Times that alcoholism kills one citizen of France every 26 minutes. The money spent in that country annually on alcoholic drinks would build 430,000 badly needed houses.

Forty per cent of the population of Holland belongs to various churches of the Reformed persuasion. Thirty-eight per cent are Catholics and only 5 per cent belong to other Protestant groups. About 17 per cent of the Dutch population is not affiliated with any denomination.

A Methodist minister who is pastor of three rural churches lives in a modern trailer. He moves the trailer from one community to another and is entirely resident in the community where he happens to be at any one time.

Bishop Hanns Lilje, head of the Evangelical Lutheran Church of Hannover, Germany, scored "too much formality in religion" as a drawback to its opposition to communism. "Modern man with his scientific training wants a clear and well-thought-out Christian faith," he said in an interview. If Christians cannot explain their faith, "either they don't understand or they don't believe," he said. Lilje was a Nazi prisoner during World War II.

The Lutheran News Bureau reports that Bishop Lajos Ordass is now engaged in translating Scandinavian literature into Hungarian. He is living quietly in Budapest on a pension paid him by the church. He is not asking for the right to preach or otherwise speak publicly nor to travel abroad. Ordass was ousted from the Lutheran Church of Hungary by the Communist Government last June. Irene Bishop, MCC worker, visited Ordass in Budapest last April.

According to projected figures of the Bureau of Census, persons over the age of 65 in the United States will by 1980 number about 24,500,000, an increase of 10,000,000 or 66 per cent in 23 years.

Robert E. Lee, Confederate General, hated war. "What a cruel thing war is," he once said after his army had been victorious, "to fill our hearts with hatred instead of love for our neighbors, and to devastate the fair face of this beautiful world." At another time he wrote, "I remember . . . in the Good Book that we must love our enemies. I have fought against Union soldiers, but I have never cherished any vindictive feelings. I

## MENNONITE LIFE NORTH NEWTON KANSAS

## EXCH

have never seen the day when I did not pray for them." He does not say just what kind of prayer a person would offer before he pulls the trigger to kill a man.

The National Assembly of the Church of England agreed at its fall session to require the resident of a parish to attend church at least once every six months in order to retain his name on the church's roll of members.—Moody Monthly.

British Columbia leads all the Canadian provinces in the number of adult alcoholics per one thousand population. Ontario ranks second.

Canadian figures show that 78 per cent of adult males drink to some extent and 66 per cent of adult females. Of all adults, men and women, 72 per cent are not total abstainers. The largest volume of drinking is in the 21-29 age group.

According to the Canadian Mental Health Association, there are 100,000 persons in Canada suffering from serious mental illnesses. Seventy thousand of these are in hospitals and 30,000 others should be. One Canadian home in five has one member mentally or emotionally sick.

Canada is spending \$47 per capita for education and \$87 for alcohol and tobacco.

"Having reached the age of 81 with a perfect record of safe driving it occurs to me that it would be a nice gesture to turn in my license and retire from driving a car voluntarily before I might become a menace to life on the highway." So wrote a lady—a real lady—to the State Motor Vehicle Commissioner of New York.

A number of American religious organizations expressed themselves in 1958 against the continuance of military conscription. Among them are the American Baptist Convention, the International Convention of Christian Churches, the Methodist Board of World Peace, the General Assembly of the United Presbyterian Church in the U.S.A., and the World Order Study Conference of the National Council of Churches.

A group of 19 Russian refugees from Hong Kong has arrived at a rest home for aged refugees set up at Torre Pellice, Italy, by the Italian Waldensian Church. All of them are very old, some over 80. The majority belonged to the ruling classes of Czarist Russia and had to flee their country during the 1917 Bolshevik Revolution. From Russia they went to China, where they became workers, artisans, and clerks. For 40 years they lived modestly and peacefully, but finally the new communist masters of

China gave them the alternative: total assimilation into the new communist order or emigration. Placed under UN protection, the Russian refugees were moved to Hong Kong, where the World Council of Churches offered to co-operate in finding them new homes in other parts of the world. The newcomers belong to the Eastern Orthodox faith. Waldensian leaders have assured them that no pressure will be exerted on them to change their religion.

Singing hymns and stressing passive resistance, some 1,000 Negro marchers in Richmond, Va., called for a "change of heart and a change of policy by the state of Virginia" on the racial integration question. The march began with a prayer meeting at the Mosque Auditorium, after which the gathering walked 17 blocks to the state capitol.

Nonwhites comprise more than 55 per cent of the estimated 960,000 Protestants who are active church members in the five counties of New York City. These nonwhites include 440,000 Negroes and 90,000 Spanish-speaking people, most of whom are Puerto Ricans. Of New York City's population, 48.6 per cent are Roman Catholic and 26.6 per cent Jewish.

It has been announced that Evangelist Billy Graham and his team will conduct an eight-week crusade in Philadelphia Aug. 13 to Oct. 8, 1961.

Twenty-seven families from west Texas and a smaller group from Miami, Fla., will migrate to Jerusalem with a hope to establish an agricultural and religious community as an "ark of safety" against the end of the world which they believe is near. The group holds the belief that the "world is nearing the end of 6,000 years of probationary time in which people can be saved." They intend to found a settlement of people sharing the same beliefs to protect them from pestilence and destruction before the millennium, "like Noah's ark during the first destruction of the world," said Mrs. Ben L. Roden, their leader.

Only 27 per cent of Congregational Christian churches in metropolitan areas across the country are racially inclusive. About 63 per cent have no nonwhites in their congregations. Of the 27 per cent of integrated churches, only 12.1 per cent had accepted Negro members and another 12.1 had received other minority group members, but no Negroes. All of these churches were predominantly white. A little over 2 per cent of the integrated churches were Negro with some white and other minority members, and three-tenths per cent were predominantly Oriental.

# Gospel Herald

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## The Pattern of Christian Experience in Romans I-VIII

By James R. Hess

### Introduction

In the first eight chapters of the Book of Romans we have set before us the entire plan of salvation as God has given it for both the Jew and the Gentile—for all the world. And though the details are on first appearance intricate, the plan is nevertheless very simple. It is the three steps leading from condemnation to justification through sanctification to glorification. Though Paul's argument follows just those steps in that order through these eight chapters, this paper is not a commentary on those chapters. Rather it is somewhat of a meditation on these themes, especially as they apply to Christians of today.

### The Theme—1:16, 17

Before launching into the great arraignment of both the heathen and Jewish worlds, Paul presents to his readers the theme of his letter, giving, as someone has said, a description of the Gospel as he teaches it: its nature, dynamic; its origin, divine; its objective, salvation; its scope, universal; its condition, faith; its revelation, the righteousness of God. For the Christian the Gospel is "power," "salvation," "righteous" and "revealed."

These are comforting words to the Christian, especially as he sees himself as he was without Christ in 1:18-3:20. And they are enlightening words as he views his glorious standing as a redeemed saint before God in 3:21-5:21. They are attesting words as he finds his place in Christian experience and life in 6:1-8:39.

How often one formerly looked at the "Gospel" as the New Testament books, bound in leather and edged in red and gold. Paul here in his theme presents the Gospel not as something so material, but as a vital, living power—"the power of

God unto salvation." Because of his understanding of and enthusiasm for the Gospel, Paul knew its power for all men. And if today the Gospel is dead to us, it is because we do not have this same knowledge of it. "Its message of transforming power must speak persuasively to the mind (12:2); filter pervasively down into the heart (5:5; 6:17); and flow unceasingly out into the life (1:17, *et al.*)."

With the confidence of Paul in his own heart the modern minister of the Gospel can proclaim unflinchingly its eternal truths, knowing that they lead to salvation when embraced in the arms of faith. This is as true for those who are condemned as it was for those who are now redeemed. Happy can we be that the rays of this bright lighthouse pierce through the murk of the verses immediately following to the bright shore lights of 3:21-8:39.

### I. Condemnation—1:18-3:20

Where no sickness is present, no cure is needed. As we read of God's condemnation upon the world, we may tend to feel that we are and always were excluded from this. Especially might this be true of us who were reared in Christian homes and who, from our youth, were trained "in the way . . . [we] should go." For example, we were never guilty of the gross sinning listed in 1:18-32. We lived morally clean lives and were as good as possible. But right here is where we were guilty. We were as good as possible in ourselves. But such a goodness is not enough. "All our righteousnesses are as filthy rags" (Isa. 64:6), and it is not until we realize that we must be rid of our righteousnesses as well as our sins, and

1 Norman B. Harrison, *His Salvation* (Chicago: The Moody Press, 1926), p. 28.

## The New Covenant

By Lorie C. Gooding

When mists were over Sinai's height  
To waken wandering Israel's awe,  
There stood Jehovah, hid in light,  
And spoke the Word that was the law.

And clothed in radiance as a cloud,  
His precepts gave that all might hear,  
His power shone bright and thunderous loud,  
And Jacob's sons were filled with fear.

He clothed Himself in majesty:  
Not so the gentle Jesus came.  
No man more lowly was than He;  
But He is Master just the same.

As on the mount's illumined brow  
God spoke, and smote all hearts  
with dread,

The gracious Saviour calleth now  
In loving tones that wake the dead.

The perfect Son of God fulfilled  
The perfect law at Sinai given,  
And Sinai's covenant annulled  
To open wide the gates of heaven.

Himself the perfect Offering  
He gave to set the sinner free.  
Himself the Prophet, Priest, and King,  
He calleth gently, "Come to me."

The law, the covenant of death,  
His covenant has disallowed;  
And they who come to Him in faith  
Shall be the chosen ones of God.

And Sinai's broken covenant  
His resurrection doth efface.  
The temple veil completely rent,  
He calls us to the "holiest place."

The God of law is God of love,  
And tho' we willfully were blind,  
He sent the Saviour from above  
To teach us yet that God is kind.

Exalted now at God's right hand,  
And seated on the heavenly throne,  
His ministers around Him stand,  
And all God's power is His own.

Still can He speak the troubled sea  
To peace, and still the wind control.  
And still He calleth, "Come to me,  
And makes of man a living soul.  
Holmesville, Ohio.

present ourselves before God on the basis of Christ's righteousness that we can experience the "power of God unto salvation" of which Paul sings.

### 1. Upon heathen sinners—1:18-32.

For what purpose is this ghastly picture given us? Only to show us the marvels of God's grace, and not for examina-

tion of its details. For without the redeeming grace of God we would stand with these condemned, filthy wretches. Though punishment may vary in intensity according to degree of guilt (cf. Luke 12:47, 48), yet God does not catalog sin as bad, worse, and worst. To Him, sin is sin. And not one Christian dare say that apart from Christ and in certain circumstances he would not be guilty of the very sins listed here. True, Paul was describing the contemporary pagan world of Rome, but he was also describing man in his lowest state of degradation. For these, however, is the "power of God unto salvation" as much as it is for us. And for us it is needed no less than it was for these.

### 2. Principles of divine judgment—2:1-16.

We have now seen that man stands guilty before God. He, a sinner, faces God, the righteous Judge. No man can plead himself innocent, for if he has not committed sin to the same depth as his brother, he has nonetheless sinned, and with his brother he stands condemned.

Upon what principles, therefore, will the righteous Judge examine man? In this section we have four standards of judgment listed. They are (1) according to truth, 2-5; (2) according to the deeds of the individual, 6-10; (3) without respect of persons, 11-15; and (4) according to the Gospel, 16. These are standards listed here in Romans especially for the Jews. But they are for sin and hence for all. And the Christian rejoices because it is a God of mercy as well as justice who had instituted these righteous judges.

### 3. Upon spiritless religion—2:17-3:8.

In briefly noticing this part which has direct Jewish application, we shall see if there are not also some lessons for present-day Christendom. In the first part Paul seems to be directing his attack toward those Jews who perhaps felt that they had "attained." And why could they not feel thus? They had followed to the minutest detail all of the requirements of the law and tradition, and they had taught others the same. They were the chosen of God, and surely if any were perfect, it was they.

Today as a group of Christians we have before us the revealed Word of God—Old and New Testaments complete. We direct our lives by its precepts and see in it the goal toward which we must always strive—perfection. But in our struggle we have again and again

## Our Readers Say—

I cannot help objecting to the eye catcher used in the advertisement of a book on page 71 of the GOSPEL HERALD. The use of tranquilizers indiscriminately by persons needing faith, rest, proper diet, or improved habits is not argued. The inference suggested by "faith or tranquilizers" is unfortunate when tranquilizers under doctor's direction can provide the necessary to enable a person to carry on a normal life of faith and service.

I thank God for the marvelous miracle of tranquilizers and what they do to help many people live a normal life. We who work with Mennonite Aid meet much superstition, ignorance, and absurd treatment of the physical when direct action by qualified medical doctors could have alleviated much suffering in the family.

I hesitate to make the above criticism when I realize I have never written my appreciation for the many fine articles and items in the GOSPEL HERALD. May God continue to use your paper, you, and your staff as a blessing to our beloved church.—H. L. Swartzendruber, Goshen, Ind.

People do read "To Be Near to God." Within the month an E.M.C. faculty member, a Kentucky minister, a local member, and a Pennsylvania friend, all changed to venture written appreciation for "To Be Near to God," mentioning two different writers.—J. Paul Sauder, Elkrige, Md.

I like the new appearance of the HERALD. I think the removal of the poem from the front page of the current issue helped a great deal. My reaction earlier was that the page looked too cluttered.—J. Lester Brubaker.

I appreciate your timely editorial in the Jan. 13 issue . . . on the subject of marriage counseling. The last sentence, "The church has a responsibility to see that they get it," is a tremendous challenge.

Would it be advisable, through some source such as the Commission for Christian Education, to . . . get into the hands of all ministers a list:

1. Of books that would guide the minister in this important ministry;

2. Of books that we could give to our engaged or young married couples? . . . —David N. Thomas, Lancaster, Pa.

Such books are listed in Christian Family Living, a selected book list for free distribution. Address Mennonite Publishing House, Scottdale, Pa.

met defeat, and as by these defeats we have learned our lessons we have set down guiding principles for our future welfare. Each new need was met by a new principle. As the need vanished, so did the principle—sometimes. But we have considered these principles good, have perpetuated them to oncoming generations until now we feel secure in the fold of principles. Now we can teach

(Continued on page 237)

## GOSPEL HERALD

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PAUL ERS, EDITOR    ELLIOTT D. ZOOK, WILLARD C. LIND, CONSULTING EDITORS    LEVI C. HARTZLER, MISSIONS EDITOR    BERTHA NITSCHKE, EDITORIAL ASSISTANT

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## EDITORIAL

### *Are We Growing?*

According to the new membership figures of the Mennonite Church we are losing somewhere between 500 and 700 members from our Mennonite communities each year. Most of these likely would be our young people.

The 1959 Mennonite Yearbook gives the total membership of the Mennonite Church for 1958 as 83,204, an increase of 830 over 1957.

Comparative memberships for the three areas are as follows:

	1958	1957
United States .....	71,365	70,943
Canada .....	6,952	6,894
Overseas .....	4,887	4,537
	83,204	82,374

Amount and percentage of growth during 1958 for these three areas are as follows:

	Per Gain	Cent
United States .....	422	.6%
Canada .....	58	.8%
Overseas .....	350	8.1%

The 1959 Yearbook of American Churches gives the total membership of 255 religious bodies in Continental United States as 104,189,678. This is a .9 per cent gain over the previous year, and .3 per cent higher than the gain in the Mennonite Church.

Robert W. Burgess, Director of the Bureau of Census, estimated the total population of the United States as of July 1, 1958, to be 174,064,000, an increase of 2,868,000, or 1.68 per cent over the same period of the preceding year.

Had we made the same percentage gain on the United States membership of 70,943 as the population percentage gain, our increase should be about 1,192 instead of 422. Actually the church percentage gain should be based on the Mennonite community population instead of membership. In other words, our gain in the United States alone should exceed 1,200 only to maintain the same rate of increase as the population.

One possible error in the above assumption is that the total gain of 422 is arrived at by subtracting last year's total from this year's. Actually the conferences reported a net gain of 536, this figure arrived at by subtracting the total

loss of United States conferences of 2,559 from the total gain of the same conferences of 3,095. Many of our congregations apparently do not keep accurate record books, if any books at all, making it impossible to balance out previous totals with current totals. Therefore the only true gain we can obtain is 422.

The gain of 422 likely includes members gained from the non-Mennonite community. As noted in the opening paragraph, we are losing between 500 and 700 members per year if we wish to keep up with the population increase. Should we really not be ahead of population growth?

Each congregation should have a systematic method of keeping a church record roll. This roll would then become an index of the nature of the enrollment growth of the membership.

We have a way of saying that it's not only numbers that count. Yet we look back to Pentecost with thanksgiving to God for the way the Holy Spirit brought men and women into the kingdom. The early church continued its growth through the Spirit-directed apostles as they went from country to country. The growth of our own denomination in the United States has been very slow. May God give us vision and wisdom as we seek to build His kingdom.—Z.

### *The Sunday School and the Church*

The Sunday school is a recent institution which won its way in the Mennonite Church very slowly. We had a church before we had a Sunday school. But who could now doubt that the Sunday school has proved to be an excellent instrument for the essential life of the church?

It has given us a means of Bible study. The Sunday school is the church discerning the will of God through Spirit-guided study of the Word of God. Here we see the group process of the body at work. We are like the Bereans—studying, comparing, discussing, coming to conclusions. The church could hardly be the church without group Bible study.

The Sunday school effectively employs the lay forces of the church. It requires officers, teachers, and pupils. There is

use for a great variety of talent, and for many different people. In fact, we take it for granted that everybody who attends church functions in some way in the Sunday school. The church is composed of all its members, and the Sunday-school session, conducted around many centers, with many people participating, may well be a better symbolic arrangement of the church than long rows of people more or less passively listening to one man.

The Sunday school is a recognition that grace and knowledge depend upon growth and maturation. It recognizes the slow process of educational progress. The work of God's grace in the heart is not contradictory to sound psychological principles. The Sunday-school method recognizes that no pupil can take everything at once, nor anything for which he is not ready. Some understandings are beyond certain chronological ages. Pupils who have not attained readiness cannot receive what we say, no matter how often or how loudly we say it. Therefore the Sunday school grades its instruction.

In the Sunday school we teach children that which the Holy Spirit can use to bring them to a sense of spiritual need and to a disposition to turn to the provision through Christ. We teach saved adults that which will bring them from grace to grace.

And then the Sunday school is a means of fellowship. It helps the church to develop the sense of belonging to one another. Sunday-school classes function as social groups. The members learn to exercise love, friendship, and mutuality. The classes also reach out. Through the members there are many contacts. The expression of brotherhood becomes also a means to evangelism.

The Sunday school is just such an instrument as a pastor might devise if he did not already have it. It is no accident that in the Mennonite Church growth in evangelism and spirituality followed the coming of the Sunday school.

The Sunday school is not an annex to the church, a supplementary institution. Its aims, methods, and way of working belong to the essential church process. The Sunday school helps the church to be the church.—E.

*Some people lean toward the conservative, and some toward the progressive. In leaning we may fall. Stand straight upon the solid rock Christ Jesus, and you will never fall.—John Stoll.*



## The Value of Church Camps

By GLADYS KENNEL

"Do you think church camps are valuable?" I asked a mother of several children who attend church camp.

"Yes, I certainly do," was her prompt, emphatic reply. She continued, "I like the different, healthful atmosphere that seems to surround camp life. I think my children's association with youngsters from other congregations is valuable for social adjustment."

Then she and I backed down the years to our own happy church camp experiences. Although we both lived in the country so many years that we didn't call the ground "the floor," we agreed that more valuable, lasting spiritual impressions were made during church camp attendance because of the nearness of God's handiwork. A song service and fireside chat, with the sun doing a charming disappearing act, is a camp experience that any age can appreciate, regardless of whether he is from city or country.

Later this same mother said, "Oh, another thing I wanted to tell about church camps. I like so much how the young folks work together, whether it's making a bed or doing craftwork. It's been valuable experience for our children."

My pastor also gave this as one of his main reasons for endorsing church camps. At the camp where he taught, the color line was down. Negro and white played, studied, sang, did craft-work together harmoniously. It was a desirable situation.

"Church camps are valuable from the social, physical, mental, re-creational, and spiritual viewpoints," said my brother, who can speak from experience. Then he added with a grin, "There! Go write a book on the subject."

But what person, who really likes to think, needs a book to see that church camps are valuable? When we can provide a vacation for our family with benefits that excel those of the church camp, we can doubt the value of church camps.

Church camps are meant for relaxation and recreation, but for sterling value the church camps offer much more than a swimming pool or ball field.

These few excerpts will show the truly valuable aims of one church camp. "The primary purpose of Laureville is to have a program of such nature that it will be unique and will contribute in a very definite way to the work of the kingdom of God. We solicit your prayers . . . that our people may truly do, as Christ requested of His disciples, 'Come ye . . . apart . . . and rest a while,' and then go home better fitted to serve Christ and the church."

The facts are obvious; church camps are valuable. So get out your church camp news and enter your plans for a church camp vacation. Go. See for yourself why church camps are valuable.

Parkesburg, Pa.

## Dog Worship?

By RUSSELL KRABILL

A man in Arctic, Rhode Island, arrived at a restaurant in a taxicab and ordered two pork chop dinners "to go." When the two orders of pork chops, home fried potatoes, green peas, sliced tomatoes, and bread had been wrapped in foil, the customer explained: "These are for my dogs. I'll take two hot dogs for myself."

"Ridiculous," you say. It is ridiculous, and yet you would be surprised to know how many dogs in America are eating better than their "masters." *Time* magazine for Oct. 13, 1958, reported that "Denver's Dr. Mark L. Morris . . . says that half the nation's dogs have kidney trouble caused by overeating, not of simple canine food, but of rich people-food not fit for a dog." *Time* reported also that people in the United States now spend more for dog food than for baby food. "In 1948 they bought less than one billion pounds; last year they spent \$350 million for 2.1 billion pounds." In the last ten years the dog population of the United States has increased 35 per cent.

Now there is nothing wrong with having a dog. Dogs have been kept by peoples of all continents in the world. Their bones have been found near remains of civilization for thousands of years. Dogs have been used for hunting, for protection, and for pets. Dogs have their place.

It once was, however, that dogs were servants of men. But if the trend continues, man will soon be servant of the dog. Experts estimate that the standard of living for pets has gone up tenfold since 1936, while people have barely doubled the money they spend on themselves.

A pet shop operator in New York reports that some of his customers spend as much as three thousand dollars a year with him on their favorite pets. The *Wall Street Journal* told of a chic French poodle which was outfitted with a fall wardrobe including "a gray flannel coat, a knit sweater with angora collar and beret to match, a cocktail hat and a washable housecoat . . . a rhinestone collar . . . trench raincoat with hood, rubber boots, snow suit, flannel pajamas" and a few other odds and ends. Total cost—\$170.

This hardly goes with the simple life, to say the least. In fact, it borders on heathenism. In India cows are gods. In

## 25 Years Ago

(from GOSPEL HERALD, March 1, 1934)

. . . 471 friends of the outgoing missionaries [at Tanganyika] assembled in devotional meetings and the final wave of the hand as the Deutschland track was closed behind them.

The total registration for the second semester [at E.M.C.] is 126.

A new record in trans-continental air-mail delivery . . . 13 hours and 4 minutes.

"The colored people have souls as well as we" (A. D. Wenger).

(from GOSPEL HERALD, March 8, 1934)

. . . it was inspiring to see between fifty and a hundred young people ready to rally to the cause of Christ [at Argentina conference].

Bro. D. A. Diener . . . Canton, Kans., . . . has answered the summons, "Come up higher."

Bro. S. G. Shetler . . . writes . . . 226 are enrolled in the Bible School [at Archbold, Ohio] . . . 23 had already come out on the Lord's side.

other countries other animals have been worshiped. Depraved man has had a record of changing the "glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Man was created to worship. If he does not worship God, the true God, then he transfers his affection to something else.

Will civilized peoples, the kind we have in Europe and America, ever worship dogs? Perhaps the insinuation is too strong. But animal lovers around the world protested the use of a dog as a passenger in Russia's earth satellite because the dog was faced with "unnecessary sacrifice." And when one read during those days, how the London National Canine Defense League asked dog lovers everywhere to observe a minute of silence each day on behalf of the dog in the satellite, one was made to wonder. Yes, one wonders.

Goshen, Ind.

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I am afraid of any religious movement that does not arouse the bitter opposition of entrenched evil. You will remember that our Lord once cast the demons out of a man and the demons entered the hogs. The hogs committed suicide and the hog-owners asked Jesus to leave the country. When the power of God casts out the devil, all hog-owners whose business is affected will raise a protest. A real revival today would cause a commotion in the traffic of evil. —Vance Hagner, in *Repent or Else!* (Fleming H. Revell Company).

# Pray for Berlin

By John E. Kauffman

The prophet cried out, "Yet forty days, and Nineveh shall be overthrown." An eight-word sermon, but the people believed God, the people repented, the people fasted and prayed, "and God repented of the evil, that he had said that he would do unto them; and he did it not." "And should not I spare Nineveh, that great city, wherein are more than six-score thousand persons . . . and also much cattle?"

## Eleven Days in Berlin

It was just a little over a month after the great strike in East Berlin of June, 1953, on July 27, that food distribution began in West Berlin for East Germany. For President Eisenhower had sent \$15,000,000 worth of food for this distribution and for almost two and a half months food was coming into Berlin at the rate of 5000 tons a week. It was during this time (Sept. 8-18) that I had the unique opportunity of spending eleven days in Berlin. Mayor Reuter had set up 18 distributing centers for this food distribution and one of these happened to be the "Kreutzberg Home," a former MCC center, located just a few blocks away from the east sector of Berlin. Here Alta Schrock and Irene Bishop had their quarters on the second floor, and supervised a fellowship center for the encouragement of refugees. It was my happy privilege to have a small room alone in the basement of this large building. The building was heavily guarded, because it was here that this food from the United States was being stored and distributed. It was a pathetic scene to watch this constant stream (from four to seven thousand daily) file through this building to take with them their precious food packages that some carried for miles into the east sector and zone.

Another touching experience I had was to visit some of the 85 refugee camps that were in operation in West Berlin. One especially that I must mention was located just about two blocks from this place. Here in a large circular concrete building three stories high, with walls six feet thick and no windows, lived more than seven hundred men. It was equipped with small rooms and each contained six or eight beds. It was here that these men spent nearly all their time. Some were standing in the hallways, some lying on their beds, others sitting on them; possibly a few had work. How monotonous with nothing to do and nothing to look forward to!

This being a former bomb shelter, I asked the lady guide if she had ever been in this building during a raid. "Yes,"

she said, "I was in this building one night when it was estimated that there were 10,000 people here at one time. These rooms and corridors were standing tight full of people, so tight that a person could scarcely move." She continued, "If the air conditioner would have gone out of commission, these people would have all died from suffocation." Someone said during a raid the building would vibrate and continue to vibrate eight minutes after the bombing was over. Can you faintly imagine how this would feel?

## Thought for the Week

On this earth we do not know what is coming, but we know Who is coming. In history we may be on the losing side. But beyond history we shall be on the winning side. Therefore we are the people of hope.—E.

Before the bombings Berlin had 245,000 buildings; and in the raids over 28,000 buildings were completely destroyed, 20,000 beyond repair, and 23,000 so that they could be repaired with difficulty. One street for two miles did not have a single place where one could find a place of shelter. I noticed everywhere on the walls of the buildings that were still standing the marks made by shrapnel.

I spoke with many refugees and many who had lived through bombing raids, and I think you ought to hear the testimony of at least one—a Christian woman who lived in Berlin at that time. I was a very welcome guest in this home for a number of nights.

Edith B—and her husband are sincere Christians and believe in the doctrine of nonresistance. I was to leave for Frankfurt on the 11:20 train. Detrital had gone to work. They had not spoken much of their past experiences, for most people want to forget their past and hesitate to talk about it, for it brings back tragic memories. Edith was not in a hurry to get away from the table that morning. It seemed that she had something that she wanted to tell me. I suppose for more than an hour she spoke of some of her experiences during the war in Berlin. I may have forgotten many things that she told me, but I will mention a few that I remember.

"My first husband was a good man; he did not believe in war. He was big and strong, six feet tall, but he died of starvation and lack of medicine and weighed

less and a hundred pounds. I met my brother one day with two bullet wounds in his arm and I begged for the privilege of helping him, since I was a nurse, but I was not permitted and never saw him again. My aunt suffocated in a cellar with 69 others. We were bombed out of the hospital three times. For twenty days 86 were in a cellar. One time I was left with four others out of 33. One time three of us were left out of 101." And this was the experience of just one person.

Why am I writing about such tragic things that happened thirteen years ago? Who wants to hear such stories that people want to forget? My one purpose is to remind us anew of our responsibility for what can happen because of our neglect to teach nonresistance to our young men. Some have said, "Oh, there dare not be another war; thousands would commit suicide, for they could never endure it again."

My heart is touched anew at the exceedingly dangerous present position of many of the Christian friends that I have learned to know and love in the eleven days as I visited in the never-to-be-forgotten city of Berlin. The other night as I thought of the day's headlines, I had a conviction that I should write to our readers and appeal to you, "PRAY FOR BERLIN." We can readily understand that if such a calamity should start again, it could involve not only a war in Europe, but it could reach to all parts of the world.

Shall someone go to Berlin and preach an eight-word sermon, as Jonah did? Would they then believe, repent, fast, and pray? Christians of America, let us pray! Shall we pray as Abraham did for Lot, "Wilt thou spare the city for ten's sake?" Let us pray, for here is an exceeding great city, of 2,200,000 in West Berlin and 1,170,000 in the east sector. "Go ye therefore, and teach all nations."

Jonah 3:9, "Who can tell if God will turn and repent, and turn away from his fierce anger, that we [they] perish not?"

Atglen, Pa.

## The Necessity for Faith

By MARGARET MILLER

"Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Faith is acceptance of what is true, of what is best in life. Faith is confidence. Faith means believing without requesting proof.

With our present minds, and subject to the disadvantages of our present bodies, it is impossible for us to understand or fathom all the things we need to know. There are many things we have to accept by faith. When someone says, "Why?" or "How?" or "That is impos-

sible!" sometimes we have to answer simply, "I don't know why or how. I only know it is true because God says it is."

"By grace are ye saved through faith" (Eph. 2:8). Faith is the channel by which God's gifts are received. When God's grace reaches out toward us, then our faith must also reach out to receive it, if we are to experience eternal life.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). And here is the warning we need to heed: the absence of faith will be our doom. It will cause the wrath of God to abide upon us forever.

Jesus said, "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake" (John 14:11). Jesus seems to be pleading with us, as one who is desperate: "If only somehow you would believe, whatever it takes to convince you that you should!" And why should He not be concerned, when people are running hither and thither seeking a cure for their sick souls, spending money, making sacrifices, mutilating their bodies, torturing their minds—when by simple faith in Christ they might find peace and relief?

But do not be mistaken about the way of faith—it is not always an easy road. We are "kept by the power of God through faith," says the Apostle Peter, "though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Pet. 1:5-7). Our faith is on trial. God sifts us with temptations, that He might separate the wheat from the chaff. The devil, too, sifts us, but he hopes only to find chaff.

Here again is the necessity for faith—only faith can see us through the short trials of this life. Only men of faith, who endure faithful to the end, will receive the crown of life.

Jackson, Ohio.

Throughout the ages men have been stirred by the realization that the Eternal God is available to them and that nothing, literally nothing, can overwhelm or destroy a man when he lives in this faith.

God is not a gimmick. He does not promise to save us pain, or sorrow, or death. He does something better! By taking that great step of faith each day, by saying "God is," we find that "underneath are the everlasting arms" and He will never leave us or forsake us.

—Edward L. R. Olson.

## Some After-Christmas Thoughts

By J. C. DRIVER

(Bro. Driver is, next to J. S. Gerig, Smithville, Ohio, our oldest minister. He is active and well, having attended the recent ministers' meeting at Heston, Kans.—E.)

Another Christmas has come and gone, and we have watched our so-called Christian nation celebrate the so-called birthday of our Lord and Saviour.

I call it this so-called birthday because no man today can say when the date was, and God has not seen fit to have it recorded for us. There are some things God thought it best for us not to know. He buried the prophet Moses so that no one would know where his grave was, and perhaps for the same reason He let the actual birth date of Christ be forgotten. He knew we would worship the day more than the Child who was born on that day.

As I look back at Christmas, I wonder how many Americans celebrated the birth of Christ in spirit and in truth. I wonder how many knew why there is a Christmas at all.

I wonder how many realized that Christ's birth was only one of three of the world's most important events.

It was not enough for Jesus merely to be born. He had to die for our sins. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

But it was still not enough that Christ should die and be buried. There had to be a third great event in His life. "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead." So there are three days that we ought to celebrate with all sincerity—His birth, His death, and His resurrection. But they should not be celebrated on the calendar; they should be kept in our hearts, every day.

And then there is another day we ought to keep. Like the other three, we do not know the correct date. We do not need to know it. We need only to be ready for it—at all times. It is not on the calendar, but blessed the man who keeps it. It is the day when our Lord Jesus Christ will come again to receive Christians into His kingdom.

Christians, as I look back on Christmas I say: Let us not worship days and seasons, as the foolish Galatians did, but let us worship Christ, who makes all days meaningful.

La Junta, Colo.

Television permits you to be entertained in your own living room by characters you would never entertain in your living room.—Imogene Fey.

## The Long Lost Book

In a country village in a northern state of Mexico, where Bibles were rare, a father gave his son a copy, saying that he had found it among his books, and that it seemed to contain good, moral teaching. The village priest, to their delight, assured them that it was the best book in the world. The boy, after his father's death, read it with delight; and one day took it to his teacher in the village school.

"Ave Maria!" the teacher exclaimed, "where did you get that book? It is an accursed Protestant work! You will bring a curse upon the whole school by bringing it here. Give it to me at once!"

The Bible was taken away by the angry teacher and the unhappy boy wept most of the night over his lost volume. But he soon realized that his grief would not bring it back, and as he grew up, he abandoned all interest in higher things, and plunged into a dissolute life, until years after, in El Paso, Texas, attracted by the sound of singing, he listlessly entered a Gospel service.

The preacher was reading from a large volume. Instantly breaking from a companion, who vainly tried to restrain him, the young man rushed forward before the whole congregation, crying, "Sir, have the kindness to give me back my book! That is my book you are reading from. They took it from me years ago, but it is mine."

It had not occurred to him that there could be more than one copy. He stretched out his hand for the book. The reader, astonished, asked him what he meant.

"It is mine," he replied, "and I can prove it," and he began to recite passages which he had learned from his boyhood.

They gave him a Bible of his own, and it changed his life; he became an honored citizen of Mexico City, and a member of a local Christian church. —*Emergency Post*.

Two men were walking along a crowded sidewalk in a downtown business area. Suddenly one of the men exclaimed, "Listen to the lovely sound of that cricket!" But the other could not hear. He asked his companion how he could detect the sound of a cricket amid the din of people and traffic. The first man, who was a zoologist, had trained himself to hear the marvelous voices of nature. But he didn't explain. He simply took a coin from his pocket and dropped it to the sidewalk, whereupon a dozen people began to look about them. "We hear," he said, "what we listen for."—Kermit L. Long, in *Streams of Healing*, compiled by Lester R. Liles (Fleming H. Revell Company).

## A Prayer

FOR THIS WEEK

Our Father who art in heaven, hallow be Thy name. We thank Thee that we, Thy creation, may bring our petitions and thanks unto Thee and that Thou wilt hear and answer.

We thank Thee for Thy great love for the world. Though we have sinned and failed Thee, yet Thou hast provided all our needs. Thou didst send Thy Son to redeem. Thy Holy Spirit is ever present to convict sinners, and to guide and comfort the redeemed. The Bible has been translated into many languages, to reach into the hearts of men of many different races and lands. For this manifestation of Thyself we thank Thee.

We thank Thee also that Thou dost inspire men to preach and write Thy words of salvation. We thank Thee for the work of the Mennonite Publishing House in printing and distributing Christian literature. Bless this great work, Father, and bless all who have a part in it. Through this Christian labor we pray that many may be led to Christ. In Jesus' name. Amen.

—Billie D. Miller.

## Prayer Requests

(Requests for this column must be signed)

Pray for the Lord's leading in the annual meeting of the Publication Board at Nappanee, Ind., March 13-15.

Pray for the Market Street congregation at Scottdale, as they seek God's will in finding a pastor.

Pray for Sister Edna Good in Carlos Paz, Cordoba, Argentina. The people in her community have a good cultural background and a better than average economic standard. Pray that she may find effective witnessing contacts.

Pray that Sister Edna Good may secure the special permission a foreigner needs to own a home in the section of Carlos Paz, Cordoba, Argentina, where she has located a house.

Pray that the trip of Bro. Jules Lamotte, Brussels, Belgium, to visit the Mennonite churches in the Belgian Congo in May may be a real blessing to both the Congo and Belgian churches.

*Wrong may put a man on a great earthly throne, but it certainly won't give him a mansion in heaven.—Walter E. Isenhour.*



## OUR SCHOOLS

### Mennonite Education Today

By J. LESTER BRUBAKER,  
EDUCATIONAL AGENT

Mennonite education, after a slow start sixty years ago, has been in a period of rapid expansion recently. Colleges and high schools have mounting enrollments; elementary schools have been opening in new communities. This activity taxes the available financial and personnel resources of the church. The possibility of tensions between communities and schools is increased as each feels the necessity of obtaining its fair share of dollars and teachers.

It is evident, however, that the realization of these tensions has been de-emphasized by the co-operative concern of many for quality Christian education. The six area councils of the General Educational Council have been effective in promoting co-operation. For many years the Collegiate Council, for example, has been instrumental in helping our three church colleges to work unitedly on common problems instead of against each other. There are indications that the Collegiate Council is being increasingly effective as the problems of private higher education become more demanding.

The Secondary School Council is presently mirroring the concern of Mennonite high-school administrators for strengthening the philosophical base of Christian education. There is strong interest in thinking together on the "why" of Christian schools—and the goals and how best to reach them.

Among our elementary schools the problem of obtaining academically qualified teachers remains critical. Another persistent problem is the matter of finances, especially in several areas where school patronage is decreasing. However, it is heartening to see certain boards facing up to these problems realistically in an attempt to find solutions. Boards seem to be more aware of the desirability of a low rate of staff turnover and of the necessity of providing incentives to keep teachers for longer terms. The Elementary School Council serves these schools in various ways; counsel, visits by the Educational Agent, through co-operating with the Mennonite Publishing House in the publication of *The Christian School*, and others.

Other councils actively working to improve Mennonite education are Seminary Council, Nursing Education Council, and Winter Bible School Council.

As one works with Christian educators

in our brotherhood, one is acutely aware of tremendous opportunities for counseling and supervisory services. Teachers and board members in many cases are eager for help. One wishes there were more time for the task—and more funds to make the time available. A full-time education secretary in our denomination could serve us well.

Another goal which some elementary school educators have in sight is the provision of art and music supervisors for area schools. Frequently classroom teachers are not able to teach these specialized subjects and would welcome a skilled person into their classrooms on a regular schedule.

One hopes also that elementary schools will increasingly adopt the budget method of financing. Planning a budget in advance helps to put the school on a sounder base than merely to spend what comes in as tuition and gifts.

One looks forward also to conventions of Mennonite teachers called for mutual stimulation in both a professional and spiritual atmosphere. Those who observed the large group of teachers present at the October educational meetings at Kidron, Ohio, believe this was only the beginning of increased communication among Mennonite teachers.

As one surveys the scene of Mennonite education today, he is compelled to thank God for what He has done and will yet do as we seek to keep our schools under the lordship of Jesus Christ.

Harrisonburg, Va.

### BETHANY CHRISTIAN HIGH SCHOOL

Bethany takes nine firsts: On Saturday, Jan. 31, thirty-one Bethany students participated in the Northern Indiana District Music Contest at Fort Wayne, Ind. Students in the contest were rated in performance in the following manner: I—Superior; II—Excellent; III—Good; IV—Fair; V—Poor.

Three Bethany students received an Excellent rating (II), while the remaining twenty-eight received Superior (I). Excellent ratings went to Carol Hartzler, piano; and Rosetta Bontreger and Dorcas Miller, vocalists. Superior ratings went to John





Paul Wenger, Stephen Miller, and Laurel Rhinesmith, vocalists; Carolyn Amstutz, cello; and J. Evan Kreider, piano; and the following ensembles: the freshman girls' sextet (Ola Bratrager, Idella Bratrager, Nancy Eash, Faye Moesmann, Eileen Stichter, and Nancy Troyer); the sophomore girls' sextet (Carolyn Amstutz, Judy Kauffman, Lauretta Ramer, Carol Hartzler, Betty Mullet, and Rachel Leichty); the junior girls' sextet (Julia Miller, Esther Miller, Shirley Miller, Dorcas Miller, Marcia Kauffman, and Lila Kauffman); and the freshman boys' quartet (Perry Bratrager, David Miller, Laurel Rhinesmith, and Burl Troyer). Robert Ewing is the director of music.

Four new students who enrolled for the second semester at Bethany are David Byler, Lagrange, Ind., senior; Stanley Byler, Argentina, sophomore; Ann Lantz, Millersburg, Ohio, and Roger Unger, Escanaba, Mich., juniors.

#### EASTERN MENNONITE COLLEGE

In an effort "to promote interest in advanced study, research, and writing on the campus of Eastern Mennonite College," a Research Council of fifteen members was recently formed. The Council, which is to meet in an advisory capacity at least twice annually, has as its executive committee, the Research Committee composed of Dean Ira Miller, Irvin B. Horst, Grant Stoltz, and Grace Showalter. Other members of the Council were chosen from various departments of the college as well as from the student body.

A capacity audience gained a new appreciation of God's marvelous creation, the human body, as they viewed the film, "Red River of Life," produced by the Moody Institute of Science and sponsored by the Premedical Society. The film is designed not only to point out that the only answer to the amazing intricacies of the heart and blood is God, but also to emphasize that the only answer to man's sinful condition is the blood of Christ.

Dr. Armand C. Spitz of the Spitz Laboratories in Washington is guest lecturer at the twenty-ninth Astral Society Anniversary on Feb. 19. The title of the lecture was, "The Challenge of Space to the Mind and Spirit of Man." Dr. Spitz has been a close friend of Bro. M. T. Brackbill, Director of Vesper Heights Observatory. E.M.C. has the privilege of owning the first of the famous Spitz planetaria.

The annual YPCA fund drive on Feb. 11 netted a total of more than \$3,800. It is hoped that late pledges will raise the amount to the goal of \$4,200 set by the Y cabinet. An interesting feature of the program was the announcement of the new YPCA motto, "He Must Increase," entered by Miss Audrey Shank in the motto contest sponsored by the Y. Miss Shank was presented with a \$10 prize to be spent for books at the college bookstore.

A challenging film entitled, "Unsheathed," depicting the work of the Wycliffe Bible Translators, was presented in the college and high-school assemblies this week. The film was introduced by LaVerne Wenger, college junior, who with her brother James served with this organization last summer.

Service Emphasis Week, Feb. 16-20, brought to the campus representatives from MCC, General Mission Board, Conservative

Conference, and the Eastern Board of Missions and Charities. In chapel messages and interviews with students, the representatives stressed short-term service work as Pax and Voluntary Service.

J. Lester Brubaker, Assistant Professor of Education, and Harold D. Lehman, Director of High School, attended the annual convention of the National Association of Secondary School Principals held Feb. 7-11 in Convention Hall in Philadelphia.

Dean Ira Miller, Laban Peachey, Mary Emma Showalter, Catherine Mumaw, and Evelyn King attended a meeting of the Association of Virginia Colleges at Roanoke, Va., on Friday, Feb. 13.

Director of Public Relations, Lester Shank, was present at the meeting of the American College Public Relations Association held at White Sulphur Springs, W. Va., on Feb. 18-20.

Miss Laura Weaver, instructor in English, received her Master of Arts in English at the University of Pennsylvania in Philadelphia on Feb. 7. She had completed her studies last July.

#### HESSTON COLLEGE

Students and faculty observed the World Day of Prayer on Feb. 13 by joining with the people of the community in a minute of silent prayer. They were then led in further worship by an address on "Getting the Right Start," by Chester Petersen, city manager of Newton; by special music by the men's community chorus under the direction of Marvin Miller; and by a film, "I Beheld His Glory," telling the story of Passion Week.

On Feb. 23 the campus group was introduced to the 1959 Work Day plans by a series of three skits. The goal of \$10,000 set by the administration was raised to \$15,000 by the students. The date set for Work Days is March 27 to April 1.

To encourage more students to eat breakfast, the college will serve breakfast cafeteria style from 7:00 to 8:00 a.m. after March 2.

The combined Varsity and Collegiate Chorales have begun practice on Gaul's oratorio, "The Holy City," under the direction of Marvin Miller. At the fiftieth anniversary program during the 1959 commencement, the plan is to have the number of singers swelled to 500 by the participation of alumni who have formerly sung in "The Holy City." Paul Erb will direct the commencement rendition.

During the week of Feb. 23-27, students are taking tests for the first evaluation period of the second semester.

Because of the location of the new men's dormitory now in process of construction, it has become necessary to replan the college athletic field. The plans are to expand the various units to regulation size and to move the archery range and the tennis courts near the shelter belt for protection from prevailing winds.

On Feb. 22 Business Manager Daniel Kauffman left the campus to visit the churches in Idaho and Oregon in the interest of the college financial program.

On Feb. 12 the dietitian, Janeth Nichols, and the business manager, Daniel Kauffman, attended a meeting of Kansas and Missouri colleges and universities to discuss college food service problems. The meeting was

held at William Jewell College, Liberty, Mo. Calvin Redekop, instructor in sociology, has been appointed draft counselor to relieve Vincent Krabill, the director of the high school.

#### GOSHEN COLLEGE

Goshen College students recently elected their new YPCA officers for the 1959-60 school year. Marlin Wenger, Paradise, Pa., is the newly elected president. Marlin will be a senior next year and is majoring in premed. He will replace Marion Bratrager, Goshen, Ind., who is serving currently as president.

Mary Jean Yoder, Goshen, Ind., was chosen as vice-president for the coming year. She will be a senior in premed also. Mary Jean was active in the YPCA this past year and served as cochairman of the publicity committee. Mary Jean will assume responsibilities of Sally Jo Roeschly, Graymont, Ind.

Doris Zook, West Liberty, Ohio, will serve as secretary of the YPCA. She is majoring in Elementary Education and will be a senior next year. Doris replaces Fanchon Emmert, Rome City, Ind., this year's secretary.

The newly elected treasurer, Earl Sears from Washington, Ill., will be a junior next year. Earl is in a Liberal Arts curriculum. He will replace Maurice Mullet, Berlin, Ohio, present treasurer.

The YPCA of Goshen College is the largest student organization on campus. The various commissions which direct the activities of the "Y" are Service, Publicity, Evangelism, Faith, Missions, and Fellowship.

Students spend many hours in week-end voluntary service units preparing publicity for bulletin boards and newspapers, in visitation, rescue mission work, literature distribution, Sunday-school activities, Bible study and prayer fellowships, hymn sings, all-school socials, and promoting mission work, chapels, and fellowships.

The newly elected officers will take over official duties following Easter vacation, April 7. They have all been active in the work of the "Y" this year.

#### PARADISE MENNONITE SCHOOL

Ground was broken on Feb. 26 for the construction of a new school building to house the Paradise Mennonite School in Washington Co., Md., about three miles north of Hagerstown. The 5-acre building site is on the farm of Bro. Abner Martin, at the intersection of the Esheleman and Showalter roads, and about 300 feet northeast of the Paradise Mennonite Church.

The building will be 66' x 160', one story, with a full basement, having a total of 14 rooms. The walls will be erected with concrete blocks, having a brick face. The estimated cost, according to the joint committees' release at a brotherhood meeting, is \$80,000, plus a large amount of voluntary labor from the brotherhood. It is the aim to provide for grades 1 to 11 inclusive.

This school is to be completed for the beginning of the school year, in the fall of 1959. The school will be built and operated by the Washington County brethren, in accordance with the "Constitution and By Laws" provided by the Washington Co.,

(Continued on page 235)



## TEACHING THE WORD

### Our 1958 Summer Bible Schools

By PAUL R. CLEMENS, SECRETARY OF SUMMER BIBLE SCHOOLS

#### A Comparison

Schools Reporting	Enrollment	Average Attendance	Teachers	Pupils from Menn. Homes	Pupils from Other Homes
1958	717	87,128	75,622	8,889	24,385
1957	701	81,103	73,572	8,636	23,769
Increase	11	6,025	2,050	253	616
		Expenses	Mission Offerings	Diplomas Granted	Herald SBS Material Used
1958	\$85,510.29	\$31,101.31	1936	704	
1957	\$84,408.00	\$30,772.00	1917	674	
Increase	1,102.29	\$329.31	19	30	

Congratulations to SBS workers of 1958! You have been used of the Lord in a profitable way—profitable to His kingdom and profitable to the souls of the children who have heard His Word.

The most valuable statistic above is that there were 253 more teachers in 1958. Any increase in the number of schools, though commendable, and any increase in the enrollment, which must be our all-time goal, is dependent upon the number of teachers available. Even the facilities available would not be of much import, because a given set of facilities can be used over and over again in the same year. Whether there are teachers available, however, is of import.

The next most valuable statistic above is that there were 54,154 pupils in our summer Bible schools from other than Mennonite homes. This represented an increase of 2,143 pupils over 1957, and makes the proportion of pupils from other than Mennonite homes more than twice the number from our own homes. No other institution of our whole church program reaches into other homes as the SBS does. It is true that many of these are members of other denominational Sunday schools and therefore do not attend our Sunday schools. On the other hand, however, a very large number of them are from non-Christian homes. Their parents never go near a Sunday school or church, but for some reason (it is a special blessing of God) they come to SBS—and their parents may come to a closing night program! Much of this blessing of God results from the quality of our Herald Press SBS materials. Here is a door that God has opened wide.

Our churches must do evangelistic work. Let us enter this open door. Everywhere in our more urban areas the boys and girls from needy homes are willing to come to SBS. One teacher from a school reporting several hundred pupils said that their staff could enroll a thousand! But teachers are needed, and follow-up workers are needed. Here again,

therefore, we find a valuable statistic dependent upon the number of teachers or workers available. The whole church must work at this task. Each member should ask himself, "What shall I do to help in this profitable work for which God has opened the door?"

Our *Mennonite Yearbook* for 1959, soon available, carries the summer Bible school report in greater detail. By comparing with the report in the last *Yearbook* you will notice that twelve of the sixteen conferences reporting showed sufficient gains to make a significant general increase. Some conferences had a very

commendable growth. One conference had four schools which did not report, another had one, so that actually we know of at least 722 summer Bible schools in 1958.

Last year the Mennonite Publishing House with the Mennonite Commission for Christian Education sent out a team of five instructors to conduct SBS workshops. Nine conference districts were visited and thirteen workshops were held. The main purpose was to instruct and prepare local leaders so that in turn they could promote local SBS workshops throughout their conference district. This year the team is not going out, but there will be continued promotion in conference districts not as yet visited.

In areas already visited it is expected that there will be a number of local SBS workshops. Plans are being laid. Attend these workshops. Help to make them a success. Learn to become skilled in this work of bearing the Word of God into non-Christian homes. It is the Word that giveth light. It is the Word that sanctifies. Our summer Bible schools properly conducted put the Word into hungry, needy hearts. Follow up these hearts and you will be led into hungry, needy homes. Now is the time for Christian Training for Christian Service. Train and plan to make your summer Bible school more effective in 1959.

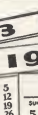
Lansdale, Pa.

## Decisions Made Today Affect Tomorrow



No youth realizes the importance of decisions like an adult.

Many adults would give a great deal to go back and make some decisions over again.



### HERALD SUMMER BIBLE SCHOOL SERIES

will help you lead young folks to right decisions today so that their future life will be one of fellowship with Christ.

Get acquainted with this unique, permanent VBS Course that emphasizes holy living instead of a theme.

Send today for sample kit of Teacher's Manuals and Pupil's Books for 3 Grades, only \$3.75. Returnable for full refund in 30 days.

FREE illustrated brochure upon request.

**HERALD PRESS**

Scottdale, Penna.



## FAMILY CIRCLE

### The Church Can Reach New Mothers

BY RUTH B. STOLTZFUSS

In the maternity ward of a hospital another patient and I fell to talking about our experiences of new motherhood. As we talked of our hopes and plans for our little ones, it seemed we weighed life's values with more seriousness than ever before.

"My husband and I have almost never attended church," Jane told me, "but now we want to start . . . and we want to bring up our little Patsy in the church."

At that tender moment when a woman looked at life in the interests of her baby, she knew she must give spiritual things a larger place in her heart and home.

#### Local Groups Seize Opportunity

Believing that a woman may be more open to spiritual matters at the time of her baby's birth, a number of church groups are distributing appropriate and attractive Christian literature to the new mothers in their local communities.

One pastor has expressed the purpose of his group in these words, "I earnestly pray that many of our modern mothers may be awakened to their deep sense of responsibility concerning the sacred trust that God has given them in bringing a child into the world." This group gives *A Mother's Pledge* to every maternity patient in the eight hospitals of their area. This message, which calls mothers to a deeper commitment to Christ, the church, and the family, is not easily discarded because it is given in the form of a two-color wall motto and in leaflet form. At the same time a letter of congratulations is sent. In this way over 4,000 mothers are reached each year by this one group alone.

An evangelism committee, with a similar burden, mails the Mother's Pledge to each new mother listed in the newspapers of their entire county. One church in a large city furnishes Mother's Pledges to the Welcome Wagon with the compliments of their congregation. Thus the church, as well as the businesses of the city, shows an interest in the family.

#### What Your Church Group Can Do

According to recent figures, 11,000 new babies were born in the United States today. Tomorrow there will be 11,000 more, and so on each day, according to this rate. But these little ones are not just statistics. Each one, like yours and ours, needs love and tender care. Each

one is a living soul that needs Christ for this life and the next.

Into what kind of homes are these babies born? What kind of parental influence will shape their lives? Do we church people have a responsibility to these homes?

Businesses are interested in the "bumper crop" of babies. Whether it is Burma Shave advertising, "Let the little shavers grow," or the dairies and stores with their promotion, businesses are counting on more customers.

But who is planning to get these "customers" for the King's business? Who

plans to feed the souls of these children who will live on and on forever? Who will give them the "milk" of the Word? Who is going to advertise and demonstrate the love of Jesus to them?

This is the task of the church. It is her great opportunity to reach homes at a time when the birth of a little baby opens the door to a Christian witness in a way that may not be true again. What normal parent is not happy to see a special interest in the new baby? In most cases a visit by a Christian worker would be welcome. A small gift of literature, appropriate comments, the reading of a few Scriptures, a prayer offered for the baby and each member of the family, could make a tremendous impression on the home.

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## A Mother's Pledge

**I** WILL do my part to make our home a happy place of work, play, love and worship. I will keep a sense of humor and learn to laugh, even at myself, making it a habit to exercise my smiling muscles more and my tear ducts less!

**I** WILL give Christ His place in my heart and in our home, engage often in private periods of Bible reading and prayer and do all I can to have regular worship periods for the whole family. By example and teaching, I will do my part toward local church membership and attendance for each family member. I will practice the presence of God in my daily work and contacts, that I might be able to meet calmly any experience that may come.

**I** WILL encourage my husband in his work and interests, express my love to him frequently, and be a good companion to him mentally, physically, and spiritually. When misunderstandings come, I will be quick to forgive and ask forgiveness that our love may be renewed again and again.

**I** WILL seek to understand and enjoy our children and to appreciate each one for what he is and for what he can do. I will never punish to relieve my inner feelings but rather to bring good into the lives of our children. I will lead them to an appreciation of beautiful literature, music, art, and the world of nature about us. I will lead them to appreciate and befriend people of all races . . . to live above petty grievances and neighborhood gossip. I will take time to read, talk and listen to our children . . . answer honestly all their questions about life . . . teach them about eternal life and lead them to a saving knowledge of Christ. I will prepare them for happy, useful living in His Name.

**I** WILL maintain an interest in people and affairs outside our home. I will let world needs and Christian teaching regulate my spending and not the "Joneses". I will PRAY, GIVE, and GO as God leads me to help those in physical or spiritual need. I will LET GO if our children are called into special service for Christ.

**I** WILL observe the golden rule in my role as mother and later as mother-in-law and grandmother. Realizing my own imperfections, I will not expect perfection in others.

**I** WILL look upon this life as only a part of God's great plan for me. I will keep busy and happy, with an enthusiasm for life, but with my face set toward my Father's house of many mansions.

**G**OD HELPING ME, this is the kind of person I will be, that my life might be a blessing to my husband, to our children and the generations to come, to the church and to the world.



# TO BE NEAR TO GOD

Nehemiah—Comfort of God

Sunday, March 15

Read Neh. 7. Restoring Order.

What a man of detail and organization was Nehemiah! Study the first five verses. Every sentence is pregnant with instruction for the final ingathering.

There are two purposes to a wall: first, to keep in; secondly, to keep out. There is separation to the Lord and from the world.

Porters, singers, and Levites were appointed—porters to discern wisely who entered the city, singers to create praise which is power, and ministering servants of God for edification.

Note that the gates were opened at high noon. There was nothing secretive about this order. Every person was identified and accounted for. In God's work there is a place and purpose for each individual.

Monday, March 16

Read Neh. 8.

The wall was built. The jeers of the enemy were quieted. The genealogy was finished. Now was the time of the reading of the law.

"All the people gathered . . . as one man . . . before the water gate." What an inspiring sight! The water gate was a symbol of cleansing. They had devotedly finished their work, and now they were intent upon spiritual food and daily guidance.

Might we not well profit from Ezra's reading of the Book? Picture a pulpit above the crowd, "and when he opened it, all the people stood up." Here was an attentive people solemnized by the Word of God.

God's Word causes sorrow and repentance, but with cleansing and devotion there is new vigor. The keynote of Nehemiah's energy is in verse 10, "The joy of the Lord is your strength." Holiness and happiness are inseparable.

Tuesday, March 17

Read Neh. 8.

It was in this order: The Word, prayer, confession, and worship. The relationship of the Word of God and prayer stands out vividly. Praise and penitence brought the natural results. As a result the remnant reached what was probably the highest moral state ever occupied from the Babylonian captivity to the coming of the Messiah. Their separation was complete. For the first time position and condition seemed to coalesce.

One of the longest prayers in the Bible follows as the Levites lead in prayer and praise, standing on the stairs—as if going up to a heavenly sanctuary.

"Thou hast done right, but we have done wickedly." We join the Levites in this humble acknowledgment.

Wednesday, March 18

Read Neh. 10.

The priests, Levites, porters, singers, and "every one having knowledge, and having understanding" entered into an oath of allegiance to their reclaimed God. It was a

serious, solemn, and definite thing they had undertaken, and it would take purpose and faith to carry it out.

This is one more incident proving that when the Lord's people get right individually, there will be visible results.

"Thus saith the Lord" was the theme of their act. What is the standard on which we base our motives? It is still a serious thing to seal a pact with God.

Thursday, March 19

Read Neh. 11.

A freewill offering of devoted men was the mainstay of the defense of Jerusalem. As before they tithed their produce and possessions, so now they tithed themselves. It was not conscription, for each one responded with a willing heart. They were glad to be linked with the defense and up-building of the City of the Name. They

were pleased to be at home where God's honor dwelt.

In the wilderness it was the "willing-hearted" and "wisehearted" who built the sanctuary of the Lord. Today God searches for the willinghearted to build spiritual walls of defense. Are not the willinghearted the wisehearted?

Friday, March 20

Read Neh. 12.

It looks like dull reading, but at such an important occasion, Nehemiah continues to be specific in details. God would have these men in everlasting remembrance, who so efficiently fulfilled their service with true-hearted devotion.

The temple may have been small compared to Solomon's magnificent structure, and the people themselves a small and afflicted remnant, but their dedication was based on divine instruction.

With trumpets and voices lifting out songs of praise, the Levites and priests answered one another in antiphonal chants, Nehemiah leading one company and Ezra the other. God made them "rejoice with

(Continued on page 235)

## Jesus on the Cross

Sunday School Lesson for March 22

(Luke 23:18-49)

Many artists have painted scenes of the crucifixion of Christ. (Perhaps you would want to ask each pupil to bring one or more—those that he [or she] thinks are Biblical and that mean something to him.)

Via Dolorosa (the sorrowful way). Verses 26-32. The loud voices of the people had prevailed and Pilate had delivered Jesus to the chief priests and officers. They led Him away outside the city wall. Why did they crucify outside the city? We must wonder if the Jewish authorities had forbidden crucifixions inside the holy city! Who were Jesus' companions on this way to Calvary? (Let your pupils find Simon, the great companion of people and women, the two malefactors.) Was this a sorrowful walk for Jesus? He said, "Weep not for me."

On the shameful tree. Why had the Jewish authorities asked for death by crucifixion? This was the death for criminals. See how they treated Jesus like a criminal. How they despised Him, wounded Him, afflicted Him, and mocked Him! "As a lamb to the slaughter, . . . so he openeth not his mouth" (Isa. 53:7). The cross was a cruel instrument of death. It spoke of disgrace, crime, horror, and torture. But many went to such a physical death. Calvary does not speak to us of physical suffering.

"Numbered with the transgressors." He "made intercession for the transgressors." What was Jesus' "most glorious" prayer for all the crowd of sinners about Him, those who mocked and nailed and derided Him, those who sat and watched and beheld Him? Who was the first sinner to be redeemed by this great Saviour? Notice the malefac-

tor was saved by faith in Jesus. "I, if I be lifted up, . . . will draw all men unto me."

Drinking the cup of suffering. From the sixth to the ninth hour there was darkness over all the land. Calvary was dark. Probably during this time it was that Jesus drank the cup of death to its last drop. He poured out His soul unto death. His soul was made an offering for the sins of all men of all times. Little can we appreciate what this death meant, but we know its purpose. Why did God have to forsake Him? The wounds, the bruises, the chastisement in the travail of His soul we need not experience. He was offered once for all. "It is finished." When the veil of the temple was rent, the holy of holies was opened to all men. Priests and ceremonies were no longer needed.

Jesus gave up His life voluntarily when He had conquered sin. The soldiers marveled that He died so soon. God was reconciled. The great work of redemption was done. Soon He will present His triumph.

"For me, for me." The cross condemns us today as it condemned men on the day of the sacrifice. It tells us of our sin. But it also tells of grace greater than all our sin. The sin offering made for us was perfect. Our sins can be washed away by this offering, the precious blood of Christ, a Lamb without blemish or spot. Our souls can arise and shake off all guilty fears.

"O sacred Head, now wounded,

I joy to call Thee mine."

(Look at the pictures of this Calvary scene. After the discussion, they may add more to your thinking.) —Alta Mae Erb.

Lessons based on "International Sunday School Lesson: the International Bible Lessons for Christian Teaching," copyrighted 1957 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.





## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

A meeting for parents was held at Manheim, Pa., Christian Day School on Feb. 16, with the following panel leading the discussion: J. Irvin Lehman, Harvey Bauman, Miriam Wenger, Martha Lutz.

Bro. Johnwilliam Boyer, Buckeye, Ariz., preached at Pershing Street, Hutchinson, Kans., on Feb. 1. On Feb. 8 Bro. John Duersken and wife gave an illustrated program on Fax work in Europe.

Visiting speaker at North Clinton, Wau-seon, Ohio, on Feb. 15 was S. C. Yoder, Goshen, Ind. The following Sunday Abe Sabbah, Goshen Seminary student from Nigeria, spoke.

Bro. J. D. Graber has now given the Conrad Grebel lectures on "The Church Apostolic" at our three colleges. These messages contain basic missionary thinking for our church and it is hoped that Bro. Graber will be invited to speak on these themes in many of our churches. He is scheduled to be at Roanoke, Ill., April 24-26.

The Men's Fellowship at Tiskilwa, Ill., in its annual meeting on Feb. 20, heard the Messenger Quartet from Flanagan, Ill., and Orie A. Miller, Peoria, Ill.

Bro. J. B. Martin, Waterloo, Ont., was among the Mennonite representatives who were received on Feb. 16 by Prime Minister John Diefenbaker in Ottawa. They laid before him the peace beliefs and witness of Mennonite churches in Canada.

Three hundred copies of a special issue of The Christian Writer have been mailed to free-lance writers throughout the United States. The issue contains information about our denomination and the kind of materials we desire for our publications.

The Way of the Cross in Human Relations, by C. F. Herschberger, is being used as a text in the course on Christian Ethics at Southern Baptist Seminary, Louisville, Ky. The book has been listed in the Augsburg Publishing House Lenten catalog.

Bro. Paul M. Lederach, Field Secretary for the Commission for Christian Education, met with the Christian Education Committee of the Ohio Christian Workers' Conference on Feb. 16, and with the Illinois Christian Education Cabinet on Feb. 17.

Bro. John F. Shank and wife, recently returned from a period of missionary service in Jamaica, spoke at Springdale, Waynesboro, Va., on Feb. 15, and in a vesper service at Eastern Mennonite College, Feb. 22.

Bro. Roy Koch, West Liberty, Ohio, began a series of doctrinal messages from Galatians at Salem, Elida, Ohio, on Feb. 22.

Mennonite Disaster Service at the Erb Street Mennonite Church, Waterloo, Ont., called a meeting on Feb. 17 to plan for a first-aid course. The George Street Mennonite Church co-operated in the project.

The Illinois Mennonite Conference executive committee and the Christian Education Cabinet held a conjoint meeting at Metamora on Feb. 11 to make plans for the August conference sessions.

Bro. Ralph Palmer is distributing tracts in the cities of the South, sometimes at the rate of 5,000 a day. He reports that 98 per cent of the people accept these Gospel messages. Bro. Palmer distributes Herald Press tracts.

Bro. Edward Yutzy, Haven, Kans., preached at the Plainview Conservative Mennonite Church, Hutchinson, Kans., on Feb. 22, while the Plainview ministers were attending their annual fellowship in Iowa.

Bro. H. Michael Shenk, Sarasota, Fla., ministered to the Ida Street congregation, Tampa, Fla., on Feb. 15.

Bro. Nelson Kauffman, Elkhart, Ind., spoke in a Missions Emphasis week end at Flanagan, Ill., Feb. 27 to March 1. The Saturday evening meeting was devoted to Disaster Service.

Bro. Harold Bauman, Goshen, Ind., spoke in a Christian Life Conference at Johnstown, Pa., Feb. 28 and March 1. The meeting was sponsored by the Johnstown Bible School. The following week he conducted Bible Emphasis week at Belleville Christian High School.

Mennonite Disaster Service was the subject at West Liberty, Inman, Kans., March 1. Speakers were H. B. Schmidt and John Diller.

Guest speakers at West Union, Parnell, Iowa, on Feb. 22 were Loren Dietzel, Bay Port, Mich., and Jesse Yoder, Ellet, Mich.

Speakers in a Children's Bible Mission Youth Rally at Middleburg, Ind., the week end of Feb. 22 were Bill and Bob Detweiler, Orville, Ohio.

Bro. Lloy Kniss, Ellicott City, Md., spoke at Los Angeles, Calif., on Feb. 11.

Speakers at Lower Deer Creek, Kalona, Iowa, on Feb. 22 were Earl Maust, Pigeon, Mich., and Melville Nafziger, Hockessin, Del., who were attending the Conservative Conference Ministers' meeting.

Bro. Grant Herr, Spring Grove, Pa., is midweek speaker at Bethel, Gettysburg, Pa., the first two weeks in March, concluding the Christian Service Training for the year.

Bro. Eldon Kortemeier, senior in the seminary at Goshen, has accepted a call to the pastorate at Robein, Washington, Ill.

A disaster service unit will be organized among the churches in western New York, with Alden, Clarence Center, Harding Ave., Arcade, and the Brethren in Christ congregations participating.

Bro. Peter Wiebe, Goshen, Ind., preached at Hesston, Kans., on March 1 and conducted the chapel service on March 2.

Bro. John M. Landis, former pastor at Ashley, Mich., has with his family placed membership in the congregation at Hesston, Kans. Bro. Landis is giving most of his time to evangelistic work.

Bro. Elmer Stoltz was ordained on March 1 to serve as pastor of the Ebenezer congregation of the Ohio and Eastern Conference in eastern Pennsylvania. Bro. O. N. Johns officiated.

Members from the Holdeman General Conference and Mennonite churches at Greensburg, Kans., assisted by the Mennon-

ite churches at Protection, Kans., and Perryton, Texas, participated in an MCC canning project at Greensburg on Feb. 23.

Bro. Jesse Yoder has been released from the pastorate of the Zion congregation at Birdsboro, Pa., effective next September, when he will join the faculty at Goshen College.

Bro. Clarence Lutz, Elizabethtown, Pa., visited the I-W unit at Cleveland, Ohio, Feb. 22, 23.

Bro. David High, Lancaster, Pa., preached at Wesley, Newark, Del., on Feb. 15.

Bro. Clyde D. Fulmer, Martinsburg, Pa., spoke in a Crusaders' Day program in the Martinsburg Brethren in Christ Church on Feb. 15.

Bro. Willard Krabill gave an illustrated talk on VS work in Viet-Nam at Sunnyside, Elkhart, Ind., on Feb. 15.

Bro. John Bontrager, United Missionary worker from Nigeria, spoke at Clinton Frame, Goshen, Ind., on Feb. 22.

Bro. Edgar Stoetz, Akron, Pa., described VS work in Haiti at Blooming Glen, Pa., on Feb. 15.

Bro. David Derstine, Blooming Glen, Pa., preached at Bridgewater Corners, Vt., on Feb. 8.

Bro. Daniel Kauffman, Hesston, Kans., represents the interests of all our wider church agencies as he speaks concerning wills and annuities at the following Oregon churches: Sweet Home, Lebanon, East Fairview, Albany, Sheridan, Western, Fairview, Zion, Portland, and McMinnville.

Extensive damage from fire at Springdale, Waynesboro, Va., on Feb. 22 was chiefly in the Sunday-school rooms, the sewing room, and the valuable library. There was water damage in the main auditorium.

(Continued on page 236)

## Calendar

Annual meeting, Eastern Mennonite Board of Missions and Charities, Mellinger's, Lancaster, Pa., March 11, 12.  
Mennonite Publication Board meeting, Nappanee, Ind., March 13-15.  
Spring session, Lancaster Conference, East Petersburg, Pa., March 19.  
Spring session, Commission for Christian Education, Scottsdale, Pa., April 10, 11.  
Allegheny Music Festival, Johnstown, Pa., April 11, 12.  
Annual meeting, Illinois Mission Board, Highway Village, East Peoria, Ill., April 17, 18.  
Annual Mennonite Board meeting, South Central Conference, Cheraw, Colo., April 17-19.  
Annual meeting, Ohio Mission Board Elida, Ohio, April 17-19.  
Home Sunday, May 10.  
Annual meeting Ohio and Eastern Conference, Ted-row, Wauseon, Ohio, May 12-14.  
Annual meeting Mennonite Board of Missions and Charities, Hesston, Kans., June 8-14.  
Laurelville Mennonite Camp: Johnstown Youth Retreat, June 18-21; American Sunday School Union, June 22-26; Boys' Camp, June 27 to July 3; Girls' Camp, July 4-10; Junior High I, July 11-17; Junior High II, July 18-24; Youth Camp, July 25-31; Family Week, Aug. 1-7; Music Conference, Aug. 8-14; Missionary-Bible Conference, Aug. 15-21; Business Family Week, Aug. 22 to Sept. 2.  
Peace Sunday, June 28.  
Camp Luz, Orrville, Ohio: Boys' Camp, July 4-11; Girls' Camp, July 11-18; Missions Week, July 18 Aug. 1; Junior High I, Aug. 1-8; Junior High II, Aug. 8-15; Youth Camp, Aug. 15-22.  
Annual meeting of Virginia Conference and associated meetings, Lindale, near Edin., Va., July 28-31.  
Biennial meeting of Mennonite General Conference, Goshen, Ind., Aug. 25-27.  
Annual church-wide MYT meeting, Orrville, Ohio, High School, Aug. 28-30.  
Study Conference on Home Interests sponsored by the Mennonite Board of Christian Education, Goshen College, Goshen, Ind., Aug. 28-31.  
Annual meeting, Mennonite Board of Education, Hesston, Kans., Oct. 21-24.

# Missions



THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE • 1711 PRAIRIE STREET, ELKHART, INDIANA • TELEPHONE, ELKHART 2-2786

## News Notes

Bro. H. James Martin, missionary on furlough from Uruguay, is scheduled for mission meetings at the Otelia Mennonite Church, Mt. Union, Pa., March 14, 15.

Bro. Nelson E. Kauffman, secretary for Home Missions and Evangelism of the General Mission Board, Elkhart, Ind., is scheduled for the quarterly mission meeting of the Elidia, Ohio, Mennonite churches to be held at the Mt. Pleasant Mennonite Church, Continental, Ohio, on March 15.

The newly organized young people's group of the Puerto Rican Mennonite Fellowship, Brooklyn, N.Y., has chosen as its theme *Buscando a Dios Unidos* (Seeking God Together). One of the adult counselors writes: "We are praying that soon we can change the theme to one that says they have God in their hearts." Pray that these young seekers will soon follow Christ completely.

Bro. Elvin Horst, Spanish colporteur serving in South Texas, recently spent two weeks in Mexico. While sitting in the plaza at Cuernavaca writing to friends, he distributed tracts and Gospels to some 40 people who came and sat down beside him. He writes that God is bringing revival to that part of Mexico. Pray for Christian workers who are faithfully witnessing in Mexico.

The H. James Martin family arrived safely from Uruguay for North American furlough on Feb. 27. They are residing for the present at R. 2, Troy, Ohio, with Sister Martin's parents, the O. W. Swartzendrubs.

Bro. Paul Lauver, Howe, Ind., will be serving the Puerto Rican Mennonite Fellowship in Brooklyn, N.Y., March 13-19. Pray that God will provide a special blessing for the Brooklyn Fellowship during that time.

The 25th Anniversary of the Second Mennonite Church (Spanish), Chicago, Ill., has been planned for March 19-22. Special speakers include the brethren David Castillo, La Junta, Colo.; Nelson E. Kauffman, Elkhart, Ind.; C. Warren Long, Tiskilwa, Ill.; Sylvester Zapata, Alice, Texas; Mauro Bustos, Milwaukee, Wis.; and Efrain Balderas, East Chicago, Ill. Bishop J. D. Hartzler, Flanagan, Ill., will conduct a communion service on Sunday morning, March 22. A men's quartet from Kouts, Ind., will participate in the Sunday evening program.

A Spanish believer has moved into a house in Chappelle, Belgium, which can be used as a meeting place for the Spanish-Italian population of that mining area. Bro. Mauro Sbolgi, while studying at the Brussels Bible Institute, has been constantly working to weld believers and interested persons into a group with a sense of unity and purpose. The group had been meeting in a local store but were put out by the owner for religious

reasons. Bro. Enrico Natrella has also been helping with the work during the past months and has started another meeting among Italians in Brussels.

The Women's Auxiliary of the Hope Rescue Mission, South Bend, Ind., held a meeting at the mission on Feb. 24. Approximately 120 women attended this meeting, representing many churches and several denominations. The Women's Auxiliary provides a unique Christian fellowship with the common concern of helping the mission grow in her usefulness to the Lord.

A VS unit from Hesston College, Hesston, Kans., spent Feb. 28 and March 1 at the Mennonite Gospel Center, Kansas City, Mo., working on Saturday and participating in the Sunday morning services. On Sunday evening, Feb. 22, Bro. Paul Oberholt, executive secretary of Youth for Christ in Brazil with headquarters at Sao Paulo, gave an illustrated message at the Gospel Center.

Bro. and Sister Edwin I. Weaver, Hesston, Kans., are scheduled to give Christian Life messages at the Kansas City Mennonite Fellowship Center, 2500 Holmes St., Kansas City, Mo., April 3-5.

The MYF of the Detroit, Mich., Mennonite Church conducted the Sunday evening program on Feb. 15 using the theme, "The New Look at Missions."

Bro. Ursmer Lafavey, who is in charge of the home for six children unplaced at the time of the closing of the Home of Hope, Ohain, Belgium, is doing additional study in the Protestant Seminary in Brussels and helping with the ministry in the Bourgeois-Riensart congregation.

Bro. James Lark, who with Sister Lark began the work in St. Louis, Mo., preached for the Bethesda congregation there on Sunday morning, Feb. 15.

An anniversary rally was scheduled at the Harbor Rescue Mission, Hamilton, Ont., for Sunday, March 8.

Reverberations from recent riots and radical moves toward independence in the Congo and throughout Africa are being felt in the Congo Inland Mission communities. Pray that all Christians may stand together in their first allegiance to Jesus Christ and in service together for the salvation of many souls.

The brethren Pat Ulrich and Charles Greaser, Eureka, Ill., spent the first week in March completing the remodeling of the pastor's apartment at the Bethesda Mennonite Church, St. Louis, Mo. They are using their vacation for this purpose.

Bro. Elvin Snyder, missionary on furlough from Puerto Rico, is scheduled to speak at the Central Church, Archbold, Ohio, on March 15 and the Maple Grove Church, Topeka, Ind., on March 22. He will be conducting Passion Week services at the Kingview Mennonite Church, East Scottsdale, Pa., March 25-29.

## Your Treasurer Reports

March 31 is the end of the General Mission Board's fiscal year. At that time all operating accounts will need to be closed out against contributions received. For most of this year total contributions have not been adequate and a deficit situation has existed.

Contributions received during Missions Week have helped greatly but have not been sufficient to meet total needs. February financial statements are not yet complete, but it appears that a deficit still exists. We have been hopeful that continued giving up to the end of March would be sufficient to meet year-end operating disbursements.

May we urge your further contributions for the General Mission Fund during this month? All funds received before March 31 will help to meet this year's program needs and will help greatly in making possible the continued outreach of the foreign and home mission programs.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

Bro. Don McCammon, missionary on furlough from Japan, spoke at the White Cloud, Mich., Mennonite Church on March 8, Spring Missionary Day. He is scheduled to speak at the Huber Mennonite Church, Medway, Ohio, on March 22.

Easter services are planned at the Bethesda Mennonite Church, St. Louis, Mo., for March 27-29 with Bro. Dale Schumm, Tavistock, Ont., a student at Goshen College Biblical Seminary, Goshen, Ind., as special speaker.

Spring Missionary Day speakers: March 1-B. Frank Byler, Argentina, at Yellow Creek, Goshen, Ind., and at Waterford, Ind. Jacob Flisher, India, at Cheraw, Colo. Norman Hockman, Honduras, at Cedar Grove, Greencastle, Pa. March 8-John Harman and Phil Miller, Harrisonburg, Va., at Chestnut Ridge, Orrville, Ohio. Joe Esh, Otelia, Mount Union, Pa., at Maple Grove, Belleville, Pa. Eric Ram, student from India, at Hesston, Kans. Jacob R. Clemens, Lansdale, Pa., at Rockhill, Telford, Pa. Mark Lehman, Camp Rehoboth, St. Anne, Ill., at Hopedale, Ill. March 15-Myron Augsburg, Goshen, Ind., at Midland, Mich. April 26-J. D. Graber at Roanoke, Ill.

Bro. Alvin Hostetter, on furlough from India, will speak at Scottsdale, Pa., on April 5.

(Continued on page 236)

# A Great Day at Bukiroba

By DON JACOBS

Perhaps you were with us a few months ago as we took a stroll around Bukiroba Bible School, Tanganyika, when I introduced you to a few of the students and to the progress of our work here in mid-Africa. Remember? Our story takes up from there.

Everything since then has been focused on Nov. 21, graduation day for 13 of the 17 men. The men prepared two skits, one on the prodigal son and another on the four lepers at the gate, both done in a typical African setting. The prodigal especially pinpointed some of the basic problems of Africa today: life in town, drink, the pull of the world, taxes, and social customs. It was a hundred sermons at least. The women prepared one about Ruth with the quaint African quality of the joys at childbirth.

Besides these skits there came the more homely duties. A feast cow was bought and butchered. Women laid in extra amounts of cassava and corn flour for festive ugali. And then, too, final tests had to be taken, gowns prepared for the "great day," programs printed, everything put in order. You can imagine the activity. But all was done with a spirit of grace, love, and unity which can only come when men and women are in Christ. They were wonderful days.

But it is all over now—our whitewashed walls echo no longer the excited Swahili of closing days. But there are memories—enough to fill a book.

We had our first alumni supper on Nov. 20. (We had organized that afternoon for the first time. We have 37 alumni now and a growing school spirit and tradition.) At the supper all alumni had opportunity to say a "word or two." When old students begin to reminisce, you may as well sit back and relax because they are not interested in hurrying. It was a most blessed and worth-while evening. One student of the olden days related how, due to the shortage of living accommodations, he was given the covered bed of a pickup truck as his "room," which worked out fine until the missionary



A Bible School family at Bukiroba, Tanganyika.

unthinkingly drove off to Mugango one evening leaving the poor student high and dry without a place to lay his head. We hope that these alumni gatherings can become an annual feature, not only for the backward look, but to turn our eyes as well to the future.

The graduation exercises were a great success. Bro. Elam Stauffer brought the address and handed out the certificates. It also was his opportunity to recall the past, 25 years of it. We all enjoyed it and blessed God again for His faithfulness. Then cameras appeared from all directions, all types and sizes, to record on film what they had already recorded in their hearts. Pictures of alumni, graduates, all together, wives separate, with teachers, without teachers, now smile. Then it was all over—but the feast. The students waited on us royally; we ate of the cow and were happy.

If you would look at a map of our mission area now, you would find these 13 men scattered here and there over wide distances.

Some are opening new work, others are resuming church offices, while many are entering the country's primary and middle schools as Bible teachers—teaching, preaching, and witnessing to the Love which eclipses all love, our beloved Lord and Saviour, Jesus Christ. And our hearts go out with them as we share their burden. They need and want your help, too. They are our yoke brothers.

Bukiroba, Tanganyika, E. Africa.

## New Experiences in Brazil

On our way to language school here in Anápolis we stopped for two weeks in Araguaema itself. This time of making acquaintances and becoming oriented to the program and the village was invaluable. We praise Him for this time spent in the village where we will labor. The poverty of these poor people is almost unbelievable. We had an opportunity to visit in some of their homes, and it was truly touching to share their meager resources.

Some of the families don't have enough clothes for all the children to be clothed at one time. When the weather is rainy and damp, the parents' one change of clothing may not dry over Saturday night, and they are unable to attend services on Sunday. This is the only hazard that keeps those who have been born again from coming to services. They walk barefooted over rocky trails shared by snakes and scorpions to come to evening services even on the darkest of nights. Their radiant testimonies are a joy to hear, and their eagerness to learn to read and study God's Word makes us anxious to learn Portuguese so that we can go and labor among them.

We hope to begin an informal type of Bible School for the older young people and adults. While we were there, ten new believers were taken into Christ's body at an impressive baptismal service. All gave their testimony before being taken into the church. Almost twenty more are under



Some of the Bible school graduates at Bukiroba Bible School.



These men graduated in November, 1958, from Bukiroba Bible School.

instruction. Please pray for these dear souls who have been saved from lives of sin, that they may grow into the image of Christ.

We have had some exciting experiences since coming to Brazil. Space will permit only one. After getting through all the red tape in Belém, we took the meat plane to Araguacema. The plane carries butchered meat from a cowboy village (Charqueada), two miles down river from Araguacema, to the markets in Belém. We are able to use this plane to transport supplies and personnel between Araguacema and Belém. Our Brazilian boatman was to meet us at Charqueada, but someone had told him no Norte Americanos came in. We were thus stranded in a rough cowboy village, with people who couldn't understand us! The sun went down, the boatman didn't come, and the company boat was gone.

Finally, a young man offered to take us to Araguacema in his leaky, small boat. In desperation I took him up. All five of us, plus a little Brazilian girl, plus our 15 pieces of luggage piled in. Before we started, the fellow flicked a man-eating fish out of the water just beside the boat (piranha)! We then started up the dark, alligator- and piranha-infested river. The motor sputtered, the boat shipped water, and we prayed. Finally we came to the section of the river with sand bars. We hit one! The silence of the big river was broken only by the cries of the jungle animals.

Then we saw an Indian campfire and heard the children playing around the camp. The Brazilian fellow poled us over to the shore. We sat there wondering what was wrong and praying that we might not have to sit there all night. The children began to whimper, but they said they weren't scared because they knew Jesus was with us. After what seemed like half an eternity, the motor was fixed and we finished our journey. In all, it took as long to go the two miles as it had taken to come the 500 miles on the plane from Belém! Later, when we all went up the river in the mission boat for a picnic, the territory looked tame enough, but that night in the dark it seemed quite fearful!

Anápolis is a young, growing town in the interior of Brazil. It enjoys a wonderful climate (elevation 5,000 feet), and we find it a grand place to study language. We have tutors who once taught in the language school in Campinas where our other missionaries went. While we miss some of the social features of the language school, we believe we will be going further in our adjustment to life in Brazil by living here in this interior town. We buy our food in an open-air market about four blocks from our house.

Our Lord answered our prayers by giving us housing near the market and a property with two houses on it. This is fortunate because we have only one regular stove, one washing machine, and one refrigerator for both families! The Rohrs live in the house in the back and our family plus the maids live in the front house. With few

conveniences and the language to study, we find maids a necessity. Although we are very crowded, we are thankful to be able to live as a family after being in hotels, or at least living out of suitcases, for two months.

We spent almost a month in a hotel here in Anápolis until we found a place to live. The painters were working in the one we

rented, and we finally had to move into the house to get them out! In the hotel we had a good introduction to Brazilian food. Much of it was very tasty, but they use much more oil and garlic than we are used to. With upset stomachs much of the time, these two ingredients were more than we could always handle. . . .—Herbert and Shirley Minnich missionary letter, Anápolis, Brazil.



Weekly cheese distribution to people over 65 years old in the Assyrian district of Beirut. Alice Snyder is on the right.

## Beirut Emergency Relief Program

By ALICE SNYDER, KITCHENER, ONT.

Years ago I saw an unforgettable picture of a small Chinese boy crying and holding an empty bowl and chopsticks. Most of us cannot remain indifferent to the suffering of a child. When the appeal comes to help children who are innocent victims of strife, we are usually quick to respond.

Such an appeal came from Lebanon this past summer, where many families had their normal lives and homes disrupted by the sudden outbreak of violence in this small Middle East country. Controversy came to a head partly because of accusations that foreign powers were interfering in political affairs of the country, and partly because of the very strong feelings between religious groups. As violence and terrorism increased, lines between the Christians and Muslims became more sharply drawn. Christian families who lived in a predominantly Muslim area had to leave their homes suddenly and find lodging elsewhere. The same was true of Muslim families. In some cases the father and wage earner was killed, and many could not go to work for months. The hardships resulting from the fighting continued for a long time.

At this time the Lebanon Emergency Committee was set up with MCC as a mem-

ber. Upon the recommendation of this committee, we decided to open a feeding center in the Aisha Bakkar district of Beirut, which is entirely Muslim. Ada Stoltzfus left her work in Jordan to come to Beirut and launch the project. Since fighting was still going on, there were many obstacles to be overcome, and it took considerable time until meals could actually be served.

This area has its own welfare committee including a doctor who selected the 200 undernourished children from five to eight years of age who were to receive a hot meal every day. There has been very good co-operation between the Aisha Bakkar committee and MCC. The committee provided most of the necessary equipment, including suitable rooms, rough wooden tables and benches, plates, cups, and spoons.

Let us call at the center today at 12:30. There are no fair-haired children here. Youngsters with black eyes and curly black hair, not always freshly combed and washed, are always crowded around the door and stumbling over each other in their haste to get in. Local helpers try to keep order and



teach them some manners, such as the use of a spoon, which is new to many of them. An American housewife might say the kitchen does not have essential equipment, but two kerosene stoves set on the floor, two large kettles, and a few pans are all that is needed to cook a hot meal for 200 children.

The menus vary, but staple foods are rice, dried beans, macaroni, fresh vegetables, olive oil, and bread. These with some meat, milk, and fresh fruits make very nourishing meals. The Lebanese diet is considerably different from ours. Olives are grown locally, and olive oil is used much in cooking. Bread is a very important part of the diet. The native bread looks like a large pancake to us. It is slightly puffy and hollow, and separates into two layers, which makes it ideal for a sandwich. Broken into pieces it serves as an edible scoop for other foods. Milk is not drunk in liquid form, but is made into leben or lebne which is similar to yogurt.

We have been serving hot meals in the Aisha Bakkar area since Sept. 16. On Dec. 10 we opened a second distribution center in another area of Beirut. Most of the people in this area are Assyrians, a Christian group who fled from Iraq after World War I. Many of them have still not been nationalized, cannot obtain work permits, and, therefore, can do only day labor. Most of them could not obtain work this summer; so they are very poor. They could not make any contribution toward operating a feeding center; so, instead of undertaking all the expenses connected with this kind of project, we decided to give the school children a noon lunch of bread, cheese, and fruit or halawi, which is a nourishing sweet. One hundred and ninety children from four to ten years of age come six days a week to receive their noon lunch.

Since the old people in the Assyrian district are a very needy group also, we decided to help all those over 65 years of age. They receive flour once a month and cheese every week. I wish you could see these old people in their rags, many of them quite stooped and feeble, and accept personally their gratitude for this bit of help. We are being given about 300 pounds of powdered whole milk by the local Red Cross, so the mothers of small babies will also receive milk powder weekly.

Because of high import duty we have not been able to obtain any relief supplies except flour. This restriction has now been lifted and we hope to have meat for use in these centers soon. It will make a wonderful addition to the menus because meat is very expensive here.

This Assyrian district has been poor a long time, but the people have lost more than their land and possessions. In the fourth and fifth centuries they were a strong mission group. Their missionaries took the Gospel as far as India and China. Persecution drove them back, and they finally set-

tled in communities of their own and enjoyed their own culture and religion. Things went fairly well with them until persecutions in Iraq forced them to flee. Some of them are looking for a better spiritual life and would like to study the Bible. I believe it is in our power to help them by giving them the Scriptures in their language, and making other literature available to them which they can translate into Syrian. Very few homes have Bibles at present.

Christ commanded us to feed the hungry, not only our friends, but also our enemies. In Beirut we are feeding those who have always considered Christians as enemies, as well as those who are in need of Christian fellowship. Only God knows what the harvest will be in both of these areas. It is our task to plant and water and God will give the increase.

via MCC, Akron, Pa.

## Paris Workers Move

On Dec. 29, 1958, we moved into the new apartment above the church in the new building. This, of course, permits us to live in the community in which our work is located. Our living here is particularly advantageous inasmuch as many of our people have neither car nor telephone.

Though we have been here now for three weeks, not everything has as yet found its place—mostly because the "place" is not there. Kitchen cupboards, bookshelves, and room for gadgets are still in the making. For these we have two Pax men who are doing a fine job on the numerous finishing touches that normally add to the confusion of installing oneself in new quarters.

Lois has not needed to look for something with which to amuse herself either. Keeping house for the family, plus two Pax men, plus our French worker—all in the middle of language study necessitating her being away from the house five half days per week—leaves little time for entertaining. Since Jan. 11 an elderly Italian brother has been living with us also. He is a painter and is donating his time (for room and board for which the local group of believers is reimbursing us) painting the auditorium, youth and Sunday-school rooms. Thus there are nine of us at the table, with all that that represents.

Installing light fixtures, a doorbell, a letter box, running after lumber, hinges, paint, checking with the heating contractor, the plumber, the electrician, to put certain details in order, all are part of the one hundred and one responsibilities which keep us from getting bored.

Catherine started her third French school on Jan. 5 and seems to have made satisfactory adjustment. She is happy to be in this community so that she can have more of her Sunday-school friends in for a visit. We are aware of a gradual drift in her use of proper English. Frequently she uses an English word which is a correct translation

of her French thought, but which is not normal English usage. She is experiencing the pain of being torn between two loves. The other day one of our members asked her if she wouldn't like to go back to Canada. She replied, "If I could take our whole church [the people] along, I would."

Debra likewise wonders what the score is oftentimes. Some of the people she knows are in one camp and some are in the other. Occasionally she tries her bit of English on somebody, and if that doesn't work she tries her French. But with certain people she knows, she speaks nothing but French. Her vocabulary and sentence structure are of course quite limited in both languages, but it is quite amusing to watch her feel her way.

Philippe adds much joy and spice to our family life also. He has a ready and winsome smile for everyone and adds to the breaking down of barriers of timidity between Lois and the ladies of the church community. He is still chubby, he now has his fourth tooth, and he's trying hard to grow a little hair.

Our church activities, while not without their problems and setbacks, are making progress, by the grace of God. On Dec. 28 we had the joy of baptizing and receiving into the church six new members. One of these, a 20-year-old girl, is of a French Mennonite family living not too far from Paris. Three youth, in their middle teens, are from our own church family, their mothers being members of the church. Another young lady, 21 years of age, has been living in the home of one of our members for the past five years. She has come to faith in Christ out of a vaguely Catholic religious background. These five have been in touch with the group for some time, having followed Bro. Orley Swartzentruber's Bible instruction and having come to faith in Christ through his ministry.

The sixth new member, Mrs. Chanal, gave her heart to Christ quite recently. Though raised in the Catholic Church, she could no longer follow its teachings. In a series of weekly personal interviews we had the joy of explaining to her the way of salvation and of leading her to Christ. We are continuing private weekly Bible studies and are encouraged by her growth in Christ and her concern for the cause of missions. We invite you to pray for her husband who quite seriously opposed her being baptized. He also forbade their 17-year-old son to attend our youth meetings. The son is, however, attending our English class and Mrs. Chanal has the impression her husband will gradually relax the strings. Mr. Chanal is a police inspector for the Department of the Seine, thus a man of considerable authority.

Two other young men, both 17, are still a concern to us. We are counting on them to take the step of commitment to Christ along with the other six. They attend our services regularly and take an active part in youth activities, but have hesitated to identify themselves with Christ and the church.

Continue to pray also for the young couple, she of Catholic background, for whom we asked you to pray about a year ago. She plans to be baptized and received into the church along with her husband and another Mennonite young man (who will be received by letter) sometime in March. One or two others who have been following closely for some time may be joining them. . . . Robert and Lois Witmer missionary letter, 249 Ave. de la Division, Leclerc, Chatenay-Malabry (Seine), France.

## Broadcasting

### A Fantastic Question

John Horst, who grades the test sheets for the Bible course enrollees, gets a variety of questions thrown into his lap. The following sample indicates again the type of prejudice present in the world against which we must constantly witness.

"Christ was passing the place of a Jewish family. The Jews tried to hide their children from Him in the pignen. When He asked what was in the pen, they replied, 'Pigs.' So He turned the children into pigs. This is supposedly why the Jews will not eat pork. Is this true?"

### "I Was an Alcoholic . . ."

"For twelve years I was an alcoholic," wrote a prisoner from Pittsburgh, Pa. "I studied philosophy, physiology, sociology, and science, seeking a solution. But on Sept. 9, 1958, I surrendered both my life and time to God. Since then I know that Jesus is the Son of God because I now possess a peace of mind that none other than the Lord Himself, by the way of the Holy Spirit, could transplant in the conscience of a man. . . . The marvelous way that you present the Word of God by correspondence is utterly wonderful."

### Church Leaders Visit Spanish Office

Rev. Luidens, former missionary to the Near East, on a tour of Latin America for RAVEMCO (an organization on radio and audio-visual education), visited the Luz y Verdad studio on Feb. 11.

Rev. Rodriguez of the Spanish Baptist Church in Philadelphia, Pa., visited the Luz y Verdad studio and office building on Feb. 20. He hears the Luz y Verdad program over station WTEL in Philadelphia.

### Mexican Girl Finds Christ

While looking for music one Sunday on the radio, a Mexican girl heard the program, Luz y Verdad, but only made fun of what she heard. Later she wrote, "I heard it another time and finally I heard a sentence that touched my heart. . . ." Little by little the Word began to take root and she has now experienced salvation in Christ.

### Heart to Heart on WKSJ, Milford, Del.

WKSJ, Milford, Del., is now broadcasting Heart to Heart every Saturday at 1:00 p.m. This station is carrying both Heart to Heart and The Mennonite Hour without charge.

### Over 200 Stations Carry Broadcasts

You are helping to carry the Gospel on over 200 stations in a total of six languages. While Mennonite Broadcasts, Inc., is the arm of the church commissioned to carry out this task, the job could not be done apart from the co-operation of the entire church.

During March many are becoming monthly "Sponsors" or "Partners" in financing the broadcasts for the coming fiscal year, April, 1959, to March, 1960.

Your pledge now indicating how much you feel God would have you give each month for the coming year will be a great help in "proclaiming the Living Christ" by radio. Your monthly pledge, however large or small, is needed. Address your mail to Mennonite Broadcasts, Inc., Harrisonburg, Va.

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

## A Week of Spiritual Refreshing

By NORMAN DERSTINE, Director

Were you among the privileged group who attended Missionary Bible Conference at Laurelville last August? Reflecting on the events of the week, one person wrote, "I have nothing but praise to the Lord for His leading me to spend this week at camp. I have found physical, mental, and spiritual refreshment in abundance. I leave feeling like a renewed individual . . . ; ready to go forward in more battles for my Lord."

I want to let you in on some of the plans for another conference which is in the making! I believe many of you will want to circle the dates, Aug. 15-21, 1959, and plan for a relaxing week of spiritual refreshment with us.

We are privileged to have as our special guest speaker, Dr. J. Allen Blair, of St. Louis, Mo. He has been heard at such well-known Bible camps and conferences as Winona Lake, Ocean Grove, Ben Lippin, and New Jersey Keswick.

For 19 years Dr. Blair served pastorates in Illinois, Minnesota, New York, and Missouri. Because of constant invitations to speak at Bible conferences, he felt directed into a full-time itinerant and radio ministry. In addition to speaking in many cities in the United States and Canada, he has served in Central and South America. He is also speaker and director of the Glad Tidings radio program—a weekly broadcast—heard throughout many areas of the United States and several foreign countries.

There are other plans being completed that will make Laurelville Missionary Bible Conference a most profitable time of Christian fellowship. This conference is for everyone. Watch the GOSPEL HERALD for more interesting details. And be sure to encircle the dates, Aug. 15-21, on your calendar.

Harrisonburg, Va.

### MISSIONS

## EDITORIAL

### Youth Can Witness

Someone has suggested that youth needs the leadership of adults, that youth cannot lead youth. There is some reason to doubt this premise. Daniel and his three friends faced a group of adults who had the power to destroy their lives if they did not conform. Daniel led his three friends in a non-conformity campaign which paid off and brought the blessing of God down upon them.

Joseph, alone in Egypt, refused to be cowed by overwhelming temptation and remained true to his God. He has been an inspiration to youth and adults in every generation since.

David stood before the armies of Israel and the mighty King Saul, a stripling from the sheepcote, and refused to endure the slander of the Philistine Goliath against the God of Israel. The results of his faith triggered the armies of Israel to victory.

The twelve-year-old Jesus stood before the sages of Israel and held His own in a three-day conversation which amazed them. Of course, He was also the Son of God, but they didn't know that. When His parents rebuked Him for deserting them, He said, "Wist ye not that I must be about my Father's business?"

Youth should be doing the Father's business. Too often they get the impression from adults that they cannot do the Father's business. This is a wrong impression. Furthermore, they too often fail to see adults committed to a real Christian witness. They are challenged to business achievement, to academic achievement, to social achievement, but not to spiritual achievement. They seldom get the impression from their adult associates that committed Christian living is challenging.

Someone has said that Charles Spurgeon inspired all whom he met to higher spiritual achievement. Today's youth need that kind of inspiration to awaken their latent spiritual powers. They need the example of adults who overflow with the joy and peace of the Holy Spirit. Once they have found such a victorious experience, they will become modern Daniels, Josephs, and Davids.

Many high-school and college youth today are witnessing effectively to their fellows, particularly in public institutions where the lines between the Christian and non-Christian are more clearly drawn and where the need for withstanding the pressures of evil develops conviction in Christian youth.

However, how many of our Mennonite youth can do such witnessing? How well have our homes prepared them to meet the challenge of the world? How many parents of our youth could do a better job than the youth are doing?—L. C. Hartzler.



## RELIEF AND SERVICE

Aibonito, Puerto Rico—VS-er Merle Somers, Louisville, Ohio, has been asked to serve as director of the intermediate camp and Gerald Wilson, Goshen, Ind., as director of the youth camp for next summer. VS-ers serving on the committees with them are Arletta Miller, Archbold, Ohio, and Roma Wilson, Goshen, Ind.

Denver, Colo.—VS-ers have used the money which they received for blood donations toward the redecoration and improvement of the basement of the unit home-youth center in which they live. The boys' club which meets in this room is continuing to improve and arouses new interest in the fellows who attend.

Pastor Marcus Bishop met with the unit recently for the evening meal after which he directed a devotional service on the subject of evangelism. The unit was also invited out for dinner recently by one of the families in the local church.

Elkhart, Ind.—Approximately 15 young persons are expected to take part in the period of VS orientation scheduled to be held at Mission Board Headquarters between March 10 and 20. Youth Field Worker Eugene Herr, Scottsdale, Pa., will again be present to teach the class in "Living the Peace Testimony."

Lancaster, Pa.—The Lancaster Conference Peace Committee has planned a I-W Orientation meeting to be held at the Lancaster Mennonite School, R. 4, Lancaster, Pa., on Friday evening and all day Saturday, March 20 and 21. This meeting is especially planned for young men and women from the ages of 17 to 26. All ministers are also urged to attend.

Immokalee, Fla.—One of the most encouraging aspects of the migrant ministry here this season has been the formation and growth of the Wednesday evening Bible study and prayer meeting. The attendance had been around 25 to 35 from the beginning and just recently reached 60 one evening. Many teen-agers are attending. These Christians are concerned for their unsaved families, and are concerned for each other's spiritual welfare as evidenced in the prayer of one woman: "Lord, when they fall, don't let 'em lay. Pick 'em up again." Another teen-ager, who is living with his sister and husband who are Christians, also prayed, "God, help A—and B—to teach and learn us how to live."

Glenwood Springs, Colo.—Carlton and Janice Yoder, Goshen, Ind., will be joining the Glenwood Springs, Colo., VS unit as house parents near the end of March. Robert and Elveta Good, Orrville, Ohio, will complete their term as unit leaders on March 17.

Calling Lake, Alta.—Isaac Glick, Area VS Director, is presently making visits to a number of new communities in Northern Alberta to investigate their needs for the service of a voluntary service unit. The units at Calling Lake, Sandy Lake, and Eaglesham continue to render much-needed service to the residents of these communities

in both a physical and spiritual way. A kindergarten program has recently been started here by Anna Rose Kiesow. Anna Rose served in the VS unit for two years. The kindergarten is meeting in the old log school building which was recently acquired as unit property.

Elkhart, Ind.—Plans are now well under way for the Fifth Annual Unit Leaders' Conference to be held here from April 15 to 17. This annual event provides opportunity for VS unit leaders to exchange problems and ideas resulting from their assignments.

## MCC Weekly Notes

### Peter Dyck to Visit North America

Peter J. Dyck, MCC director in Europe, will return to North America for five or six weeks in early spring to attend several meetings and visit Canadian and American churches. The purpose of this deputation work is to interpret the longer term objectives of the East-West program to North American Mennonites and give them a realistic appraisal of the present situation. A schedule listing Bro. Dyck's itinerary will be published as soon as it is available.

### Roadway Machinery Hums Again

"After patiently waiting almost four months, Trans Chaco machinery began to bite into the dirt to build the awaited road of Paraguay," reports Pax man James Plummer, Kitchener, Ont.

"During the first weeks the machines were almost constantly working in mud and at times it became exasperating to see more machines stuck than moving. Gradually, as the ground became drier, construction pace increased. . . . We have been pushing to complete the road to the first major river crossing at approximately Km. 90. Rain has again hampered us recently. . . . previously we had built about 7½ miles of partially completed road."

### Korean Birthdays

Did you know that Feb. 19 is the Korean New Year? Koreans consider this their birthday when everyone becomes a year older, according to Margaret Wiens, R.N., former relief worker at the Pusan Children's Charity Hospital. MCC nurses have introduced the American birthday party custom to the hospital. Margaret comments, "What a pleasure to see all those happy faces! Perhaps never before had anyone cared whether they had a birthday or not."

### First Graduates Leave Mennonite Vocational School

Twenty-three orphan boys composed the first graduating class of the Mennonite Vocational School, Korea, in graduation exercises held Feb. 12, 1959. Dr. Koe, chairman of the Board of Trustees, and three MCC workers, Principal Kenneth Brunk, MCC Director J. M. Klassen, and Agricultrist Leland Voth, spoke. Special music was pro-

vided by a soloist from Taegu, a senior boys' quartet, and the school choir. Paul Peachey, MCC Peace representative in Japan, was among the guests present.

Mennonite Vocational School was founded by MCC in 1953 to provide vocational and academic training for teen-age orphan boys, many of whom lost their parents during the Korean war. Graduates must leave the school to find jobs. MCC is providing a temporary hostel in Taegu and will assist them with food and clothing for one year.

### European Mennonite Bible School Terminates

A program given in the Basel Mennonite Church Feb. 22 marked the termination of another European Bible School year at Bienenberg, Switzerland. Peter Dyck, European MCC director who served as an instructor, writes: "A number of young people, and some not so young, have definitely accepted Christ as their Saviour and want henceforth to live for Him. Two of these young people said that they had first realized how empty their lives were when they went to America as trainees and saw the church life there. Upon returning to Europe, they were determined to do something about it. They came to Bienenberg not only to study but hoped that here they would meet Christ."

### Chicks and Pigs for Petit-Goave

Poultry Project. In January, 600 Rhode Island Red chicks arrived at Ferme Centrale, co-operative farm at Petit-Goave, Haiti, where two VS men are currently serving their I-W term. Donated by Heifer Project, Inc., with air transportation provided by International Co-operation Administration (Point IV), these chicks spell the beginning of a new self-help project for Haitian farmers.

Ferme Centrale assumes responsibility for care, feeding, and vaccination of the chicks until they are ready for distribution to local farmers. Each farmer will get a pair for cross breeding with his own flock. Some chicks will remain at the co-operative farm, their eggs to be used for hatching purposes. Church World Service has promised \$1,000 toward the project in 1959.

Hog Project. The year-old hog project, which experienced a seeming setback last fall, is again going strong. Outbreak of disease, atrophic rhinitis, made it necessary to slaughter the entire herd of 150. However, workers report that valuable experience was gained in slaughtering procedure, curing and preservation of pork, and marketing. No financial loss has been incurred.

The Mennonite community of Mountain Lake, Minn., home of VS-er Marlin Pankrat who recently returned from Petit-Goave, has provided hogs to replace the original shipment. Keenly interested in the success of this project, the men's organization of the First Mennonite Church donated 21 animals which were transported to Haiti by Heifer Project, Inc., the last week in February. Thoroughly disinfected barns and pens were ready to receive them.

### First 1959 VS Orientation School

The first MCC-VS orientation school of the new year was held at Akron headquarters, Feb. 17 to March 2. A dedication service for 10 outgoing workers concluded the two-week preparatory period.



Following is a list of the volunteers and their assignments: National Institutes of Health, Bethesda, Md.—John Herr, East Earl, Pa.; Don Slaubaugh, Wolford, N. Dak.; Gary Epp, Hampton, Nebr.; Nevin Steiner, Newport News, Va. Boys' Village, Smithville, Ohio—Marlin and Wilda Pankrat, Mt. Lake, Minn. Kings View Hospital, Reedley, Calif.—Dennis and Faye Ratzlaff, Mt. Lake, Minn. Prairie View Hospital, Newton, Kans.—Vera Lou Yoder, Topeka, Ind. Unassigned—Mary Rempel, Abbotford, B.C.

via MCC, Akron, Pa.

## WMSA Weekly Notes

### Ministers' Wives

In a Ministers' Week sponsored by Hesston College, Hesston, Kans., and the South Central Conference, ministers' wives joined their husbands in sessions of study and fellowship. Coming from the greatest distance were Mrs. Verle Nafziger and Mrs. Henry Gerig from the Fairview Church, Oregon. Women had two periods, one for consideration of the Christian women's place in the church, and the other a study of Colossians. Included was a period for fellowship in prayer.

The three-week Ministers' School at Goshen College was the opportunity for the ministers' wives attending and the ministers' wives close by to come together on three afternoons. Many testified of the privilege it was to share so mutually in their husbands' work and to share with other women the nature of their own calling and task as women.

### The Prayer Groups

"The Lord has answered prayer. I feel not one of us would want to stop. We are six." In quiet ways, but with a definite purpose, numerous women are meeting in small groups to pray. Do not fail to read the Home Interests page in the January WMSA Monthly on this subject.

### MDS Meeting

Mrs. Paul Graybill, Freeport, Ill., representing the General WMSA Committee, and Mrs. Doris Snyder, Elkhart, Ind., attended the annual meeting of Mennonite Disaster Service held in Chicago, Feb. 12, 13. The question for WMSA was, "What place should women fill in MDS?" This was a good place to work toward an answer.

### Rugs? Rugs?

Any rugs in your bag? Any rugs to be had? Various calls for rugs lead us to suggest that some of you might be interested in providing rugs of various kinds: hooked, crocheted, braided, or woven. For placement write to the WMSA office.

### It Can Be Done

Fannie Wenger, literature secretary for the Market Street WMSA, Scottsdale, Pa., reports: "We started a half-hour discussion period at our sewings. Worth-while and up-to-date subjects are introduced: a book, an article from one of our church papers or other magazine, or a local church problem. The discussion is continued over our lunch period."

WMSA Office, 1711 Prairie St., Elkhart, Indiana.

## OUR SCHOOLS

(Continued from page 224)

Md., and Franklin Co., Pa., Conference, a number of years ago.

The School Committee includes Bro. Irvin S. Shank, chairman; Bro. Oliver H. Martin, secretary; and Bro. Jacob A. Martin. The board of trustees are as follows: Bro. Verne L. Lehman, chairman; Bro. Landis E. Risser, secretary-treasurer; and Bro. Russell Petre. The brethren Adin Showalter, foreman, and Maurice Martin, treasurer and purchasing agent, will serve with the board of trustees as a building committee.

The new principal will be Bro. Clarence Y. Fretz, who is now serving on the faculty of Eastern Mennonite College. Plans call for the employment of eight teachers, which have partially been secured. An enrollment of 250 is anticipated.

## FAMILY CIRCLE

(Continued from page 226)

Such a visit was made in our home by the pastor of another denomination over fifteen years ago when our first child was born. I remember it as though it were yesterday, and with appreciation. This pastor was fulfilling a responsibility to the homes of the little town where we lived, regardless of the family's church affiliation. This is an area where our Mennonite Church could work more effectively in the homes of members and nonmembers.



Pastors, Sunday-school classes, and women's organizations may reach new mothers in their communities by way of appropriate literature. This can be done by personal visitation in the hospitals, by mailing the literature to new parents listed in the newspapers, by home visitation through the cradle roll department, or by pastoral visits. Reach out to the hundreds of new mothers in your local community and, through them, to their families, for Christ and the church.

(Groups or individuals interested in using *A Mother's Pledge* for such a ministry to homes may order free samples in both the wall motto and leaflet form, also a suggested congratulatory letter, from Christian Family Service, Edom Rd., Harrisonburg, Va.)

## TO BE NEAR TO GOD

(Continued from page 227)

great joy." God always does when His people walk before Him in holiness and truth.

Saturday, March 21  
Read Neh. 13.

"Howbeit . . . God turned the curse into a blessing!" How typical of His unchanging mercy! How revealing of His insatiable love!

Throughout the rebuilding of the wall, and the return of the remnant, we note the humanistic tendency to drift away from God. The vigilance of Nehemiah is constantly emphasized.

Nehemiah focuses the problem of holy separation versus worldly Christianity; vigilance versus declension; position versus condition. The book is a sad commentary on semiseparation from the world. It is also a glorious testimony of one life and dedication.

God continues to use a remnant or a Nehemiah who with purpose and piety builds walls as fortresses for keeping in and keeping out. One with God is a majority.

—Fannie M. Bontrager.

## Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

Sunday School Ideas, by Flora E. Breck; W. A. Wilde Co.; 1958; 90 pp.; \$1.25.

For years the author of this book collected helpful ideas for Sunday-school teachers and stored them away in a "big brown envelope." Finally, she felt led to compile and publish some of these materials, and this little book is the result. Most of the materials are for teachers of the primary grades; there are, however, a few suggestions for superintendents and teachers of older classes. There are 29 short chapters dealing with a wide variety of subjects, such as discipline, flannelgraph, storytelling, handwork, rally days, teachers' meetings, and church and Sunday-school publicity.—Earl R. Delp.

Atlas of the Early Christian World, by F. van der Meer and C. Mohrmann; Nelson; 1958; 184 pp.; \$15.00.

Forty-two six-color maps present much information on aspects of early Christian centuries: church buildings and remains, distribution of authors, monuments, bishoprics, pilgrim routes, monastic settlements, and others. Hundreds of gravure plates illustrate portraits of Christ, baptism, eucharist, burial, church architecture, etc., as found originally on sarcophagi, seals, stolas, mosaics, in the catacombs, and on frescoes. This atlas is monumental and unique in scholarship, reverent and conservative in approach, careful in writing. This wealth of information recreates for us the mood, motives, and ideals of the early centuries. Young people and adults will profit immensely from this work because of its help in recreating the church life of the early saints. Especially valuable for students of history and art.—G. Irvin Lehman.



## Mission News

CONTINUED

The Personnel Committee of the General Mission Board will meet at the Elkhart, Ind., headquarters at 9:00 a.m., March 17. Items of business include interviews with ten missionary candidates and consideration of personnel policies and concerns in the General Mission Board program.

The Hebrew Evangelism Committee of the General Mission Board is planning for a Jewish Evangelism Workshop at Eastern Mennonite College, Harrisonburg, Va., April 27 to May 1. The brethren Nelson Kauffman, Elkhart, Ind., and Chester K. Lehman, Harrisonburg, are charged with the planning for the workshop.

Bro. and Sister Maurice K. Kerr have resigned from their duties as superintendent and matron at the Home at Hatfield, Pa., after serving for twelve years. Prayers are requested that someone may be willing to fill their place.

Bro. Robert Keener, on furlough from Ethiopia, will speak at Skipack, Pa., the evening of March 15.

Christ Returns to His Own, the article published in the issues of Feb. 17, 24, was given as an address by Bro. Roy Kreider at the 1958 annual meeting of the Mission Board at Millford, Neb.

The Goodwill Mennonite Home for the Aged at Grantsville, Md., will be opened soon. It will be sponsored and administered by the Casselman River congregations of the Conservative Mennonite Church. The building which had been used as a children's home until in the thirties is being completely remodeled to meet state requirements.

Bro. Elam Stauffer, on furlough from Tanganyika, will speak at Miners Village YPM, Cornwall, Pa., on March 15.

The Ontario Mission Board announces the following goals for the next five years: a parsonage at Minden; more experienced men on the field; Warden Park and Danforth to become indigenous; a new witness in southwestern Ontario; Donwood Acres, Ont.; introduction to itinerant evangelism; complete the church at Monetteville; another witness in the North. Because of pressing needs for funds by the General Board, the whole of the Missions Week offerings received by the Ontario Board were forwarded to Elkhart except where designated for Home Missions.

Bro. Norman Hockman, on furlough from Honduras, showed pictures of the work in that country at Mt. Clinton, Va., on March 6.

Bro. John Leatherman, on furlough from Tanganyika, spoke at Fish Lake, Walkerton, Ind., on Feb. 22.

Bro. J. Clyde Shenk, on furlough from Tanganyika, will bring the morning message at Strasburg, Pa., on March 29.

Bro. B. Frank Byler, on furlough from Argentina, plans to spend a few weeks assisting the Byers family in Mexico in a Bible school, March 29 to April 17. The Byers' are working under the Pacific Coast Mission Board.

## Field Notes

CONTINUED

### Announcements

#### E.M.C. Home-coming

During the past few years, many home-coming visitors to E.M.C. have been disappointed after driving a considerable distance in not being able to get into the auditorium to hear "The Holy City" because of the overflow crowd.

In an effort to solve the problem, the college is selling admissions tickets which will guarantee admission to the main auditorium if presented before 7:10 p.m., the evening of the program. A few tickets will be available at the door for any seats which are still vacant after 7:10. The tickets do not reserve a particular seat.

Tickets may be obtained at \$1.00 per ticket by writing the business office. Persons who participate in the chorus will not need a ticket. Also tickets will not be needed for admission to the assembly room in the basement where loud-speaker service is available, nor to the afternoon rehearsal.

Those desiring lodging may also write to the business office and receive a list of recommended tourist homes and motels where reservations may be made direct. No accommodations are available at the college.

The college would like to urge visitors to give Christian respect to state traffic regulations so that there is no reflection upon our witness as Christians.

Harold Fly, Schwenksville, Pa., at Fairview, Reading, Pa., March 21, 22.

All-day meeting at Habecker's, Lancaster, Pa., March 27.

A. J. Metzler, Scottsdale, Pa., in Stewardship Conference at Beech, Louisville, Ohio, April 24-26.

O. O. Miller, Akron, Pa., vespers speaker at Hesston, Kans., March 15.

Ordination of Alvin Kanagy, at Lambert, Witmer, W. Va., 2:30 p.m., March 22, in charge of D. W. Lehman.

C. N. Hostetter, chairman of Mennonite Central Committee, speaking at Women's Fellowship of Zion, Birdsboro, Pa., March 17.

Annual district song fest for Pacific Coast Conference, 2:30 p.m., March 15, at Western Mennonite School.

M. A. Yoder, Hesston, Kans., at Argentine, Kansas City, Kans., week end of March 15.

Ira D. Landis, Bareville, Pa., and John C. Wenger, Goshen, Ind., speaking at Fiftyeth Anniversary, Mt. Joy, Pa., March 14, 15.

Youth Conference with Eugene Herr, Scottsdale, Pa., and Paul Landis, Salunga, Pa., speaking at East Chestnut St., Lancaster, Pa., April 25, 26.

Victor Kane and wife, converted from Jewish and Catholic religions, in tract meeting at Rock Hill, Telford, Pa., March 16.

Youth Fellowship meeting at Millersville, Pa., with Daniel Sensenig speaking, March 15, and Ivan Martin, Mt. Airy, Md., speaking at Rohrstown, Pa., March 29.

Roaanoke, Ill., MYF field trip to Chicago, March 14, 15, with three programs in Chicago churches.

Singspiration of Metamora and Roanoke, Ill., churches, at Metamora, Ill., March 29.

Virgil Brenneman, Iowa City, Iowa, in special spring Spiritual Life meetings, at Cheraw, Colo., March 11-18.

Dedication of new church at Beemer, Neb., March 15. The name of the congregation will be changed from Plum Creek to Beemer Mennonite Church, as the new church is built in town.

Hymn sing conducted by Rockhill congregation, Telford, Pa., at Gelatt, Susquehanna Co., evening of March 23.

Correction: in the Meeting Calendar of Eastern Pennsylvania and Maryland the telephone numbers of J. Lloyd Kreider and Lester M. Miller, minister and deacon at Mt. Vernon, have been interchanged.

Spring Bible Conference, sponsored by MYF, at Floradale, Ont., with Emerson McDowell, Toronto, as speaker, April 17-19.

Tobe Schmucker, South Bend, Ind., speaking at Salford Fellowship Supper at Harleysville school auditorium, March 28.

Oscar Roth, Illinois Church Music Secretary, in music workshop at Peoria, Ill., March 22.

### Evangelistic Meetings

John F. Garber, Burton, Ohio, at Fairpoint, Ohio, March 29 to April 5, and Midway, Columbiana, Ohio, April 26 to May 3. J. Frank Zeager, Hershey, Pa., at Habecker's, Lancaster, Pa., March 19-29. George R. Brunk, Harrisonburg, Va., at Neffsville, Pa., Feb. 21-27. John S. Hiestand, Maytown, Pa., at Brethren in Christ, Caroline St., Lancaster, Pa., March 1-8. Andrew Hartzler, Newport News, Va., at Lincoln University, Pa., April 4-12. E. J. Leinbach, Moorepark, Mich., at Gulliver, Mich., April 12-19. Silas W. Brydget, Lyndhurst, Va., at Hickory, N.C., Feb. 24 to March 5. C. J. Ramer, Duchess, Alta., at Lynside, Lyndhurst, Va., March 29 to April 8. J. M. Landis, Hesston, Kans., at Harper, Kans., March 12-22. J. Frederick Erb, Sterling, Ill., at Freeport, Ill., March 8-15. Richard Yordy, Freeport, Ill., at Perryton, Texas, March 15-22. E. M. Yost, Denver, Colo., at Los Angeles, Calif., Feb. 22 to March 1. Luke Stoltzfus, Philadelphia, Pa., at Fairview, Reading, Pa., March 22-29. Myron Augsburger, Goshen, Ind., at Sunnyside, Elkhart, Ind., March 20-22. C. F. Derstine, Kitcheners, Ont., at Tedrow, Wauseon, Ohio, March 29 to April 5. Edward Miller, Gulpfort, Miss., at Glenwood Springs, Colo., April 20-25. Marion Good, Logan, Ohio, at Pike, Elida, Ohio, Feb. 22 to March 1. Edward Stoltzfus, West Liberty, Ohio, at Friendship, Bedford, Ohio, March 1-8.

The Shore congregation, Lagrange, Ind., in preparation for evangelistic meetings solicited systematically an area surrounding the church, distributing publicity fliers and inviting attendance. As a result there were many visitors at the meetings.

Governor O. Hatfield of Oregon, whose interest in evangelism has been described in a recent article in Christian Life, has written the following testimony: "It was my pleasure to hear Myron Augsburger in a series of meetings held in Salem during the Crusade for Christ a few years ago, and to visit with him briefly following the service. He presents an accurate and true Gospel with dignity and great appeal. It is obvious this man speaks through the direction of God and the power of his ministry has its source in God."

## CHRISTIAN EXPERIENCE

(Continued from page 218)

others and now we can lead the blind!

As Christians, however, we need to be careful that we are continually open to further leading of the Lord. And though God does not violate the pattern of revelation and guidance as set forth in the New Testament, yet He can approach our needs from different angles than ever before. The pattern Scripture gives us is God's leading in general. Individual leading of others we cannot dictate. If a principle interferes with the personal leading of the Spirit, that principle cannot stand as a present guide. We are sure that God did and does lead in the formulating of guiding principles, but we are equally sure that He will never allow any principle, ancient or modern, to conflict with the Spirit's guidance. Would Paul need to speak of us today as follows:

Suppose you claim the name of Christian, find rest in the principles, pride yourself in God, know the New Testament, and are instructed by principles to know right from wrong, and feel capable to be a teacher of those who don't know. You who teach others, do you refuse the Spirit's guidance? You who condemn pride, are you proud of your humility? You who forbid open sin, do you sin in your heart? You who hate hypocrisy, do you teach by the Spirit's authority? You who follow exactly the principles, do you resist the Spirit who should guide in forming the principles and thus dishonor God?

This dare not be laid to our charge. As the ordinance of circumcision was an outward sign, so the ordinances of today are our signs of a much more significant inward relation toward God. The principles are a guide if the Spirit is not excluded. The ordinances are a proper sign if not put in the place of inward holiness.

"He is not a Christian which is one outwardly, neither is that Baptism, or Communion, which is outward; but he is a Christian which is one inwardly, and Baptism and Communion are those of the heart, in the Spirit, not in the letter" (H. C. G. Moule, *The Epistle to the Romans*).

4. Upon the entire world—3:9-20.

As a grand conclusion to this argument Paul here first of all quotes copiously from Old Testament Scriptures to substantiate his description of man's sinfulness. And finally, with this dark picture in view, he sums up the futility of outward law obedience, or, for the Christian, empty conformity to principles and hypocritical adherence to the ordinance. This, he says, is no standard for righteous judgment. Only upon the merits of God's grace and justification through

Christ's work and our faith can we stand guiltless before the righteous Judge. This is the theme which follows.

(To be continued)

Trujillo, Honduras.

## Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Beiler, Clarence W. and Dorothy (Ruth), Mifflinburg, Pa., second daughter, Linda Lou, Feb. 14, 1959.

Bontrager, Mark J. and Clara L. (Mishler), Shipshewana, Ind., second child, first son, John Mark, Feb. 17, 1959.

Borntrager, Crist T. and Lydia (Schrock), Goshen, Ind., fifth child, third son, Norman Dean, Feb. 21, 1959.

Cressman, Vernon and Doris (Gingrich), Mt. Forest, Ont., third child, first daughter, Evelyn Marie, Feb. 13, 1959.

Eash, Art and Janet (Stover), Denver, Colo., first child, first daughter, Robyn Denise, Feb. 10, 1959.

Geiser, Lester and Grace (Brenner), Apple Creek, Ohio, sixth child, third daughter, Pearl Louise, Feb. 21, 1959.

Ginder, Benjamin and Ada (Beiler), Lewisburg, Pa., sixth child, first daughter, Naomi Grace, Feb. 13, 1959.

Gingrich, Martin and Nancy (Graber), Kallons, Iowa, second daughter, Lonna Marie, Jan. 21, 1959.

Gingrich, Victor and Audrey (Boshart), Waterloo, Ont., sixth child, fourth son, Brian Richy, Jan. 26, 1959.

Heatwole, Lester G. and Ellen (Keener), Hinton, Ont., second child, first son, Glenn Ray, Feb. 14, 1959.

Hess, Herbert and Eunice (Berger), Lititz, Pa., fifth child, third daughter, Kathleen Rose, Feb. 16, 1959.

Hoffman, Paul R. and Miriam (Wenger), Rocky Hill, N.J., first child, Paul Richard, Jr., Feb. 10, 1959.

Hoover, Donald and Edna (Schmucker), Goshen, Ind., second child, first daughter, Anita Renee, Feb. 16, 1959.

Horst, Willis W. and Ruth (High), Ephrata, Pa., third child, first daughter, Linda Sue, Feb. 16, 1959.

Kreider, Martin and Viola (Troyer), Lincoln, Del., third and fourth children, first and second daughters, Sharon Fay and Karen May, Jan. 5, 1959.

Kufsh, Richard L. and Madeline (Snider), Kitchener, Ont., first child, Roger Miles, Feb. 1, 1959.

Lehman, Harold and Beulah (Kinsey), Wellsville, N.Y., fourth child, second son, Glenn Walter, Feb. 6, 1959.

Lehman, Melvin and Grace (Roth), Ryley, Alta., fifth son, Maurice Glen, Feb. 12, 1959.

Miller, Andrew and Susanna (Smucker), Middlebury, Ind., second daughter, Kathryn Joy, Feb. 10, 1959.

Mininger, Charles and Arlene (Stover), Binghamsport, N.Y., first child, Jay Charles, Feb. 18, 1959.

Mullett, Emanuel and Carolyn (Wagler), Hartsville, Ohio, first child, Joy Darlene, Jan. 15, 1959.

Nolt, Maurice and Mildred (Stauffer), Lampeter, Pa., third son, Jeffrey Scott, Feb. 4, 1959.

Nussbaum, Willis L. and Bessie (Lehman), Apple Creek, Ohio, fourth daughter, Goldie Marie, Feb. 13, 1959.

Ressler, Allen B. and Pauline (Good), Wadsworth, Ohio, fifth living child, fourth daughter, Ruby Jane, Feb. 10, 1959.

Rittenhouse, Lester L. and Rhoda Lorraine (Beyer), Franconia, Pa., first child, Judith Fay, Feb. 14, 1959.

Steiner, Eino and Mabel (Smeltzer), Elkhart,

Ind., third living child, second daughter, Gloria Louise, Feb. 14, 1959.

Stoltzfus, Elmer and Mary (Fisher), Lancaster, Pa., first daughter, Ruth Elaine, Dec. 10, 1958.

Stoltzfus, Harvey and Lillian (Stoltzfus), Harrisonburg, Va., first child, Dorothea Mae, Jan. 23, 1959.

Swartzentruber, Mark and Ella (Yoder), Greenwood, Ind., eighth child, fourth daughter, Daisy Colleen, Feb. 5, 1959.

Wagler, Allen and Lucille (Conrad), Mt. Pleasant, Iowa, third child, first son, Michael Bryan, Aug. 27, 1958.

Weber, Lester C. and Lydia (Diener), New Holland, Pa., fourth child, second son, Steven Lester, Jan. 20, 1959.

Witmer, Robert and Joy (Snider), Kitchener, Ont., second child, first daughter, Judith Lynn, Jan. 27, 1959.

Wyse, Mahlon and Valerie (Stuckey), Archbold, Ohio, fourth child, third daughter, Donna Jean, Feb. 16, 1959.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bowles-Leis.—Douglas Bowles, Morningside, Ont., Toronto, Ont., and Marjorie Leis, Poole, Ont., cong., by Moses H. Roth at the Poole Church, Jan. 30, 1959.

Keene—Rutt.—Martin Mann Keene, Lititz, Pa., Landis Valley cong., and Emma Elaine Rutt, Ephrata, Pa., cong., by Maurice W. Landis at the home of the bride, Feb. 21, 1959.

Murphy—Killius.—Alvin Glen Murphy, Swanton, Md., and Weneda Carol Killius, Grantsville, Md., by Clarence M. Moyers at the Maple Grove Church of the Brethren, Grantsville, Feb. 14, 1959.

Nolt—Martin.—Norman Z. Nolt, Bareville, Pa., and Alma M. Martin, Brownstown, Pa., both of the Groffdale cong., by Mahlon Witmer at the church, Feb. 21, 1959.

Shoup—Amstutz.—Vernon Ray Shoup, Beach City, Ohio, Longenecker cong., and Carolyn Marie Amstutz, Apple Creek, Ohio, Kidron cong., by Reuben Hofstetter at the Kidron Church, Feb. 20, 1959.

Trauger—Moyer.—Norman W. Trauger, Jr., Silverdale, Pa., Deep Run cong., and Mildred Freed Moyer, Franconia, Pa., cong., by Menno B. Souder at his home, Feb. 21, 1959.

## Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bomberger, Galen Harold, son of Clair N. and Anna E. (Bauman) Bomberger; born Dec. 21, 1958, at Lititz, Pa.; died after an illness of four days of influenza bronchitis, Feb. 4, 1959; aged 6 w. 3 d. Surviving are his parents, 5 brothers (Raymond, Robert, Richard, Arthur, and Donald), 4 sisters (Phyllis, Sylvia, Vivian, and Yvonne), all at home, and grandparents (Mr. and Mrs. Norman D. Bomberger, Lititz, Pa.; and Mr. and Mrs. David Bauman, Lititz). Funeral services were held at the home on Feb. 6, in charge of Richard B. Hess, Raymond Bucher, and John S. Hess; interment in Hess Cemetery.

Custer, David L., son of Lewis and Eve (Stevens) Custer; born March 27, 1882, in Somerset Co., Pa.; died of a heart attack Feb. 9, 1959, at the Memorial Hospital, Fremont, Ohio; aged 76 y. 10 m. 13 d. Married on March 5, 1905, to Hettie Eash, who died Nov. 14, 1913. Surviving are one son (Wilbert T.) and one daughter

(Trella—Mrs. Frank Langley). Funeral services Feb. 13 at the Thomas Mennonite Church were in charge of Harry C. Blough and John A. Lehman; interment in Thomas Cemetery.

Frey, Martha, widow of the late Albuardus Frey of Manor Twp., Pa., and daughter of the late Benjamin and Barbara (Hess) Frey, passed away Jan. 13, 1959; at the age of nearly 97 years. She was leaving 2 sons and 3 daughters (Furry H. and J. Mowery, West Plains, Mo.; Emma—Mrs. Graybill Wolgemuth, Mt. Joy; Emma—Mrs. James Painter, Lancaster; and Martha—Mrs. Ira Heller, Florin), 22 grandchildren, and 45 great-grandchildren. Two daughters preceded her in death. She was a member of the Mennonite Church, West Plains, Mo. Funeral services were held at the Manor Brethren in Christ Church, with Henry Frank and Henry Hostetter officiating.

Good, Amos G., son of Barton and Lizzie (Geigley) Good; born Dec. 5, 1910, in Brecknock, Wp., Pa.; died Jan. 25, 1959, at his home near Bowmanville, Pa., of multiple sclerosis; aged 48 y. 1 m. 20 d. Married July 16, 1932, to Viola H. Good, who survives. Also surviving are 8 children (Rosine—Mrs. Keller Sennseng, New Holland; Amos B. and Viola Mae—Mrs. Robert Hostetter, both of Narvon; Marlin, Denver; and Carl, Lorraine, Charlotte, and Darrel, at home), 9 grandchildren, and 6 brothers (Edwin—Mrs. Mahlon Good, East Earl; Elizabeth—Mrs. Edwin Fox, Ephrata; Isaac and Edwin, Denver; Ella Mae—Mrs. Rufus Weaver, Mohnton; and Ruth—Mrs. John Burkhardt, Reinholds). His father and one sister preceded him in death. Funeral services were held Jan. 28 at the Bowmanville Church, in charge of Ben Zeisel, Ben Weaver, and Paul Z. Martin; burial in adjoining cemetery.

Hertzler, Margaret R., daughter of Hiram and Esther (Rohrer) Phenneger; born Sept. 25, 1912; died Jan. 1, 1959, in Chester County Hospital from cancer; aged 46 y. 8 m. 10 d. Surviving are her husband, Alvin C. Hertzler (Richard, Leonard, Margie, Esther, Dennis Lee, and Darlene), 6 sisters (Emily, Harold, Ruth, Miriam, Olive, and Katherine), and one brother (Enos). She was a member of the Frazer (Pa.) Church, where funeral services were held Jan. 5, in charge of Mahlon C. Wier, and of the late Ralph Malin; interment in adjoining cemetery.

Johnston, Anna, daughter of John and Magdalene (Hershey) Detwiler; born Sept. 22, 1868, at Sterling, Ill.; died Jan. 25, 1959, at Cherry Box, Mo.; aged 90 y. 4 m. 3 d. On Dec. 25, 1890, she was married to Lafayette Johnston, who died in 1940. Also preceding her were 2 sons and one daughter. Surviving are 5 children (Mrs. Lydia Littleton and Alma—Mrs. R. D. Harder, Leonard, Mo.; Noah, Bonners Ferry, Idaho; Orpha—Mrs. Lawrence Yoder, McPherson, Kans.; and John, Heston, Kans.), 29 grandchildren, 44 great-grandchildren, one brother (Noah, Leonard), and one sister (Salome—Mrs. Almond Fortner, Dakota, Ill.). In 1897 her husband was ordained to the ministry, and for 43 years she served faithfully as a minister's wife. She was a member of the Mt. Pisgah Church, Leonard, Mo. Funeral services on Jan. 27 were in charge of Daniel Kauffman, Ben Detwiler, and John Yoder; interment in Brethren-Mennonite Cemetery.

Kuhns, Henry, adopted son of Joseph and Katie (Gerber) Kuhns; born Nov. 16, 1878, at Strang, Neb.; died Feb. 6, 1959, after an illness of two days; aged 80 y. 2 m. 21 d. He suffered a number of heart attacks in recent years. He had returned from Oregon later part of January after visiting his son Glenn. On Aug. 8, 1951, he was married to Maggi Ernst at Chappell, Neb. To this union were born 10 children. In 1924 his wife and 2 children lost their lives in a cyclone at Thurman, Colo. On Feb. 16, 1928, he was married to Sus Guengerich at Fort Lupton, Iowa. Surviving are his wife 3 sons (Glenn, Tangent, Oreg.; John, Woffards Heights, Calif.; and Lawrence, Wellman, Iowa), 4 daughters (Velma—Mrs. Joe Hoffman, Frazee, Minn.; Mary—Mrs. John Hoffman, Flagler, Colo.; Lucille—Mrs. Edwin Kempf, Parnell, Iowa; and Laura—Mrs. Alvin Miller, Wellman, Iowa), 32 grand-

children, 36 great-grandchildren, and one brother (Joseph, Shickley, Neb.). Besides his first wife, 2 sons, one daughter, 3 brothers, 4 sisters, 3 grandchildren, and one great-grandchild preceded him in death. He was ordained to the office of deacon in the Thurman congregation on May 17, 1927. Services from the Wellman Church on Feb. 10 were in charge of Max Yoder and George S. Miller; burial in Wellman Church Cemetery.

Lehman, Peter L., son of the late Daniel S. and Anna (Shank) Lehman; born April 17, 1879; died at the home of his daughter, Mrs. Glen H. Shank, Chambersburg, Pa., after an illness of 8 weeks; aged 79 y. 9 m. 8 d. Married to Alice Frey, who preceded him in death. Besides his daughter, he is survived by 2 sons (Norman E. and Arthur F.), 16 grandchildren, a brother (Henry Horst, Chambersburg, Md.), and a sister (Mrs. Henry Horst, Maugansville, Md.). He was ordained as deacon of the Chambersburg Church on June 23, 1926, and served until June 6, 1950, when he retired from active service. Funeral services were held Jan. 29 from 10 to 11 a. m. at the Chambersburg Church, with Amos Martin, Harold Hunsicker, and Omar Martin in charge; interment in adjoining cemetery.

McClintic, Jennie G., was born at Goshen, Ind., May 23, 1874; died Feb. 11, 1959, at the Riley Nursing Home, Goshen, of pneumonia and old age; aged 84 y. 9 m. 8 d. Married to Charles W. McClintic, who died July 25, 1951. Surviving are 2 daughters (Mrs. V. L. Roose, Elkhart; and Mrs. Rex Weaver, Lake Worth, Fla.), a sister (Mrs. J. S. Slabaugh, Nappanee, Ind.), 7 grandchildren, and 10 great-grandchildren. She was a member of the Prairie Street Church, Elkhart, where funeral services were held Feb. 13, in charge of Howard J. Zehr; interment in church cemetery.

Mylin, Martha, daughter of the late Martin and Amanda (Mylin) Lefever; born Oct. 11, 1881; died Jan. 1, 1959, at her home, aged 77, of a heart attack; aged 77 y. 2 m. 10 d. Married on Feb. 21, 1903, to Frank H. Mylin, who died Nov. 9, 1955. Surviving are 11 children (Irene—Mrs. Geo. Herr and H. Robert, Millersville, Pa.; Jacob, Lancaster, Pa.; Abram, Frank, Florence, Pa.; Aaron K. Harnish, Raymond, Washington; and Martha Jane, all of Willow Street, Pa.; Ruth—Mrs. Arthur Nissley, Mount Joy, Pa.; and Laverne, New Providence, Pa.). She was a member of Byerland Church, where funeral services were held Dec. 21, in charge of Maris Hess, Jacob Harnish, and David Thomas; interment in adjoining cemetery.

Ropp, Magdalena, daughter of the late Michael and Barbara Jantz; born Nov. 14, 1873, in Wilmot Twp., Ont.; died at the home of her son David in East Zorra; aged 85 y. 1 m. 10 d. She had been in failing health for some time. Married on Nov. 16, 1897, to Menno Ropp, who preceded her in death on Jan. 1, 1958, at the age of 61 y. 1 m. 8 d. Surviving also are 2 sons (Michael and David, East Zorra), 8 grandchildren, 7 great-grandchildren, 4 sisters (Bena—Mrs. Solomon Streicher, Annie—Mrs. Menno B. Ropp, Katie—Mrs. David Breneman, and Barbara—Mrs. Joe Swartzentruber), and 3 brothers (Chris, Jacob, and Noah). Preceding her in death were one son, 3 brothers, and one grandson. Funeral services at the East Zorra Church were in charge of Joel Swartzentruber and Daniel Wagler; burial in adjoining cemetery.

Rudy, Howard, son of Clarence and Ada (Snider) Rudy; born Mar. 6, 1915, in Waterloo, Ont.; died Jan. 7, 1959, when hit at a level railroad crossing; aged 43 y. 8 m. 1 d. Married July 27, 1946, to Erma Lichty, who survives. In the same accident their three children were also killed: Nancy Ann, aged 10; Phyllis Mary, aged 8; and Eugene, aged 5. He was preceded by his parents, F. Hespeler and his brothers and sisters (Anna—Mrs. Homer Burkhardt, Galt, Ont.; Arthur and Margaret—Mrs. Melvin Bearer, Waterloo; Lucille—Mrs. Jesse Markle, Hespeler; and Wilfrid, Edmonton, Alta.). He was a member of the Wanner Mennonite Church near Hespeler, where services were held Jan. 10 for the

father and his three children with Merle Shantz in charge; interment in adjoining cemetery.

Sailors, Lemoine C., son of Anderson and Lilly D. (McColley) Sailors; born July 9, 1897, at Wabash, Ind.; died of a heart attack Jan. 25, 1959, at Fort Wayne, Ind.; aged 61 y. 6 m. 14 d. Married in Fort Wayne, Ind., on Feb. 25, 1921, to Martha Lowry, who survives. Also surviving are 2 daughters (Dorothy Martin and Marceline Barenwald) and one sister. He was a member of the First Mennonite Church of Fort Wayne, where funeral services were held Jan. 28, in charge of Rudy Bontrager; interment in Greenlawn Cemetery.

Schmucker, Carl, son of Charles L. and Hannah (Freyenberger) Schmucker; born near Waucon, Ohio, Dec. 13, 1920; died at the Maumee Valley Hospital, Toledo, Ohio, Nov. 29, 1958, following injuries received in a car accident; aged 37 y. 11 m. 16 d. Married on Sept. 20, 1953, to Mary Parzellus, of Gridley, Ill. Surviving are his wife, 2 sons (Jeffrey and Bradley), his mother (Mrs. Hannah Schmucker, Pettisville, Ohio), 3 brothers (George and Harold, Pettisville, Ohio; and Earl, Seaside, Ind.), and one sister (Mrs. Willard King, Waucon, Ohio). He had survived over three years in CP, and gave four years of his time in helping to build the Kings Valley Hospital, Reedley, Calif., serving there four years, and was active in the mission work of the church. He was a member of the West Clinton Church, Pettisville, Ohio, where funeral services were held Dec. 2, in charge of D. L. Sommers.

Schweitzer, Laura, daughter of Steve and Amanda Stutzman; born Oct. 20, 1880; died Jan. 16, 1959, at the Lebanon, Oreg., Community Hospital, after a heart attack; aged 78 y. 2 m. 27 d. Married on Oct. 25, 1908, to Fred Milford, near Lebanon, Oreg., who died Oct. 1, 1958. Surviving are 5 sons and 3 daughters (Ida—Mrs. Paul Stutzman and Clayton, Lebanon; Mary—Mrs. Enos Becker and Roland, Albany, Oreg.; Barbara—Mrs. E. M. Stutzman and Elmer, Julesburg, Colo.; Homer of Nebraska; and Steve of Iowa), 10 grandchildren, 35 great-grandchildren, and one brother (Ralph, San Mateo, Calif.). One son preceded her in death in 1948, one daughter in infancy, and 3 grandchildren. She was a member of the Fairview Mennonite Church, Albany, Oreg., where funeral services were held.

Sennig, John A., son of John and Susanna (Martin) Sennig; born March 30, 1884, in Indiana; died Jan. 23, 1959, at the Lancaster Osteopathic Hospital, Lancaster, Pa., from a stroke suffered a few days before his death; aged 75 y. 9 m. 24 d. He was a retired painter. Surviving are 7 brothers and one sister (Martin, Leola, Eli, Harrisburg, Edwin, Reading, Joseph, Leola, Anna, San Diego, Calif.; Samuel and Levi, Lancaster; and Isaac, New Providence). He was a member of the Stumptown congregation since his conversion five years ago. Funeral services on Jan. 26 at the Groffdale Church were in charge of C. E. Sauder and Lloyd M. Eby; interment in Groffdale Cemetery.

Shank, Cary, daughter of the late Noah and Sarah (Mast) Troyer; born Jan. 15, 1886, near Baltic, Ohio; died at her home in Louisville, Ohio, Feb. 14, 1959, from a heart attack; aged 73 y. 30 d. Married on March 29, 1908, to Harry W. Shantz, who preceded her in death. She was an invalid, 3 sons (Paul, Crete, Ill.; Harold, Paris, Ohio; and Roy, Louisville, Ohio), 17 grandchildren, 5 great-grandchildren, 2 sisters (Mrs. William Brown, Stone Creek, Ohio, and Mrs. Moses Slabaugh, Harrisonburg, Va.), and one brother (Eli, near Erie, Pa.). One grandchild, one sister, and one brother preceded her in death. She was a member of the Beech Church, where funeral services were held Feb. 17, in charge of O. N. Johns and Ray Bair; burial in adjoining cemetery.

Shroyer, Clara Leona, daughter of Perry and Rowena (Fry) Shroyer; born July 20, 1887, at Perry Twp., Shelby Co., Ohio; died Feb. 9, 1959, at Bellefontaine, Ohio, of complications of old age; aged 71 y. 7 m. 20 d. Married on Feb. 21, 1905, to Clark V. Shroyer, who died July 17, 1952. Surviving are 9 children (Homer, Virgil, Leroy, Clark, Ota—Mrs. Raymond Gray, Gladys



—Mrs. Gerald Myers, Ruth—Mrs. Clarence Birt, Inez—Mrs. Robert Barnes, and Zelma—Mrs. Perry Strickland, 26 grandchildren, 4 great-grandchildren, 6 stepgrandchildren, and 1 stepgreat-grandchild. She was a member of the South Union Church, West Liberty, Ohio, where funeral services were held Feb. 12 with Roy S. Koch and the Baptist minister A. W. Denlinger officiating. Interment in Glen Cemetery, Port Jefferson, Ohio.

Smith, Harvey K., son of Henry and Annie (Kulp) Smith; born April 17, 1872, in Haycock Township, died Dec. 17, 1958, at the Grandview Hospital, Sellersville, Pa., of a heart condition; aged 86 y. 8 m. Married on April 16, 1896, in Bedminster Twp., to Barbara Overholt, who survives. Also surviving are 3 daughters and 5 sons (Lizzie—Mrs. Joseph Shouder, Houdershot, Pa.; Harvey, Earlington; Joseph, Philadelphia; Anna—Mrs. Reuben Dunlap, Perkasie; Alfred, Southampton; Henry, Dublin; Marietta—Mrs. Marvin Moyer, Pipestville; and Raymond, Levittown), 30 grandchildren, 28 great-grandchildren, and one brother (Henry, Bloomingdale, Pa.). He was a member of the First Union Church. Funeral services were held Dec. 20, in charge of Wilson Overholt, Abram Yothers, and Erwin Nace; interment in church cemetery.

Stauffer, Katie, daughter of John and Barbara (Zehr) Reil; born April 1, 1876, at Flanagan, Ill.; died at the Milford (Nebr.) Rest Home, Jan. 19, 1959; aged 82 y. 9 m. 18 d. Dec. 27, 1894, she was married to Joe G. Stauffer. To this union were born 11 children (Anna—Mrs. Dave Hensberger, Ray, Phillip, Harry, Lillie—Mrs. Jake Springer, and Leo, of Lincoln, Neb.; Ada—Mrs. Clarence Stutzman and Taphena—Mrs. Dan Jantzi, Wood River, Neb.; Wilton and Ruby—Mrs. Delmar Mast, Joplin, Mo.; and Constance, H. H. Stauffer, Pa.). She had 10 grandchildren, 5 brothers, and one sister preceded her in death. Surviving are 5 sons, 5 daughters, 38 grandchildren, 51 great-grandchildren, and 2 brothers (Phillip, Milford; and William, Albany, Ore.). She was a member of the East Fairview Church, Milford, Neb.

Steffen, Anna, daughter of John and Elizabeth (Lehman) Amos; born near Apple Creek, Ohio, March 11, 1871; died on the old homestead near Kidron, Ohio, Feb. 17, 1959; aged 87 y. 11 m. 6 d. Married on Nov. 11, 1905, to Daniel Steffen, who died 9 years later in an accidental death. To this union were born 2 sons and one daughter. The daughter died in infancy. Surviving are 2 sons (David, Apple Creek; and Amos, Dalton), 13 grandchildren, one great-grandchild, and 2 sisters (Sarah—Mrs. Aaron Steiner and Martha—Mrs. Simon Steiner). Also preceding her in death were one grandson, 4 brothers, and 3 sisters. She was a member of the Southwestern Mennonite Church, where funeral services were held Feb. 20, in charge of Louis Amstutz and I. Mark Ross; interment in adjoining cemetery.

Steider, Sam, was born in Illinois, June 17, 1879; passed away at the Lincoln General Hospital, Lincoln, Neb., Feb. 19, 1959, aged 79 y. 7 m. 10 d. He was taken to the hospital on Jan. 19. Death was due to cancer. On March 2, 1902, he was married to Josephine Whitaker. To this union were born 2 sons and one daughter. His wife passed away May 2, 1926. He was married on Feb. 23, 1930, to Lena Licht, a widow with 4 children. Surviving are 3 sons (Elmer, Beaver Crossing, Neb.; and Harvey, Sarasota, Fla.), 4 stepchildren (Florence Pointe, Anchorage, Alaska; Lon, Huntsville, Ark.; Floyd, Los Angeles, Calif.; and Leonard, Hesston, Kans.), 23 grandchildren, 10 great-grandchildren, one sister (Lena Stauffer, Duchesne, Alta.), and one brother (Henry, Shickler, Neb.). He was one of the charter members of the West Fairview Church, Beaver Crossing, Neb., where funeral services were held Feb. 5, in charge of Loyal Burkey and Dale Oswald; burial in adjoining cemetery.

Stutman, Pearl, daughter of Jacob Y. and Anna (Blough) Stutman; born Dec. 2, 1888, in Kent Co., Mich.; died at her home near Goshen,

Ind., Feb. 15, 1959, of cancer; aged 70 y. 3 m. 23 d. Married on Sept. 5, 1911, in Fairview, Mich., to Harry E. Stutman, who died Sept. 19, 1947. Surviving are 6 daughters (Velma—Mrs. Peter Delagrang, Goshen, Ind.; Mildred—Mrs. Duane Eichelberger, Mackinaw, Ill.; Agnes—Mrs. Lawrence Wenger, Goshen, Ind.; Lulu, Esther, and Doris, all at home), one son (Glen, Goshen), 13 grandchildren, 2 brothers (Harrison, Ionia, Mich.; and Lester, Mochish, Mich.), 19 1/2 sisters (Mrs. Ott Bontrager and Mrs. John Winton, both of Fairview, Mich.). She was a member of the Clinton Frame Church, where funeral services were held Feb. 18, in charge of Vernon E. Bontrager and Samuel Hostetler; interment in Forest Grove Cemetery.

Swartz, Claude Cleveland, son of John R. and Sophia (Ritchie) Swartz; born Jan. 20, 1893, at Dayton, Va.; died instantly in a car accident, Oct. 5, 1958, near Harrisonburg, Va.; aged 65 y. 8 m. 13 d. Married on Dec. 20, 1916, at Harrisonburg, to Bessie Gasman, who survives. He was a farmer and lumber worker. Surviving are also 3 children (Ethel—Mrs. Marion Coakley, Carroll E., and Geneva Swartz), 3 granddaughters (Bertha—Mrs. O. L. Layman, Harrisonburg; and 2 brothers (Robert, Dayton, Va.; and Glen, Lynchburg, Va.). He was a member of the Pike Church. Funeral services on Oct. 5 at the Weaver Church were in charge of Aldine Brenneman, John Kurtz, Lloyd Horst, and David Brubaker; interment in Weaver Cemetery.

Taylor, Mary, daughter of the late Joseph and Lizzie (Weber) Horst; born June 7, 1872, near Terre Hill, Pa.; died Feb. 2, 1959, after a heart attack, at the home of her son, Ira, Middlebranch, Ohio; aged 86 y. 7 m. 26 d. She was married on Sept. 11, 1894, to Elam Taylor, who died Jan. 22, 1955. Surviving are 10 daughters (Bertha—Mrs. E. Sommer, and 9 others), 2 granddaughters, 2 sons (Howard Showalter, East Canton; and Savilla—Mrs. Menno Diener, Akron, Pa.), 2 sons (Ira, Middlebranch; and Joseph E. Alliance), 26 grandchildren, 64 great-grandchildren, one brother (Amos, Reading, Pa.), 4 half sisters (Mrs. Ida Peters, Mrs. Clara Ludwig, and 2 others), 6 half brothers (Vernon, Clarence, John, and Raymond Horst), all of eastern Pennsylvania. One infant son preceded her in death. She was a member of the Beech Church, where services were held Feb. 4, in charge of O. N. Johns; interment in church cemetery.

Weaver, Barbara Ellen, daughter of Christian W. and Catherine (Landis) Miller; born Jan. 27, 1887, at Canton, Kans.; died Jan. 24, 1959, at the Bethel Hospital, Newton, Kans.; aged 71 y. 11 m. 28 d. Married Jan. 8, 1908, at Protection, Kans., to William Albert Weaver, who died May 3, 1927. Surviving are 8 children (Ethel—Mrs. R. L. Moberg, Lebanon, Ore.; Mrs. Velma Marks, Wichita, Kans.; Opal—Mrs. H. F. Harvey, Bristow, Okla.; Edna—Mrs. Veryl Doty, Midvale, Utah; Orval, Lawton, Okla.; Marvin, Clay Center, Kans.; Eldon, Spokane, Wash.; and Inene—Mrs. Don Reed, Denver, Colo.) and 4 brothers and one sister (H. R., Newton, Kans.; Charles—Mrs. L. E. Leback, Okla.; and Mildred—Mrs. John Jantzen, Tulsa, Okla.). She was a member of the Hesston Mennonite Church, where funeral services were held Jan. 28, in charge of Edwin I. Weaver and Milo Kauffman; interment in Spring Valley Cemetery, Canton, Kans.

Weber, Aaron M., son of the late Henry and Elizabeth (Musser) Weber; born May 20, 1880, in Berks Co., Pa., the same home he lived in all his life; died following eye surgery in the Reading Community General Hospital, Jan. 13, 1959; aged 78 y. 7 m. 24 d. Surviving are 2 brothers (Solomon and Joseph) and one sister (Anna—Mrs. Henry Gehman). He was a historian, having contributed to the Mennonite Encyclopedia the history of the churches in this community. He became a member of the Mennonite Church in Bowmanville in 1898, and was a member at Gehman's from the time the first communion was held there. Funeral services on Jan. 17 were held at Bowmanville, in charge of Howard Z.

Good and Moses G. Gehman; interment in Allegheny Mennonite Cemetery.

Yantzi, John B., son of Joseph K. and Mary (Bender) Yantzi; born Feb. 15, 1887, at Tavistock, Ont.; died Jan. 12, 1959, at Pigeon, Mich., of a heart attack during his sleep; aged 71 y. 11 m. 28 d. Married May 13, 1918, at Thurman, Colo., to Catharine Schwartzentruber, who survives. He had been a farmer most of his life. Three children died in infancy. Surviving are 3 children (Cephas, Constantine, Mich.; Marjorie—Mrs. John Mitin and Alta Mae—Mrs. Jay Mitin, both of Pigeon, Mich.), 2 half brothers (Aaron and Joe Yantzi, Hickson, Ont.), and 10 grandchildren. He was a member of the Pigeon, Mich., Church, where funeral services were held Jan. 16, in charge of Don D. Reber; interment in church cemetery.

Yoder, Annie, daughter of Jonas and Barbara (Miller) Maust; born April 16, 1869, at Meyersdale, Pa.; died of infirmities of old age Feb. 4, 1959, at Iowa City, Iowa; aged 89 y. 9 m. 19 d. Married on Feb. 1, 1898, at Meyersdale, Pa., to Daniel C. Yoder, who died Oct. 11, 1927. Surviving are 2 sons and one daughter (Alva, Richard, and Stella), one brother (Jonas), 6 grandchildren, 2 great-grandchildren. One daughter preceded her in death. She was a member of the West Union Church, Parnell, Iowa, where funeral services were held Feb. 7, in charge of Herman E. Rupp and J. Brenneman; interment in Upper Deer Creek Cemetery, Wellman, Iowa.

Yoder, Fanny, daughter of Peter and Katie (Yoder) Weaver; born June 22, 1877, at Nappanee, Ind.; died at her home near Hubbard, Ore., Jan. 26, 1959; aged 81 y. 7 m. 4 d. She was the last survivor of a family of 7 children. Married on Oct. 11, 1907, to Simon D. Yoder, Goshen, Ind., who survives. Also surviving are 3 children (Elva January, Grants Pass, Ore.; Daniel H., Hubbard; and Naomi McCormick, Los Angeles, Calif.), 9 grandchildren, and 2 great-grandchildren. She and her husband lived together for 30 years, and the home they established following their marriage. She was a member of the Hopewell Church, where funeral services were held, in charge of James Bucher and H. A. Wolfer; burial in adjoining cemetery.

Yoder, Ira C., son of Moses and Rebecca (Eash) Yoder; born Oct. 17, 1882, near Kokomo, Ind.; died Jan. 23, 1959, at his home near Goshen, Ind., of complications; aged 76 y. 2 m. 6 d. Married on Aug. 6, 1904, to Jennie L. Troyer, who survives. Also surviving are 2 daughters (Mrs. Orpha Kauffman and Mrs. Lois Blough, both of Goshen), 4 grandchildren, one sister (Mrs. Cora Dawman, Sturgis, Mich.), one half sister (Mrs. Lillie Lehman, Sarasota, Fla.), and 5 half brothers (Charles, Mrs. Schrock, New Canton, Ind.; Jesse Schrock, Amboy, Ind.; Harry and Clarence Schrock, White Pigeon, Mich.; and Homer Schrock, Mexico, Ind.). Two daughters and one son preceded him in death. He was a member of the Clinton Frame Church, where services were held Jan. 26, in charge of Vernon E. Bontrager and Samuel Hostetler; interment in Clinton Union Chapel Cemetery.

Yoder, John Smiley, son of Christian Z. and Lydia (Smiley) Yoder; born Feb. 5, 1870, near Wooster, Ohio; died Feb. 5, 1959, at the Wooster Community Hospital; aged 89 years. Married on Jan. 21, 1896, to Sarah M. Hartzler, who died Oct. 31, 1947. Surviving are 3 sons and one daughter. Surviving are 3 daughters and one son (Mary—Mrs. Cloy Miller, Martha, Ruth—Mrs. Lester Litwiler, and Howard C.), 3 brothers (Rufus M., Menno S., and Joseph D.), 7 grandchildren, and 5 great-grandchildren. He was a member of the Oak Grove Church, Sniville, Ohio, where funeral services were held Feb. 8, in charge of Virgil M. Gerig; interment in church cemetery.

Zehr, Nicklas, son of the late Joseph and Catherine (Zehr) Zehr; born Aug. 3, 1894; died suddenly Nov. 27, 1958; aged 64 y. 3 m. 24 d. On Dec. 1, 1915, he was married to Clara Erb, who survives. Also surviving are 3 sons and 2 daughters (L. A. Vern, East Zorra; Curtis, Tavistock; Ivan, South



Eashore; Delmar and Lorne, East Zorra; Doris—Mrs. Melvin Wagner, South Eastshore; and Jean (at home), 15 grandchildren, 3 sisters and 2 brothers (Lena—Mrs. Eli Bender, Christina—Mrs. Jacob Erb, Peter, Amos, and Oleava—Mrs. Omer Schlegel). He was a member of the East Zorra Amish Mennonite Church, where funeral services were in charge of Harry Yantzi and Daniel Wagner; burial in adjoining cemetery.

Zimmerman, Louisa, daughter of Jacob and Rachel (Gindlesperger) Lape; born March 31, 1877, in Somerset Co., Pa.; died of the infirmities of old age Jan. 30, 1959, in Somerset Co., Pa.; aged 81 y. 10 m. 30 d. Married on May 23, 1897, to Austin Zimmerman, who died May 25, 1958, after 61 years of married life together. Surviving is one foster daughter (Olive Zimmerman). She was a member of the Blough Church, where funeral services were held Feb. 2, in charge of Harry C. Blough and John A. Lehman; interment in Blough Cemetery.

## Church Camps

### LAURELVILLE MENNONITE CAMP

The purpose of Laurelville Mennonite Camp is given briefly in the following points:

1. To provide a place for our people to spend their summer vacation in a Christian environment.
2. To relate youth activities to the work of the church.
3. To help the camper to understand and appreciate the total life and work of the church.
4. To subject young people to a real Christian community while at camp.
5. To cultivate an appreciation and enjoyment of the beauties and wonders of nature.
6. To provide opportunity for people in one area of the church to meet new friends from other areas.
7. To provide a suitable place for church-related study groups, conferences, seminars, etc.
8. To maintain an atmosphere and program that will make a positive spiritual impact upon all who enter the camp.

The Laurelville Camp Association has dedicated Laurelville to God. He has blessed the work ever since. There are missionaries in the fields, pastors in pulpits, and many consecrated workers in His service who received their initial call while at Laurelville. When we hear the testimonies of those whom the Lord has called and blessed, we are filled with the continued desire to do His work. Presently there are 34 members in the Laurelville Camp Association.

The executive and managing committee includes the following members: Myron J. Livengood, Pinto, Md., president; David F. Derstine, Jr., Blooming Glen, Pa., vice-president; Samuel S. Wenger, Paradise, Pa., secretary; Joseph R. Buzzard, Scottsdale, Pa., treasurer. Additional members are: Winston O. Weaver, Harrisonburg, Va.; J. Forrest Kanagy, Gettysburg, Pa.; Albert W. Miller, Akron, Pa.

The activities committee includes: David F. Derstine, Blooming Glen, Pa., chairman; Dorsey E. Eash, Johnstown, Pa., executive secretary; H. Eugene Herr, Scottsdale, Pa.; Paul M. Lederach, Scottsdale, Pa.; C. F. Yake, Scottsdale, Pa.; Neil R. Gingerich, Mt. Pleasant, Pa., ex officio.

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## ITEMS AND COMMENTS

### BY THE EDITOR

Church attendance in the United States reached a record high during 1958, according to Religion in American Life. In an average week 50,500,000 American adults attended church or synagogue services, an increase of 2,000,000 over 1957. This figure represented 49 per cent of the total adult civilian population in the country. The percentage was the same as in 1955. Studies show that women were more faithful in worship attendance than men. Roman Catholics attended more frequently than Protestants. Proportionately, there were more churchgoers in the larger cities than in "small town America. Middle-aged persons had better attendance records than either young adults or those 50 and over. Worship attendance was highest in the Midwest.

A song hailing Mao Tse-tung, head of the Chinese Communist Party, as the "supreme God" and lauding his "virtues and power" is being taught in China schools, according to the Peiping radio. The song's lyric runs: "No supreme God is in heaven; no dragon God under the earth. I am the supreme God, and the dragon God. Tell the mountains and the cliffs to make way, for I am coming."

The Moscow radio injected gibes against "the so-called Christian heaven" into a broadcast hailing the Soviet Union's cosmic rocket. It said the latest Russian rocket to the moon and the sun "proves that communist-inspired science and man can and do create their own worlds and heavens." In another broadcast commenting on the Eastern Orthodox Christmas, observed on Jan. 7, the station denied that Christ ever existed. The fact that Christmas is observed on different dates by Orthodox and other Christian believers, it said, "proves conclusively that the birth of Christ never took place."

The Veterans' Administration in Washington has disclosed that 35,827 veterans of World War II and 12,392 veterans of the Korean War have undertaken training under

the GI Bill of Rights to become clergymen. The ministry ranked just below medicine and law in the number of veterans who undertook preparation for the professions with aid of grants from the government under the GI education program.

Ohio public school boards are legally free to provide bus transportation to children attending parochial and other private schools which meet state standards, a county prosecutor in Cleveland has ruled.

Some 130 young Christian men and women from throughout Germany have volunteered to help build churches, hospitals, and other welfare institutions abroad in repentance for the suffering caused by Nazi tyranny before and during World War II. Countries where the volunteers will work include Russia, Poland, Israel, France, the Netherlands, Norway, and Yugoslavia.

The church farthest south in the world has just been dedicated by the Deep Freeze outpost in Antarctica. It is a sixteen-foot-square chapel with a cross and a steeple above it. An inscription on the wall says, "Now it can be truly said that the earth turns on a point of faith."

German refugees from Poland cite lack of religious freedom and parents' desire to rear their children in a Christian way of life as motives for fleeing Poland. One refugee declared that 13 years of continuous efforts to abolish the German language, to "Polonize" all areas of life, and to indoctrinate the German population with the materialist ideology of Marxism with all its consequences have made it impossible for Germans still living there to regard the region any longer as their "homeland."

One reason the armed might of the United States is not being pushed more intensively is that, according to a Pentagon official, we already have enough striking power to "destroy everything." There is no need to "overkill," says the Pentagon.

ary-Bible Conference, Aug. 15-21, Norman Derstine; Business Family Week, Aug. 29-Sept. 2, Richard Martin.

Watch for a more detailed preview of the summer programs soon.

Programs and reservation cards will be available by April 15. If you are not on the mailing list, drop us a card. We'll be happy to send you complete information.

Laurelville Mennonite Camp  
R. 2, Mount Pleasant, Pa.  
—Neil R. Gingerich, Camp Manager.

Following is a list of the activities and the directors of the various camps this summer: Johnstown Youth Retreat, June 18-21, Dorsey Eash; American Sunday School Union, June 22-26, John Strabel; Boys' Camp, July 2-7, J. Vernon Bishop; Girls' Camp, July 4-10, Catherine Mumaw; Junior High I, July 11-17, Eugene Herr; Junior High II, July 18-24, Eugene Herr; Youth Camp, July 25-31, Paul Brunner; Family Week, Aug. 1-7, John R. Mumaw; Music Conference, Aug. 8-14, J. Mark Stauffer; Mission-

# Gospel Herald

TUESDAY, MARCH 17, 1959  
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The number of vows we take and the number of promises we make is not important. What does count is how we translate them into life. We must often walk the "second mile."

## What Do Ye More Than Others?

Matthew 5:47

By John E. Gross

Others may not forgive—we must.  
Others may practice sin—we may not.  
Others may follow the ways and practices of the world—we may not.

Others may take spite and revenge—we will not.

Others may speak the language of the world—we will not.

Others may love the world with all its dazzling splendor and gaudiness—we love Jesus and follow Him where He leads.

"What do ye more than others?"

Others salute their friends only—we love every one, saint and sinner.

Others give to those who give to them—we give to those who cannot give back, "hoping for nothing . . . [in return]."

This way God gave; this way Jesus gave Himself. We must follow His example, do as He did, and love as He loved. He expects more of us than of "others."

Others dress, eat, and live as the world dictates, as the devil plans; ours is a far different leader. We take our directions from Him and "do . . . more than others." The criterion is not, how much we do, but how we do it. It is the quality of our service. The number of vows we take and the number of promises we make is not important. What does matter and what does count is how we translate them into life. In this way, and this way only, our professions impress and help others. We must often walk the "second mile."

Saul was jealous of David and bitter against him because of his successes and blessings of God. He could not love him and wish him well. He tried to destroy him. He treated him as an enemy and sought his life. David practiced doing "more than others."

David would not lift up his sword against Saul, as the Lord's anointed. He waited for God's time to reveal His di-

vine will. In this doing more than King Saul, God saved him, protected his life, and in due time made him king in Saul's stead, and observe, he became a king, a ruler, and a leader "after . . . [God's] own heart." And why was it? How did it happen? Because he did "more than others." He far surpassed King Saul who, in his youth, had tremendous abilities, and almost unsurpassed opportunities as a leader, chosen by God, and to His chosen people.

What a calling! What an opportunity! What possibilities to serve his people and his God! But King Saul was not willing to take God's way, and refused to do "more than others" did.

He became impatient. He would not wait on the Lord. Consequently God through His prophet Samuel refused to give him counsel, and angered, Saul sought divination through the witch of Endor and fell to lower and even lower depths, until he died on the battlefield a suicide, and far from God.

On the other hand, our noble and respected patriarch David, the man "after . . . [God's] own heart," lived to serve with a long, useful, and respected life under the leadership of Jehovah God, and was "gathered to his fathers" in God's own time and place.

May this example of serving and following the Lord, and taking His way, inspire each of us to live as unto the Lord and not unto self, as King Saul did. And may we like David "do . . . more than others." May we like the Master go "a little farther," and serve in love as He served! God help us!

O Father, endue us with Holy Ghost power, and Pentecostal zeal, to hazard our lives for the cause of Jesus Christ. Make it possible for us each to have a small part in winning souls for Jesus. Praise His great and wonderful name!

## Knife Thrust

By Mary Ann Horst

Had I but known what tempest wild  
Had raged within his heart,  
I'd not have been so quick to hurl  
That piercing, venom'd dart!

If I had known, I'd ne'er have voiced  
That spiteful, biting slur;  
Ah, had I only known!  
And I'd have spoken kinder.

(Dear God, forgive.) How oft our words,  
Like knife-edged, jagged steel,  
Cut deep into an aching wound  
In grief-pierced heart concealed.

How oft we but knew what thorns  
Lay buried in a breast,  
We'd seek to find the loving word  
The pierced heart to ease.

And yet, on judgment day, think you  
Our Lord His grace will show  
For cutting words that crossed our lips  
Because "We didn't know"?  
Kitchener, Ont.

What did William Penn "more than others"? He befriended the Indians, into whose domain he had come to live, and bargained with them, as Christians should, and considered them as persons who also had claims and right to be respected.

What did "others"? You know from early American history that the shedding of Indian blood resulted in retaliation by the most cruel attacks and bloody massacres of all times. "Others" mistreated the brown skins as underlings and dogs. This is the way of the world. This is the manner and practice of the ungodly.

Did it pay Penn to thus bargain and pay the added cost of the bargained purchases? You know it did. Right always pays off in the end, even if it does appear costly at the time, and even if "others" do not, nor even approve.

Penn's Wood was a peaceful, godly land, with the foundation of the City of Brotherly Love. If this policy, the Lord's way, had been continued, Philadelphia would be a far different city today. The way of "others," doing no more than others, has made our cities and our fair land almost unmatched for vice, crime, suicide, murders, divorces, and drunkenness.

To be light and salt to this world, we as Christians need to go "a little farther." We as followers of the Nazarene must

gladly go the second mile, the third, yes, and even the fourth, if necessary and if the Holy Spirit of God thus leads.

Joseph as a type of Christ also "went a little farther." He did the "more than others." This is well illustrated by his experiences in the home of Potiphar. We notice how Potiphar trusted him with all of his possessions. We see him coming through clean and unscathed in his enticement by the wicked and seducing wife of Potiphar. Here as always he boldly stood for respectability, integrity, purity, honesty, and godliness, even at a tremendous cost. For this refusal cost him his position, and cost his liberty and freedom by landing him in prison.

Or did he lose? Was the cost too great? The right course is the only course for the child of God. Would we dare to think of Joseph, the pure young Israelite, doing any less? Would not any other course have proved to be even more costly and even fatal to our young godly hero?

If he had been enticed to yield to this great evil, would not this wicked woman have caused even more trouble, and would not Potiphar have demanded the very life of this lad? Joseph did not desire the ways of "others" who knew not Joseph's God.

In the second place, this young soldier of the Lord, when he finally via prison bars and the dark and dingy cell of old Egypt was sitting on the throne of Pharaoh, and second only to him, again "went a little farther" and did more than "others." The "others" this time were none other than his cruel, heartless selfish, and jealous brothers. They who turned against him, and brought tremendous grief to old Jacob their father, stood in the presence of their wronged and insulted brother, in the land of plenty, that was thus blessed of God through our hero Joseph, and they knew him not.

Joseph, who had done more than they had done, had an excellent opportunity for revenge, retaliation, and self-exaltation. Did he gloat in this opportunity? Again he took God's way, and "went a little farther." He forgave them their wrongs, gave food without pay, sent tokens to his father and younger brother, and finally gave them Goshen, the choice land that Egypt had to offer.

Oh, what a beautiful example of Christlikeness! Praise God, Jesus did all this and much more for you and for me. Dare we not, must we not, too, do "more than others," for His sake? May we not fail Him.

Harrisonburg, Va.

## Our Readers Say—

Perhaps you were too busy when the Dec. 23, 1958, issue of the GOSPEL HERALD came to your home, too busy with the Christmas rush, to read the article, "Are You Temperate at Christmas?" by Kathryn Miller (age 13). If you were too busy then, perhaps now you could read it and let the Holy Spirit reveal to you if you were temperate at Christmas. Did we share with the missions and the poor girl down the street?

Now turn to the article on "How Much Shall I Pay?" by Titus Bender in the Feb. 3, 1959, issue. Let the Holy Spirit reveal to you and me how much we haven't paid. Or is sacrifice for us? Leaf over to the article by M. T. Brackbill, "Not Sold at Auction," in the same issue of the HERALD. Then ask if sacrifice is not for us today.

May the Holy Spirit use these articles and others to truly open our eyes.—Edna Mae Baumgartner, Marshallville, Ohio.



• • •  
Enjoy your weath-  
er vane illusion.  
—Sara Ellen Miller,  
Plain City, Ohio.  
• • •

Reading books and book reviews written lately by some leading men, one wonders where that "Love your enemies" teaching is hiding. This is very noticeable when the guns are turned on fundamentalists.

It has been stated recently that "antifundamentalism has become a fashion, almost a craze." If interested in verbal tirades, read some of these "fashionable" utterances. Whether these emphatic expressions are words of wisdom may be debated by some. At least the idea of "love" is not overly conspicuous. It is even difficult to conceive that these attacks are motivated by love.

It is generally accepted that fundamentalism as spoken of today arose around the turn of the century. In 1909 a series of booklets containing dissertations on various religious subjects, including the higher criticism of that era, were published and distributed free, through the philanthropy of two Christian businessmen. In 1919 these publications were reprinted in four volumes. A new edition is now available.

In the January, 1959, issue of His magazine, the editor says: "The men that wrote the Fundamentals were not irresponsible zealots, anti-intellectual obscurants. They were men such as . . . Speer, Orr, Moule, Morgan, Kelly, et al. I have also been impressed with the fact that the writers were not merely concerned with defending the Bible against attacks of higher critics, but with such practical areas as missions, the Holy Spirit's work, and extending the influence of the Christian Church." To this statement it is a privilege to add a personal testimony, having had the good fortune to sit under the teaching of a number of these men, in class and elsewhere.

According to Packer, the term "fundamentalist" . . . was a name given to a group of American evangelicals who met together in 1920 to restate, reaffirm, and re-emphasize the fundamentals of our New Testament faith in the face of liberal denials. A religious weekly called them fundamentalists, and the name stuck."

It is wise to lash out so vigorously against a so-called movement and its sponsors, whose aims were so similar to the motives which prompted

(Continued on page 259)

## GOSPEL HERALD

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## EDITORIAL

### *The Peace of God*

*The God of peace shall be with you.*  
—Phil. 4:9.

What is it to be at peace? Is peace simply the absence of anything that troubles or disturbs? Is one at peace when he is under the influence of a tranquilizing drug, or when liquor has dulled his senses, or when he is asleep, or dead? A cemetery is a very peaceful place. Is this the kind of peace we aspire to? *Requiescat in pace*—may he rest in peace. Is this the best prayer of all?

Paul does pray for the Philippians that the peace of God may keep their hearts and minds. But is he praying for vacuity: lack of feeling and absence of thought?

The peace of mind cult is, it seems, stronger than ever among the people of today. Somebody has called it the phenobarbital philosophy. It is seen in the wish of thousands to be told that, if they only think so, everything is all right. Drugs to quiet the nerves are a fine thing when properly used as a medicine. But thousands are taking them today in a flight from reality.

There is a reaction against all this. One writer in *The Saturday Review* said recently: "God pity me on the day when I have lost my restlessness! God forgive me on the day when I am satisfied! God rouse me up if ever I am so dull, insensitive, lazy, complacent, phlegmatic, and apathetic as to be at peace!"

He is talking about this negative kind of peace which just doesn't care. Such peace does not come from God. His peace is a positive addition to life, which is possible when we know Him. When we know the God of peace, then we have the peace of God. This does not mean having no cares, but knowing where to put our cares. It does not mean failure to think, but bringing God into our thinking. It does not mean complacency, but the order which comes from a sense of purpose and direction. It is not freedom from trouble and sorrow, pain and sickness and death, but triumph over these things. There is a kind of peace which is boring and monotonous. This is not the peace which God gives.

When the God of peace is with us, we are likely to face a great reality of need—our own and others'. We will probably

be charged with responsibility and duty—God is a Master, and He has work to do. We will have our periods of disturbance as we endeavor to understand and bring our lives into conformity with the new things He is teaching us. We will be stimulated and stirred by the concerns which He puts within us. Walking with God is not a vacation.

The peace of God is something good. It is not merely the absence of anything bad. It is not nothingness, but "somethingness"—because it comes from Someone who is and knows and can and does. With Him and His resources, we are at peace.—E.

### *How Much for Local Expenses?*

One detail of church financing is the question of what proportion of the annual budget should be spent at home, and how much should be sent away. When an offering is taken for every particular cause, this may take care of itself. The congregational treasurer has for local expenses whatever the people give in the offering for local expenses. But even then one needs to face the question, What proportion of its giving should a congregation spend on its own program?

This question cannot be evaded when an annual budget is drawn up. Does one make a budget only for local expenses, and then give to other causes all that is given above that amount? If the giving falls below what was expected, are local expenses reduced, or do we just give less to missions and other outside causes?

We have, in most churches, more local expenses than we used to. As the cost of maintaining our homes has gone up, so has the cost of maintaining our churches. Fuel and utilities are higher. Literature and supplies cost more. Janitor service is not so often donated. We have more special services, and no longer expect speakers to come for only traveling expenses. Most churches give at least some support to the pastor; full support can be quite an item. And many congregations have a building debt, or are just now raising funds for a new building or remodeling.

Faced with these costs, some business meetings have concluded that they can't send anything away, or have decided to greatly reduce their support of the general program of the church. After all, these bills have to be paid; if we don't look after ourselves, nobody else will: this seems to be our principle.

But the district conference and mission board treasurers have bills to be met too. So have the treasurers of General Conference and the Mission Board and of our colleges and high schools. To what extent are we justified in taking care of closest needs first?

Putting up a church building is a capital expenditure that does not need to be met in one or two years. It is sound financing to spread such cost out so that other causes need not suffer.

One cannot be arbitrary, as so many factors must be considered here. But there are those who feel that a church is spending too much on itself if as much as half of its giving is disbursed at home. Certainly many churches spend a much smaller proportion. Many are joyfully discovering that the best way to get a building debt paid is to give still more to missions. The more they give, the more they have. This is because few of us have reached our giving potential. Under the proper teaching and spiritual stimulation, we come into a more adequate stewardship. We rise to the challenge of higher motivation and better business methods in the Lord's work.

Here as always, self-forgetfulness does not bring self-ruin. The most effective churches look abroad and give abroad. The exact proportion which we send abroad the Lord must teach us in our particular circumstances. But we will be careful to lean away from self-interest. This the Spirit of the Lord teaches us.

—E.

•

With her arms around her father's neck, Mary was speaking words of endearment to him. But her mother noticed that over her father's shoulder she was sticking out her tongue at her brother Tom. The mother said, "Take your arms down from your father's neck, Mary; your father loves Tom as much as he loves you, and you can't stick out your tongue at your brother and love your father." When you hurl your curses, by word or deed, at those of another race or class, you must take your arms from around the neck of God.—Louis H. Evans, in *Make Your Faith Work* (The Fleming H. Revell Company).



## Mennonite Delegation Visits Prime Minister

Another important chapter was written into the history of the Mennonites in Canada and their contact with authorities in Ottawa when Prime Minister John L. Diefenbaker met and accorded a friendly welcome to seven representatives on Monday, Feb. 16.

Representatives of the newly formed *Historic Peace Church Council of Canada* were ushered into the Prime Minister's private office by Mr. O. W. Weichel, Member of Parliament for Waterloo North. After the usual greetings, the Prime Minister asked the delegation to be seated and to feel at ease and at home.

Several times during the reading of our brief, the Prime Minister nodded his head and at the assurance of the prayers of our people on his behalf he said, "Thank you, thank you very much." He then expressed appreciation for the brief which was presented to him and said, "I have been very, very deeply touched by this brief and I am sure so has Mr. Weichel." Expression was then made that this brief was more on a personal letter level than official document.

At the very outset of the discussions following the reading of the brief, our Prime Minister pointed out that all privileges and considerations which had ever been given to the Mennonite people were always upheld by the Conservative government. Three times he reiterated that the provisions for our freedom and respect for our conscience are policy which is changeless.

The Prime Minister showed considerable knowledge of Mennonites and our beliefs and customs, having been in Mennonite areas in western Canada. He then spoke appreciatively of our efforts in the relief and other fields of service. He said that in the event of a nuclear attack the scope for assistance would be so tremendous that there would be ample room for the type of contribution which our people have so admirably rendered. He assured the delegation of an open door to come back any time with any concerns which we may have.

The general impressions of the representatives were that the Prime Minister was very appreciative of this united delegation. It was also felt that he knows our problems and our concern. He seemed in no hurry to dismiss the delegation even though another group was waiting to see him. It was the impression of the group that we have a worthy Prime Minister who not only appreciates, but asks that he be supported in prayer so that he can do the things which are right.

Just prior to the visit with the Prime Minister, the officially appointed delegates met in order to organize on a

permanent basis. The results were as follows: Chairman, J. B. Martin, Waterloo, Ont.; Vice-Chairman, D. P. Neufeld, Rosemary, Alta.; Secretary, C. J. Rempel, Kitchener, Ont.; Treasurer, Elven Shantz, Kitchener, Ont.; Fifth Member, D. P. Reimer, Giroux, Man.

General policies were established as to the scope and function of this committee which had previously been sanctioned by each Conference, and some of the aims were outlined as follows:



Left to right: D. P. Neufeld, D. P. Reimer, J. B. Martin, J. M. Penner, Elven Shantz, E. J. Swalm, C. J. Rempel.

1. To make joint representation to government in Ottawa if and when it is felt advisable and necessary.

2. To pool our experience and unite our effort in matters of mutual concern, such as our peace testimony, alternative service, disaster service, etc.

3. To aim for as wide a representation of our constituency as possible.

—C. J. Rempel.

## Full Surrender

BY MARGARET BRUBACHER ASHLEY

The other evening I saw power—not the kind of power that drives a motor, nor the power that lights a bulb, but the power of a person committed to the will of another.

It all began at the regular meeting of the local medical auxiliary. We were listening to a doctor who uses hypnosis in the practice of medicine. He told us what it is and how it works, but we were all eager to see a demonstration. Who would volunteer? My friend smiled a confident, "Not I," my own smile answering the same. At the far end of the table a woman raised her hand. By the doctor's definition she was ready to "accept voluntarily and uncritically the suggestions" of this man whom she had never seen before.

A hush came over the group as the doctor moved to the far end of that table, talking quietly and confidently as he walked. In a soft voice he spoke directly and intently to the "patient." Her eyes focused on him, her mind concentrated on his words, and she was soon in a light trance. At a word from the doctor she was awake. Then, as she con-

## 50 Years Ago

(from GOSPEL HERALD, Feb. 27, 1909)

Fifty-two confessions was one of the visible results of the meetings held at Manheim, Pa., by Bro. N. H. Mack.

The new meeting house at Mt. Joy, Pa., was opened for regular services on . . . Feb. 13. . . . It is one of the largest . . . Mennonite church buildings in the United States.

(from GOSPEL HERALD, March 6, 1909)

The meetings conducted by Bro. John Senger at Mt. Joy, Pa., closed . . . with thirty-one confessions.

The new meeting house . . . at Woodriver, Nebr., was opened for public worship on Feb. 14.

centrated on a line in the ceiling, she began again to respond to the doctor's suggestion, becoming very, very sleepy—so sleepy she could scarcely keep her eyes open; so sleepy that at the count of three she would be fast asleep and her eyes would be closed very tightly. "One—two—three—" and she was! The doctor lifted her hand and let go. It dropped limply to her lap. He lifted it again, telling her that she would hold it up until he told her to put it down. And she did!

Then, in that chair, I saw Simon Peter mending his nets. Beside him stood the Lord Jesus Christ. In a quiet, confident voice He was saying, "Follow me." And Peter laid aside his nets and followed Him.

Matthew was taking in tax money when the Lord Jesus moved near him. Directly He spoke, "Follow me." And Matthew rose and followed.

A rich young lad came running up, and the Lord loved him. With quiet compassion He spoke, "... come ... take up ... [the] cross ... and follow me." But the young man dropped his eyes and sadly went away. He could not give himself to this Man. He could not.

Then I was sitting in the chair. I too wanted to inherit eternal life. And the Lord Jesus Christ moved near me. Quietly, intently He spoke, "If any man come to me, and hate not his father, and mother, and wife, and children, . . . yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple."

"Fully surrendered, Lord divine,  
I will be true to Thee;  
All that I am or have is Thine,  
I will be true to Thee.

Where Thou leadest me,  
I will follow Thee,  
I will be true to Thee."  
Goshen, Ind.

# The Pattern of Christian Character in Romans I-VIII

By James R. Hess

(continued from last week)

## II. Justification—3:21—5:21

The stage is now set for this presentation of the most beautiful scene in Scripture, the scene toward which Scripture leads and upon which Scripture is centered: the justification of condemned man in the sight of God. Paul has shown the whole world to be guilty—both Jew and Gentile—and has shown the futility of man to bring about his own restoration by his own initiative alone. He has even shown the failure of the Mosaic law for the Jew in this restoration. With this proved he brings to light the great mystery of man's righteousness by means of justification.

### 1. The method—3:21-31.

The law has pronounced the sinner guilty and he stands in silence condemned. He knows not where to turn for pardon, for the law offers none. But yet God is righteous and, says Paul, this righteousness is now brought to light, "being witnessed by the law and the prophets" (3:21). It is the love of God which has done this. Let us look at the beauty of this love in the Scripture itself.

Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Therefore we conclude that a man is justified by faith without the deeds of the law.—3:24-26, 28.

Three words are prominent in this pronouncement of eternal acquittal. They are (1) grace, (2) blood, and (3) faith. Harrison says, "justification is traced to grace, as its source; blood, as its ground and cause; faith, as its means and condition."<sup>1</sup> Someone else has said grace provides justification, blood procures it, and faith appropriates it. Here is real "Grace Abounding." It is for Jew and Gentile alike, for both were alike in need of it. It is entirely apart from man's righteousness and entirely dependent upon God's grace.

### 2. The proof—chapter 4.

Because Paul's readers were primarily Jewish, he refers again and again to Old Testament characters. They were found in the only Scripture then available and, as in the case of Abraham, included the honored and revered characters of holiness. And thus he shows that God's grace in justification is not a last-minute

thought, but was extended long ago even unto Abraham. In this thesis of righteousness let us notice three characteristics.

(1) Righteousness by faith. 1-8. Paul positively shows that it was only upon Abraham's faith and not his works that he was justified. Gen. 15:6. So with us today. When we come to Christ we present to Him nothing but our empty selves. Because we believe in Him as our Saviour and Redeemer we stand justified and uncondemned. Even David felt the joy of the experience after his sin and he sang of it. Psalm 32:1, 2.

## Thought for the Week

As our eternal High Priest, Christ offered Himself, once for all, that He might perfect forever those who believe in Him. By this stupendous transaction, to which the prophets looked forward and the apostles looked back, God in His own Son accomplished a salvation for everyone who accepts it.—E.

(2) Righteousness of inner experience. 9-12. Abraham received this justification before he was circumcised. The latter was but a sign of the former. We have already noted the place of principles and ordinances in relation to the inward work of the Spirit. This is the point of the argument here.

(3) Righteousness apart from law. 13-25. It is because of this fact that Abraham is also the spiritual father of the Gentiles. And so, once again, the righteousness we have is entirely the work of God's free grace.

Over this whole chapter could be written the word *faith*. It is by faith that man approaches God and the blessing of justification is effected. How humbly we need to bow at the cross of our Saviour as we see in a new light the plan of salvation for sin-cursed man. Only by an entire emptying of self, a full dependence on God's mercy, and a complete faith in His Word do we become "new creatures" in God's sight.

### 3. The results—chapter 5.

What are the results of this blessed process we have been considering? How are we different from our former state? What elements go together to make up our Christian experience and personality?

In the first paragraph of this chapter (verses 1-5) we find four elements which are completely new for the newly justified. The first is peace—peace with God. This is the goal of many but the prize of few. A minister of a certain sect once told me that we can never know we are saved; we only have a fearful hoping that such will be so. But Paul says we should enjoy peace with God through Christ.

The second element of the justification experience is hope. This hope is the "promised prospect"<sup>2</sup> of the future glory of God which we shall share. It is not a fearful hope such as the minister cringed under, but a hope of sure promise based on God's Word. This is not luck but promise.

The third element is glory. But of all things, it is the glory of rejoicing in tribulations. What a strange thing is this! With Christianity comes affliction, and we can rest assured that such affliction is God's means of correction and purification in His love for us. What God deems well for us we accept with joy, knowing He does what is best.

The last element is love. And it is God's love. This has pervaded the whole scheme thus far and is now explicitly mentioned as flooding our hearts. Because of this we can go to others with the message of salvation. Our own love was always for ourselves. But God's love is for all and with that in our bosom we are compelled to go to others.

To more fully emphasize this love within Paul describes it as it was shown in Him who is its source: Jesus Christ. He died for us before we even came to Him. "We love him, because he first loved us" (1 John 4:19). What a great challenge is implied here in that the love of Christ is within our hearts! It is a love that must be the entire compulsion behind our witnessing to others. It is the same love of God for us that motivates our love for others in bringing them to Christ. And if the love of God as stated is true, how much more shall our acquittal be at judgment! Verse 9. Here is true Biblical security.

To finally close the presentation of justification, Paul climaxes what he is saying by a vivid contrast of the sinner before justification and the saint in justification. To state it briefly we might say through Adam all are condemned to death; through Christ all are redeemed from death. But let us form a simple chart to illustrate the contrasts.

Condemned to Death	Chapter 5 Verses	Justified to Life
through one man	12, 17, 18	through one man
Adam	14	Christ
all	18	all
disobedience	19	obedience
sin abounded	20	grace abounded
reign of death	21	reign of life

Is this a picture of a job half done? No, this is the work of God done far beyond all our expectations or even imagination.

<sup>1</sup> Op. cit., p. 46.

<sup>2</sup> Moule, op. cit., p. 130.

tions. Love has been displayed in such magnanimity that we can only stand in awe. God spoke the sentence of condemnation, but praise His name, He spoke the words of pardon!

Alleluia! Sing to Jesus!

His the scepter, His the throne;

Alleluia! His the triumph,

His the victory alone.

Hark! the songs of peaceful Zion

Thunder like a mighty flood;

Jesus out of every nation

Hath redeemed us by His blood.

(to be continued)

Trujillo, Honduras.

## Old-Time Church Finance

By S. L. MORGAN, SR.

It was in the "good old days" of lax church finance in rural churches. "Jack," as everybody called him affectionately, was a prominent, well-to-do citizen and perhaps the leading member of the rural church of 250, where I preached two Sunday afternoons a month. For many years Jack had been deacon and chairman of the finance committee.

They paid me \$900 a year for the two services. To raise it Jack met the members as they arrived on the church grounds and asked them for the small assessment placed on the members for "pastor's salary." Giving to missions was almost nil. Yet it was a prosperous membership above the average of rural members.

Repeatedly I preached to the deacons and the church "stewardship and missions," and urged that the church ought to do its business in as businesslike a way as the biggest bank in the town nearby. And I urged that this would require that the members underwrite a church budget, each member offering so much a week, and pay the amount through a church envelope system week by week as an act of worship at the church services.

Jack opposed it. He said, "I've been collecting the pastor's salary for twenty years, and haven't I succeeded? Let well enough alone." The other deacons agreed with me, but hesitated to go against Jack. He was prominent and popular and conscientious. I advised them to be sweet and patient with Jack, and he'd come around in time. For a while Jack blocked the way. Then Jack did a magnanimous thing. I love to recall it.

One Sunday morning before the church he got up and said, "I've conscientiously opposed the envelope system. But I've been wrong; I move we all approve it and use it." It carried the whole church.

We had members to divide their gifts, each putting part in the benevolent end of the envelope. The envelopes came in

at every service. Complete success delighted all, and none more than Jack.

Be patient and sweet with old-timers; yet sometimes it will be necessary sweetly to go forward over them, trusting them to follow.

Wake Forest, N.C.

## In the Image of God

By OLIVER H. ZOOK

*So God created man in his own image, in the image of God created he him. Gen. 1:27.*

The creation of man was the crowning work of God. The phrase "image of God" indicates the high standard in which he was created. Man is both physical and spiritual in being. He is possessed with an immortal soul, which the lower created beings do not possess.

When God created man, He created him perfect. Man was created primarily spiritual, and since God is a spirit, and man was created in His image, we naturally conclude that, in his original state, man was perfect and pure. "In the image of God" puts man very close to his Maker. Man has moral and spiritual capacities, characteristics animals do not have. Many animals were created much larger and stronger than man, yet man subdues and controls them all. "Every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind" (Jas. 3:7).

The creation of man was an immediate act of divine wisdom and power, more than that of any other creature.

There is something significant in the statements of the acts of creation: "Let there be light," "Let there be a firmament," "Let the waters bring forth," "Let the earth bring forth." But when God created man, He said, "Let us make man." It would seem that all the other acts of creation were made for the benefit of man.

Man is greater than the world in which he lives. This accounts for his ability to think, to feel, and to enjoy the divine presence of God. By comparison, man is not as strong as the horse, yet he maintains complete control over him. He does not have the strength of the lion and the bear, yet they must bow to his command. In the image of God, he has an intelligence that places him far above all other created beings, and this makes possible his ability to govern and control the world.

Man was crowned the supreme glory of creation. God gave him dominion over every living thing on earth. He was made "a little lower than the angels, and . . . [crowned] with glory and honour."

Man is the only created being that has an immortal soul. How strange that man lives in this world of God's creation, and was created in His image, and yet he refuses to be guided by His divine will. Man has the ability to think, to feel, to govern, to reason, to create, to destroy, and to maintain. The Bible says, "Thou madest him to have dominion over the works of thy hands" (Psalm 8:6). And with all God has done for man, he pushes out his chest, and as much as says, "I don't need God. I can get along without Him."

Man has an intelligence that exceeds all other created beings, yet he dishonors

## Confidence

By LORIE C. GOODING

I am assured that He never will leave me,  
That He will be with me in all that I do.  
And tho' friends may forsake and loved ones grieve me,  
The love of my dear Lord will see me through.

I am assured that He never will fail me.  
Tho' other friends may fail, yet ne'er will He.  
When trials like the tumults of tempests assail me,  
The promise of God is confirmed unto me.

I am assured that He ever will guide me;  
And this is His promise on which I rely.  
I trustfully walk with my Saviour beside me,  
And the grace of my Lord my sufficient supply.

I am assured, and now nothing can move me,  
For His mercy and truth unto me He has shown.  
And while He will guide me and keep me and love me,  
Living or dying, I am His own.

Millersburg, Ohio.

God with his stubbornness and rebellion, and refuses to love and obey Him. Modernists and atheists may reject the God of their only hope of salvation, but the day will come when, as the Bible says, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision" (Psalm 2:4). How small and insignificant man becomes when he rejects the God who created him! It is only the fool who said, "There is no God." (Psalm 14:1).

A certain religious writer once said, "I am greater than the sun, greater than the sea, greater than the planets, greater than the stars. These are subject, but I am sovereign; these are bound, but I am free." When man rejects the mercies of God, and follows the dictates of his own conscience instead, he, of his own free will and choice, automatically severs himself from divine protection and care, and faces eternal destruction in the regions of the lost. You remember the parable of the wheat and tares in Matt. 13. Jesus said, "Let both grow together until the harvest. . . I will say to the reapers, Gather ye together first the tares, and . . . burn them: but gather the wheat into my barn."

There will be some great surprises, and some bitter disappointments in the day of judgment. The sheep will be divided from the goats, the good from the bad, the righteous from the unrighteous, the saved from the unsaved, and then it will be too late to change their minds. The Bible says, "To day if ye will hear his voice, harden not your hearts" (Psalm 95:7, 8).

Belleville, Pa.

## A Happy Man

The Happy Man was born in the city of regeneration, in the parish of repentance unto life. He was educated in the school of obedience; he works at the trade of diligence and does many jobs of self-denial.

He owns a large estate in the country of Christian contentment and wears the plain garments of humility. He breakfasts every morning on spiritual prayer and sups every evening on the same. He also has "meat to eat that the world knows not of."

He has Gospel submission in his conduct, due order in his affection, sound peace in his conscience, sanctifying love in his soul, real divinity in his breast, true humility in his heart, the Redeemer's yoke on his neck, the world under his feet, and a crown of glory over his head. In order to obtain this, he prays fervently, believes firmly, waits patiently, works abundantly, redeems his time, guards his sense, loves Christ, and longs for glory. —John Bunyan.

## The Example

By J. PAUL SAUDER

Father loved to care for strawberries. Even the plants seemed to enter into the spirit of the thing, for they did their best. I once saw a quart box filled heaping high with exactly sixteen berries. Oh, yes, I did!

He had his own way of planting too. He donned his oldest trousers, used old Doc to make a heaped-up row, took Doc back to the stable, and then the actual planting began. Down he would go on his knees, make a hole in that loose dirt, and spread out the roots to blanket the small mound of earth left in the middle of the hole. Then loose earth was firmly pressed against that carefully spread mass of roots and he wiggled on to the next plant a foot and a half away. Watering would follow and finally dry earth pulled up to "crown" level.

He had come quite a space up a row straight away from the house one day when he heard the voice of the Home's first toddler, "I see comin' to you, Papa," and here she came, carefully too. She was so careful to walk in the middle of the row where Papa was, you know, trampling the plants as she came. She had managed to keep all her footsteps on the row he straddled. And Papa could only take her up in his arms, kiss her, and tell her he was planting and she should stay in the yard to play.

Then Papa carried her back, adjusted or replaced the trampled plants, and mused that someone younger might try to follow you, even someone who might not understand how or why you are doing the thing you do.

Elkridge, Md.

## Lord, I Believe!

By Thelma Allinder

Lord, I believe, and give me grace  
To come before your holy face,  
And seek an audience with you,  
Whose Son walked earthly paths as Jew,  
And suffered under Roman mace!

Lord, help my unbelief, and chase  
Each doubt away! I plead my case  
Before your throne, for it is true—  
Lord, I believe!

Have mercy! I am weak and base;  
Your Christ died on the dreadful place  
For sinners such as I, where few  
Were friends, and Hate and Envy slew  
Their King, in Time's allotted space.  
Lord, I believe!

Osceola, Nebr.

## A Prayer

FOR THIS WEEK

Almighty God, today we revel in Thy power, grateful for its manifestation in the life of Thy Son and in our lives today. We thank Thee for the feeling we daily have of Thy presence, for the confidence that is generated in our Christian living because we know that Thou art with us, a very present help in time of trouble.

Today and tomorrow, we march forth with victory as a daily experience and ultimate conclusion to our earthly life because our trust is anchored in Thee, our rock of refuge, our shelter in the time of storm.

We rejoice again and again in Thy power and this strength of Thine which becomes ours when we bury ourselves in Thy Word and will. Amen.

—Robert J. Baker.

## Prayer Requests

(Requests for this column must be signed)

Pray that the Maynard Rohrer family studying Portuguese at Anapolis, Brazil, may gain real facility with the language in preparation for service at Araguacema.

Pray for the Christian families at the Mennonite House of Friendship, Bronx, N.Y., which are witnessing to other families about the power of God's love.

Pray that administrators of the voluntary service program may be granted wisdom in expanding the program to provide for the increasing number of volunteers.

Frances E. Dixon, formerly a member at Nampa, Idaho, who has returned to the Lord since his imprisonment in Michigan, requests prayers of "all those who walk with God." Decision on his parole application has been deferred. Pray that he may be faithful in this time of testing.

The Scripture Union is co-operating with Protestant churches in an evangelistic campaign at Oran, Algeria, March 8-22, and at Algiers April 12-26. Thank God that in a time of political upheaval the authorities permit this type of witness, and pray that Evangelist Roger Brunet and all workers may be used of the Spirit to the salvation of many.

Pray that the many lost people in the Mount Joy neighborhood, Calico Rock, Ark., may be reached in the meetings being conducted there March 8-22 by Bro. Richard Birky.





## OUR SCHOOLS

### GOSHEN COLLEGE

Nineteen programs are scheduled for the Goshen College A Cappella Chorus in a twelve-day tour of Michigan, Canada, New York, Pennsylvania, and Ohio. Dwight Weldy is directing this 57-voice chorus.

Their tour itinerary includes: March 26—Bethel, Ashley, Mich.; March 27—Pigeon Church, Pigeon, Mich.; March 28—Nairn, Ailsa Craig, Ont.; March 29—Tavistock, Ont.; March 29—First Mennonite, Kitchener, Ont.; March 30—St. Jacobs, Ont.; March 31 a.m.—Toronto Bible College, Toronto, Ont.; Morningside, Toronto, Ont.

April 1—First Mennonite, New Bremen, N.Y.; April 2—Clarence Center, Clarence, N.Y.; April 3—Beaverdam, Corry, Pa.; April 4—Beech, Louisville, Ohio; April 5 a.m.—Pleasant Hill, Smithville, Ohio; April 5 p.m.—Martins, Orrville, Ohio; April 6—South Union, West Liberty, Ohio.

The Collegiate Chorus, under the direction of James A. Miller, will also tour during the spring recess. They will tour in Illinois and Iowa. Their tour schedule is as follows: March 26—Englewood, Chicago, Ill.; March 27—Waldo, Flanagan, Ill.; March 28—East Bend, Fisher, Ill.; March 29 a.m.—Arthur, Ill.; March 29 p.m.—Hopedale, Ill.; March 30—Morton, Ill.; March 31—Sugar Creek, Wayland, Iowa; April 1—Manson, Iowa; April 2—Iowa Mennonite Church, Kalona, Iowa; April 3—Science Ridge, Sterling, Ill.; April 4—Willow Springs, Tiskilwa, Ill.; April 5—Roanoke, Ill.; April 5—Metamora, Ill.

### HESSTON COLLEGE

Peter Wiebe, pastor of the Yellow Creek congregation near Goshen, Ind., spoke to the Hesston College Church twice on Sunday, March 1, and to the student body in chapel on Monday, March 2. On Monday afternoon Mrs. Paul Bender gave a tea in Mrs. Wiebe's honor.

On March 10 Conrad Browne, one of the residents of Koinonia Farm in Georgia, spoke in chapel. The farm in the heart of the segregation territory is an experiment in communal sharing and in respect for the dignity of the individual, regardless of race, religion, or class. Mr. Browne related some of the experiences the group has undergone at the hands of race extremists and segregationists.

President Roth spent March 5 and 6 in southeastern Iowa, visiting Iowa Mennonite School to recruit students for the 1959-60 school year.

The high-school senior government classes with their teacher, Reynold Sawatzky, and Janeth Nichols, the college dietitian, spent March 4 in Topeka at the State Legislature, watching the house pass a number of bills.

Dr. Paul Bender left the campus on March 6 to spend a week visiting the South Pacific Conference area.

Wesley Richard, a college freshman from Wayland, Iowa, represented Hesston College at the Peace Oratorical Contest held at Tabor College on Saturday, March 7.

The high-school sophomores in English II are studying the miserliness of Silas Mar-

ner and his gradual redemption through love shown to an abandoned child. The college freshman communication classes are studying Hawthorne's *The Scarlet Letter*, a picture of the early American Puritans and the harsh way they dealt with sin. The World Literature sophomores are making an effort to comprehend the ideas of Socrates and his effective methods of communicating them. The ethics class is studying race relations, and the sociology students are attempting to analyze conscience and the original nature of man.

### CONJOINT YPCA MEETING

On Feb. 6 and 7 young people from our three Mennonite colleges met at Goshen to share concerns of YPCA work. During two inspiration-packed days of fellowship, representatives of Eastern Mennonite College, Hesston College, and Goshen College YPCAs gained insight into the varied problems and rewards of Christian leadership on church school campuses.

Spiritual emphasis of the week end was increased as the group was able to take part in two other conferences in the Goshen community. The Christian Life Conference centering on "The Christian and His Vocation" was being held at the college. Also the church-wide MYF council met at the East Goshen Mennonite Church that week end.

In addition to attendance at sessions of the other two conferences, Y representatives had a number of independent meetings at the college. There were addresses by all three Y presidents and Goshen Y sponsor, Harold Bauman. Informal discussions brought to the foreground concerns of Y work. The group also met at the college cabin for fellowship and business periods.

E.M.C. and Hesston YPCA presidents, Willard Swartley and Aaron Martin, introduced all their representatives to the Goshen College student body at a special family style supper Friday evening.

Areas of particular interest to the group included community evangelism, home and foreign mission programs, Y financing, and public relations between Y's and local congregations. These topics were given serious consideration as we recognized our responsibilities in Christian service.

Members from all three colleges felt that the conference was definitely inspirational and worth while. We found that major problems of the Y's were quite similar. A sharing of problems and solutions to problems provided all three groups with suggestions for improvement.

Since the meeting was so highly successful, a resolution was drawn up that YPCA cabinet members from E.M.C., Goshen, and Hesston should meet regularly each fall in following years.

All members of this group are leaders in Christian organizations of Mennonite college campuses. We recognize our responsibilities of service to God, to our fellow students, and to the Mennonite Church at large. We feel that the leadership experience we are gaining now can be used in

further Christian service after we are out of college. Such meetings as this one help draw young people together in the seriousness of Christian service opportunities.

—Fanchon Emmert.

### EASTERN MENNONITE COLLEGE

As reported earlier in these columns, Eastern Mennonite College failed to receive regional accreditation by the Southern Association of Colleges and Secondary Schools last December. The major factor which led to a postponement of action on the application was the lack of the necessary \$300,000 in the Endowment Fund.

The Board of Trustees and the Administration of the college have been working on the endowment problem during the past several months and have appointed an Endowment Study Committee—A. Don Augsburger, chairman; Lewis E. Strite, Winston O. Weaver, Roy E. Heatwole, Jacob E. Martin, Jr., Samuel Z. Strong, and Lester C. Shank. This committee has begun working on plans for an intensive drive during the summer months in an effort to secure the needed amount of endowment by next fall, when consideration will be given again by the Southern Association to the application for accreditation.

The Alumni Association of E.M.C. has taken action to incorporate their annual 1959 Alumni Fund Drive with the over-all drive for endowment funds, as planned by the Endowment Study Committee.

Eight freshman girls planning to transfer in June to Riverside Hospital in Newport News, Va., spent the last week end of February there. They were accompanied by Freshman Counselor Catherine Mumaw, Dean of Students Evelyn King, and Daniel Suter, adviser in the nursing curricula. The School of Nursing of Riverside Hospital recognizes the pre-nursing course at E.M.C. as fulfilling the requirements of their first year of nursing.

March 2-6 was designated Menno Simons Week, with emphasis being placed on Mennonite historical backgrounds and the Anabaptist witness. Chapel services, assembly, and prayer circles were devoted to this theme. In addition to faculty and students, Attorney Samuel Wenger of Lancaster, Pa., served on the program.

Folders giving information on the 1959 Summer School session have been prepared and may be obtained by writing the Director of Summer School.

The Office of Public Relations has released the itineraries for the music groups which will be on tour during Easter vacation.

### The Alleluia Singers

Friday, March 20, Bethel, Biglerville, Pa.; Saturday eve., March 21, East Chestnut Street, Lancaster, Pa.; Sunday p.m., March 22, Donegal Union High School Auditorium; Sunday eve., March 22, Nevillsville, Pa.; Monday, March 23, Maple Grove, Atglen, Pa.; Tuesday, March 24, Frazier, Pa.; Wednesday p.m., March 25, Christopher Dock Mennonite School, Lansdale, Pa.; Wednesday eve., March 25, Rockhill, Pa.; Thursday, March 26, Blooming Glen, Pa.; Friday, March 27, Salford, Harleysville, Pa.; Saturday, March 28, Green-

(Continued on page 261)



# PEACE AND WAR

## Peace Notes

BY MELVIN GINGERICH

The following open letter appeared in the Feb. 4, 1959, *Christian Science Monitor*:

On Jan. 13 the Defense Department requested a four-year extension of the Universal Military Training and Service Act, which is due to expire June 30.

We take this occasion to reaffirm our unequivocal opposition to war, and to the conscription of men's lives that makes it possible. The American Friends Service Committee is not unaware of the evil forces at work in the world, or of the challenge that communism presents to us. On the contrary, we have worked in the midst of hatred and strife for many years on both sides of battle lines, on both sides of "curtains," and we know that these challenges will not be met by threats or by violence, but by reconciliation. Recrimination must be replaced by a patient search for areas of agreement.

The cause of peace will not be served by continuing to force our young men to learn how better to kill and destroy.—Henry J. Cadbury, Chairman, American Friends Service Committee.

Martin Luther King, Jr., noted leader of the Negro nonviolence movement in the South, will leave about Feb. 1, for a visit to India and the Soviet Union sponsored in part by the FOR.

The young Baptist minister's first stop will be India, where he is expected to have meetings with Prime Minister Nehru and other Indian leaders. This portion of his trip will be jointly sponsored by the American Friends Service Committee and the Southern Christian Leadership Conference, of which King is president.

From India he will go to the Soviet Union, where he will spend two weeks under the joint sponsorship of the FOR and the American Baptist Convention.

It is expected that he will speak in the Baptist churches of Moscow and other Soviet cities, and describe the implications and importance of nonviolence. (*Fellowship*, Jan. 15, 1959.)

The Social Democratic Party of Germany (SPD) has protested the interrogation of refugees by Western intelligence officers. In a recent publication, the SPD called attention to the fact that persons fleeing from East Germany into West Berlin are, in effect, asked to act as spies or informers. "Many believe, because the Allied intelligence officers are the first

officials they meet, that they have to make extensive statements if they want to secure the right to stay in West Germany," the SPD statement said. West Berlin officials are given no opportunity to inform the refugees that they may safely decline to be interrogated. (*Fellowship*, Jan. 15, 1959.)

Seventy-five little girls are doing their bit for world peace and understanding. They do it by singing together.

The girls, ranging from age three to age eleven, and all dressed in authentic costumes of 75 different nations, have been singing a two-stanza song together around the Long Beach-Los Angeles area entitled, "Let There Be Peace on Earth." "Let there be peace on earth," they sing in their high, shrill voices, "and let it begin with me."

The girls' aim, in the words of the woman who organized them, is to help create a climate for peace, for more brotherly love and more world friendship among peoples and nations.

She has succeeded in getting a little girl to represent nearly every nation that holds membership in the United Nations. She now has 75 girls, only six shy of a full complement. Lacking are girls to represent Nepal, Libya, Ceylon, Afghanistan, Laos, and Burma. (Reported in *Christian Science Monitor*, Dec. 30, 1958.)

James P. Warburg, writing on "Our Obsolete Foreign Policy" in the *Progressive*, January, 1959, states:

"The chief reasons for our government's failure to meet the challenge of world leadership are not difficult to identify. They are: a faulty and one-sided analysis of the nature of the post-war world crises; a misreading of both the nature and the direction of the communist threat; a complacent assumption that the communist dictatorships are likely to mellow or collapse; an obsessive reliance upon obsolete military power; and an apparent unwillingness to seek peaceful settlements through patient diplomacy."

Density in Formosa. Among the nations of the world: in area the U.S.A. is fifth; India is seventh; Formosa is eighth. In population, the U.S.A. is fourth (172 million); India is second (373 million); and Formosa is fortieth (9 million). However, in density per square mile, the U.S.A. is fifty-second, with 57 people

for each square mile; India is twelfth, with 317; Formosa is third, with 661. Only the Netherlands and Belgium have a greater density than Formosa.—From editorial in *Friends Oriental News*, November, 1958. (Quoted in February, 1959, *His*.)

In January Adlai Stevenson, speaking to a church group, as reported by the Associated Press, said,

"The Soviet Russians believe in their truth, as the men in the Western world once believed in theirs. They not we, are firing the shots that are heard 'round the world'—and also the satellites that orbit above it.

"The fact that their faith is in many ways an evil perversion of the great propositions that once made the blood course in our Western veins does not alter the fact that their tempo is dynamic and ours sluggish—even, I think, to ourselves.

"The communists show a world-wide concern, which is largely lacking among the men of the West. The whole human race is their horizon. Their 'brotherhood' is materialist, collectivist, atheist, and we dislike it. But it embraces everybody, and it is the framework of policies which take the missionaries of their new order to the ends of the earth.

"I say with all the emphasis I can command that we have no corresponding commitment to our fellow men. For hundreds of years we have preached the Christian promise of brotherhood, but today, when vanishing space and scientific revolution have turned our planet into a single neighborhood, the ideal means little in terms of concern or conviction, policy or action.

"If we cannot—by a certain discipline, by readiness for reflection and quiet, by determination to do the difficult and aim for a lasting good—rediscover the real purpose and direction of our existence, we shall not be free.

"And between a chaotic, selfish, indifferent, commercial society and the iron discipline of the communist world, I would not like to predict the outcome.

"The ability to create the good life for the greatest number will be decisive."

Americans Employed Overseas. Estimate of the number of civilian Americans actually employed overseas: about 100,000 (a number which is likely to increase). 34,000 work for the U.S. government (22,000 in defense, 7,000 in foreign service); 28,000 in church missions; 22,000 in American business; 3,000 with international organizations; many others in educational and humanitarian enterprises.—Study by Maxwell Graduate School of Syracuse University, sponsored by Carnegie Corporation. (Quoted in February, 1959, *His*.)



## FAMILY CIRCLE

### My Best for My Children

By DR. V. RAYMOND EDMAN

Faith in the Saviour is the greatest contribution any parent can make to his children.

Greater than fame and better than money, even more important than education, is giving to each child the gift of faith. That gift will be enlarged and strengthened as he goes onward; and all of life will be sweeter, stronger, and better for it.

How can I do my very best for my children?

The best method is to teach them by precept and practice. By seeing the Lord Jesus in you they will come to love Him, trust Him, and to obey Him.

Your conduct will be the most obvious factor to them. Actions always speak louder than words. In his love and admiration for his parents, the little child learns early whether he is loved or not. As he grows older his big eyes observe what is done; and he correlates his observations with the instruction given to him.

Intuitively the child understands practical Christianity in action. His response will first be imitation of what he sees and hears; but imitation can soon become a living reality. He will believe what we believe. He will walk and talk as we do. It will be easy for him to believe in the Saviour for having seen Him in father and mother.

Christian character will be as apparent to our children, younger and older, as to others; perhaps more so. Before they learn to read the ABC's they read character. Intuitively they understand adults much better than we give them credit for. Integrity, honesty, honor, unselfishness, courage in the face of great difficulties—such character traits are deeply impressed upon young plastic minds. The children will see Christ in our character, and will share the confidence that others have in us. They will be proud of mother and dad, and of the Saviour.

Our conversation can show forth the Lord Jesus. Little folk have big ears as well as big eyes. They comprehend the intent as well as the content of our talk. They will make mental note of our appreciation and helpfulness for others; and contrariwise of unkind and unfair criticism. Our kindness and consideration for others in what we say and what we do can teach them of Him who went about doing good to all.

Consistency is a jewel; and nowhere does it sparkle more brightly than in the Christian home. At the family altar we can teach children about Christ as we

read the Bible; but even more impressive to them will be their seeing Christ in us. They will note what we say and do in Sunday school and church; and will compare that with our attitude and actions in the home. Consistency in our words and our works will be evidenced by the standards that we maintain in the Lord's house and on His day, and in the carefulness with which we do His work as laity or clergy. Your faith in the Saviour will be conveyed to the children by your faithfulness to them and to the Lord, by your fatherly care and concern. To me it has always been challenging and encouraging to remember that in days dark and foreboding, Noah's sons followed their godly father even into the ark. That action must have seemed somewhat foolish to them, as it certainly was to the worldlings round about; but they had learned to trust God because they trusted their father.

The future of your children depends largely upon their faith in Christ. Christian conduct, character, conversation, and consistency will pay big dividends in the life of every child.

A family altar with its open Bible and bended knees for the whole family, the happy home, the attendance of all the family at Sunday school and church—all these make for a wholesome outlook on life by the children and the establishment of standards that will go with them throughout life. Correction that is constructive, co-operation that is cheerful, harmony that is helpful, such are the memories the children will carry with them when they leave our homes and go into their place of service and usefulness.

From her heart out of more than fifty years of experience of leading little orphan boys and girls to the Saviour, the late Amy Carmichael of South India wrote this earnest prayer:

Father, hear us, we are praying,  
Hear the words our hearts are saying,  
We are praying for our children.

Keep them from the powers of evil,  
From the secret, hidden peril,  
From the whirlpool that would suck them,  
From the treacherous quicksand, pluck them.

From the worldling's hollow gladness,  
From the sting of faithless sadness,  
Holy Father, save our children.

Through life's troubled waters steer them,  
Through life's bitter battle cheer them,  
Father, Father, be Thou near them.  
Read the language of our longing.  
Read the wordless pleadings thronging,  
Holy Father, for our children.

And wherever they may bide,  
Lead them Home at eventide.

—National Sunday School Association.

### A Wedding Detail

Many, many details must be taken care of by a future bride, bridegroom, the bride's mother, the minister, the cook, and others in order to make the wedding day a happy beginning of another Christian home. Many details are always remembered and taken care of. However, there is one which is oftentimes forgotten.

I am speaking of the fact that the bride and groom continue to maintain their different church homes while trying to establish a Christian home and family unit. In order for a man and his wife to live in peace and harmony, they must give in to the other in small details and larger problems until they reach a common ground. Even though a man and wife have the same beliefs and ideals, they are not in harmony with each other if they do not belong to the same congregation where they can each take part in all the church activities.

Parents, encourage your marriageable sons and daughters to find companions in their own church group, or to come to an agreement before marriage as to where they will have their church home. Even if they decide against your home church, inspire them to give their all in Christian service in the church of their choice.

Ministers and bishops, give the engaged couples who come to you for premarital counseling or to ask you to perform their marriage service, counsel and encouragement to choose a church home convenient to their new home and compatible with the beliefs of both. Help them to avoid many heartaches by taking this step before marriage. Even though it will sometimes mean losing a few members, the ones you gain will be active and growing instead of dormant ones who appear only at communion time.

Let's everyone encourage our young people to care for this detail when preparing for their wedding!—Experienced.

#### EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks and appreciation to the many relatives and friends who remembered me in tokens of love, and especially in prayer, and with cards, letters, flowers, gifts, and visits, during my stay in the hospital and at home. May the Lord richly reward each one of you.—Mrs. Paul E. Shank and family, Marion, Pa.

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For the many kind and thoughtful remembrances and for the many prayers in our behalf during Edna's recent, unexpected hospital experience, we wish to express deep gratitude and appreciation to you, our friends, and heartfelt praise to our heavenly Father. God bless you all!—Harry and Edna Hertzler and family, Narvon, Pa.

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With heartfelt express to my many friends my deepest appreciation and thanks for their many prayers offered, the gifts, cards, and flowers sent, and the kindnesses shown to me during my stay at the hospital and while convalescing at home. May the blessing of the Lord be upon you.—Mrs. Noah W. Risser, Hershey, Pa.





# TO BE NEAR TO GOD

Sunday, March 22

In this world the cross is the center of conflict for the Christian. When you take up your cross, it may humiliate you, break you, wound you, and bring about your death. It may burden you to cry out, "My God, my God, why hast thou forsaken me?"

But the way of the cross is the way the Master went. It is the way God has for you and me.

The world laid the burden of the cross into His life. Pressures, tensions, jealousies, ridicule, hatred, and physical torture led to the conflict and death on Calvary. The world called it a humiliating defeat; God called it a glorious victory.

When the conflict is severest, God's presence should be truly felt. When men persecute, revile, and speak evil of you, the blessing of Christ is yours. You, too, may have a wrestling experience as Israel of old had on the banks of the Brook Jabbok. God may touch your thigh, but He'll heal your heart; and you will have seen Him face to face.

Read Mark 15:21-28.

Monday, March 23

One empty place followed another during the last hours of the life of our Lord—the empty place at the Last Supper, the empty spot in the Garden of Gethsemane, the empty cross on Golgotha, and the empty tomb in the garden.

How hallowed these empty places would become to Christians of all ages, if they could only be sure where they are.

When a once occupied place becomes empty, it ought to tell a story of a going forward with Him, of transformation.

But before the empty place, before this experience of going forward with Him, there is service, sacrifice, and suffering. Jesus in these last days continuously "emptied himself" of His own will to be filled with the will of God. Each step led Him deeper and deeper into suffering, but closer and closer to the will of God.

So is our experience with Him. We empty ourselves of our own self-goodness, our cherished aims, our longed-for pleasures, and our own self-filling. Humble service and willing sacrifice mingled with suffering then fill us with a sense of God-fulness.

Read Phil. 2:5-11.

Tuesday, March 24

Have you had your Emmaus experience today? If you had, you sensed a warmth of heart and you heard a quiet voice speaking. A veil, as it were, seemed to hide His face from you. You didn't recognize the Companion walking by your side.

Tears of inward suffering may have dimmed your eyes. Disappointment and doubt seemed to increase the distance between you and Him. The din of faultfinding and jealousies drowned out His voice.

But as you walked along and your faith burned lower and lower, He kindled it with a breath of His Holy Spirit. At times He worked the miracle of divine love in your heart. As patience ebbed low, He touched your heart lightly with suffering.

As you came to the end of the day you thought on the fellowship, the burning within in your heart, the growing strength of faith, and the miracle of love. You see now how His hand guided you; how it held you from slipping backwards; and how closely He walked with you.

Tomorrow you'll know the voice better, and the burning within your soul will become a brilliant flame of love and fellowship.

Read Luke 24:13-32.

Wednesday, March 25

For most of us, to see is to believe. But the words of Jesus to Thomas are true for us today: "Blessed are those who have not seen and yet believe."

In Christ the eye of sense turns to the eye of faith. What is invisible to the eye of sense comes into clear focus to the eye of faith. It sees clearly through the dense fog of doubt and misunderstandings.

Faith sees distinctly from afar what doubt cannot even see close at hand. Faith will focus our spiritual vision on objects of any

distance. Doubt makes God to appear far away; the eye of faith sees Him as a close Companion.

Doubt puts shadows in our pathway that cause us to stumble; the eye of faith sees clearly each step of the way.

Abel, Enoch, Noah, Abraham, Moses, and others saw clearly through the eye of faith. They have set an example for us today.

Read Heb. 11:1-6.

Thursday, March 26

Yesterday I stood on a mountaintop in the Alps, only a stone's throw from the Jungfrau, it seemed. The air blew clean and brisk over the snow-covered rocky slopes. The sunlight was brilliant and the sky a deep blue.

Here were no noise, no smoke, no dust, no heat. The soul seemed to be drawn into an exhilarating freedom. The glory and majesty of God was everywhere.

But today I'm in the valley where there are smoke, dust, and noise. There are people in the valley to be given freedom from their tensions and jealousies; to be healed of their sicknesses and discouragements; to be strengthened in their weaknesses.

Only in the valley can we see the power of God in action. Only faith that is true will

(Continued on page 259)

## Jesus Christ Lives

Sunday School Lesson for March 29

(Luke 24)

An Easter lesson comes once a year. Too often? No. As often as the enemy of our souls would defeat us, we need to recall and know that Christ has defeated Satan and death. And it does build increased appreciation for our great Redeemer to see Him come forth victorious.

As darkness precedes the dawn, so there was gloom and heaviness and despair before the light and life of the resurrection morn. Who took Jesus from the cross? Why so soon? Was He dead already that evening? Where was He buried? Consider the heaviness and questioning the disciples must have experienced. Christ's body was in the tomb during the Jews' Sabbath. I wonder how the Jewish leaders worshiped on that day. And why did the enemies worry about the grave? What demonstrations of power they had observed in Jesus! How did they think that sealing the stone and setting a watch could hinder Jesus' plan?

Early on the third day, on our Sunday, came the resurrection. Jesus came forth and the tomb was empty. Perhaps this great event took place when the earth was felt to quake. God sent an angel to roll back the stone so that man could believe. Already God is aiding man to believe that the grave could not hold the Son of God.

Many more evidences follow. Study these together and be renewed in life and faith and encouraged to witness to this completed redemption of all men. The many evidences Christ gave His friends, and disciples, and us are a token of His great love.

Mary came early. Did she expect to see

Jesus alive? She saw the empty tomb and told Peter and John who also saw. Sometime Mary saw her risen Lord.

The women saw the empty tomb and the angels. God was speaking concerning His Son. With them came a message to the disciples.

In the meantime Jesus walks with Cleopas and another believer. Let a pupil recall the happenings on this walk to Emmaus. How did Jesus reveal Himself to these men? How did they know where to find the eleven when they returned to Jerusalem?

Here, wherever they were together, the first great meeting took place. Jesus, Himself, stood in their midst and spoke peace to them. But why could they not be at peace at once? See the great love of Jesus in fully convincing these men that "it is I myself." He appealed to their senses and then opened their understanding of all the Old Testament teachings concerning Himself and of the recent events. Now they had a theology of Christ. Night had changed to day when they met their Messiah and Lord.

With this certainty the disciples were commissioned to witness. Did they? They were alive in Christ and had a message to tell to the world.

Christ appeared again before He ascended. He made them (one time over 500 people) certain of the victory over death and the grave and gave His disciples a program for His kingdom.

Our Christ lives. Alleluia!

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1957 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.





## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsde by Wednesday morning.

Bro. Roy Umble, Goshen, Ind., concluded a Brotherhood Week emphasis at Lombard, Ill., with an illustrated lecture on Greece, Feb. 21, and another address on Feb. 22. The visiting speaker at Lombard on Feb. 15 was John Luchies, Professor of Theology and Philosophy at Wheaton College. Bro. Lowell Byler spoke in a Church Music Conference at Lombard the week end of March 1.

Bro. Chester Kurtz is directing a community chorus which met for the first time on March 6 at Rock, Elverson, Pa.

Bro. Jesse Yoder, Birdsboro, Pa., spoke at the Fellowship Dinner of the Rocky Ridge congregation held at the Christopher Dock High School, Lansdale, Pa., on March 7.

Bro. John Harnish was ordained to the office of deacon at Lincoln University, Pa., on Feb. 15.

A Music Committee has been appointed at Plains, Lansdale, Pa.

Hymns sung at Weavers, Johnstown, Pa., in 1958 total 592. The hymn most often sung (13 times) was "Love Divine, All Love Excelling." There were 468 selections from the Church Hymnal, and 124 from Life Songs II.

Bro. C. L. Graber spoke to the Canadian Mennonite Relief Committee at Altona, Man., on Feb. 21. Six groups of Mennonites are represented on this committee.

Bro. E. G. Gehman, Harrisonburg, Va., has received from the State Department at Washington a citation for his excellent work as a teacher in Austria under the International Educational Exchange Program.

Bro. Arnold Cressman and students from the Ontario Mennonite Bible School gave programs in Ohio churches the week end of March 1.

Bro. William Hoover, aged 80 years, was received as a member of the Pleasant View Church, Mt. Pleasant, Iowa, on confession of his faith. He was baptized when a youth, then drifted away from God. He was reclaimed under the ministry of Bro. Glen Richard.

Bro. Eli Nissley, Plain City, Ohio, preached at the I-W center at Cincinnati on Feb. 15.

The Hymn of the Month plan has been adopted by the Sharon congregation, Plain City, Ohio.

Bro. Carl Kreider, Goshen, Ind., represented the North Central Association in visits early in March to three Kansas colleges.

Bro. J. J. Hostettler, Peoria, Ill., spoke to Sunday-school teachers at Kalona, Iowa, on Feb. 20. He preached there on Feb. 22.

Possibilities for a Christian elementary school were discussed in a meeting of interested persons at Iowa Mennonite School on Feb. 24.

Bro. Virgil Brenneman, Iowa City, Iowa, met with Iowa MYF Officers at Fort Dodge, March 6-8.

Bro. J. Lawrence Burkholder gave a series

of Christian Life messages at Denver, Colo., March 2-9. He spoke at the I-W banquet there on March 7 and addressed the Colorado Area Ministers' Fellowship March 6, 7.

Speakers in an all-day meeting on March 1 at Erb's, Lititz, Pa., were Melvin Lauver and Harold Thomas.

A Sunday-school workshop, promoted by the Allegheny Christian Education Conference, was held at Johnstown, Pa., March 7, 8, with Alta Mae Erb and Elizabeth Shewalter as discussion leaders.

Bro. J. Paul Sauder, Elkridge, Md., has been placed in the third cast since his accident some time ago. We are trusting for his early recovery but thankful that he is using his forced vacation constructively in writing.

Exchange programs: Chorus from Weavers', Harrisonburg, Va., at Zion Hill, Singers Glen, Va., March 1. Meadow, Gap, Pa., at Nickel Mines, Paradise, Pa., Feb. 15. Blooming Glen, Pa., at Spring Mount, Pa., Feb. 22. Lockport, Stryker, Ohio, at Lost Creek, Hicksville, Ohio, Feb. 22. Paul Yoder and trio from Gulfport, Miss., at Allemands, La., Feb. 21, 22.

Bro. Myron Augsburg spoke in a Christian Life Conference at Nappanee, Ind., Feb. 27 to March 1.

Guest speaker at North Clinton and Tedrow, Wauseon, Ohio, on Feb. 22 was Abe Sabbah, Goshen Seminary student from Nigeria.

The Millersburg, Ohio, congregation, which has been an outgrowth from Martins Creek, on March 8 took steps toward becoming an independent congregation.

Bro. George R. Brunk, Harrisonburg, Va., was week-end speaker at Walnut Creek, Ohio, Feb. 28 to March 1.

Bro. Norman Destine, Mennonite Hour announcer, spoke in a vesper service at Holdeman's, Wakarusa, Ind., on March 8.

Bro. Virgil Brenneman, who has served for a number of years as pastor at Iowa City, Iowa, has accepted a call to become pastor of the new congregation at Waterford, Ind., beginning probably in July.

Bro. Wayne North, Vineland, Ont., spoke at the Keystone Literary banquet at St. Jacobs, Ont., on March 6.

Bro. Joe Holloway, Woodland, Ala., a student at Ontario Bible Institute, spoke at St. Jacobs, Ont., on March 1.

Speakers for the Western Ohio Ministerial Fellowship, held at Dayton on March 5, were Frank Byler, J. C. Wenger, and J. C. Cassel.

Bro. J. J. Hostettler spoke at the First Universalist Church in Peoria, Ill., on March 4 on "Who Are the Mennonites?"

More than usual local interest marked the sessions of the Christian Community Relations Conference held at Zion, Hubbard, Oreg., Feb. 27 to March 1.

The Mt. Joy, Pa., congregation, which celebrated its fiftieth anniversary March 14, 15, had its beginning when members living in Mt. Joy and Florin, who were worshipping at Kraybill's, a few miles in the country, wanted a more convenient place to attend.

There was a year-round Sunday school there from the beginning. Present living ministers, who have had membership in Mt. Joy, are Henry E. Lutz, Amos L. Hess, Henry F. Garber, Henry V. Frank (these four at present serve as ministers at Mt. Joy), Joseph M. Nissley, J. Paul Sauder, Russell J. Baer, Robert H. Garber, John Drescher, Harold Shearer, C. Richard Miller, Clarence E. Lutz, and J. Omar Brubaker. The present deacon at Mt. Joy is George W. Leaman. The ministers at the time of the organization fifty years ago were Jacob N. Brubacher, bishop, Peter Nissley, minister, and Abram Lutz, deacon.

A Men's Brotherhood has been organized at Kidron, Ohio. Bro. George Amstutz is president.

Bro. J. N. Kaufman and wife are moving from East Peoria, Ill., to 901 Mervin Ave., Goshen, Ind. Bro. Kaufman brought a final message at Highway Village on March 1 and a tea was given in their honor.

Witnessing to congressional committees against the extension of the draft were Esko Loewen to the House Committee and Melvin Gingerich to the Senate Committee.

Bro. John Howard Yoder, while speaking to the University of Iowa students concerning Mennonites, also spoke twice to the Witmarsum Fellowship there and preached on March 1 at the Iowa City Church.

Bro. Ellis Leaman, Manheim, Pa., is conducting a Bible study in Hebrews with the Bowmanville, Pa., congregation each Tuesday evening for ten weeks, March 3 to May 5. Bro. Sanford Shetler, Hollsopple, Pa., spoke there on March 7 in the interests of the Christian Day School.

Bro. Oscar Roth, Illinois Church Music Secretary, conducted a music workshop at West Sterling, March 7, 8.

(Continued on page 259)

## Calendar

Spring session, Lancaster Conference, East Peoria, Pa., March 19.  
Spring meeting, Commission for Christian Education, Scottsde, Pa., April 10, 11.  
Allegheny Music Festival, Johnstown, Pa., April 11, 12.  
Annual meeting, Illinois Mission Board, Highway Village, East Peoria, Ill., April 17, 18.  
Annual Mission Board meeting, South Central Conference, Chawco, Colo., April 17-19.  
Annual meeting, Ohio Mission Board, Elda, Ohio, April 19.  
Home Sunday, May 10.  
Annual meeting Ohio and Eastern Conference, Tedrow, Wauseon, Ohio, May 2-4.  
Annual meeting Mennonite Board of Missions and Charities, Hesston, Kan., June 8-14.  
Laurelville Mennonite Camp: Johnstown Youth Retreat, June 18-21; American Sunday School Union, June 22-25; Boys' Camp, June 27 to July 3; Girls' Camp, July 4-10; Junior High 1, July 11-17; Junior High 2, July 18-24; Youth Camp, July 25-31; Family Week, Aug. 1-7; Landale Conference, Aug. 8-14; Missionary Bible Conference, Aug. 15-21; Business Family Week, Aug. 22 to Sept. 2.  
Peace Sunday, June 8.  
Camp Luz, Orrville, Ohio: Boys' Camp, July 4-11; Girls' Camp, July 11-18; Missions Week, July 18-24; Junior High 1, Aug. 1-7; Junior High 2, Aug. 8-15; Youth Camp, Aug. 15-22.  
Annual meeting of Virginia Conference and associated meetings, Landale, near Edom, Va., July 28-31.  
Annual meeting, Iowa-Nebraska Conference, Shickley, Neb., Aug. 11-14.  
Annual meeting, Illinois Mennonite Conference, place unannounced, Aug. 13-16.  
Biennial Meeting of Mennonite General Conference, Goshen, Ind., Aug. 25-27.  
Annual church-wide meeting, Orrville, Ohio, High School, Aug. 28-30.  
Study Conference on Home Interests sponsored by the Mennonite Commission for Christian Education, Goshen College, Goshen, Ind., Aug. 28-31.  
Annual meeting, Mennonite Board of Education, Hesston, Kans., Oct. 21-24.

# Missions



THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE • 1711 PRAIRIE STREET, ELKHART, INDIANA • TELEPHONE, ELKHART 2-2786

## News Notes

A Bible study at the Second Mennonite Church, Chicago, Ill., on "Roman Catholic Beliefs and the Gospel" has awakened a great deal of interest both among youth and adults. Many of those who attend are memorizing Scriptures for witnessing purposes.

The Eastern Mission Board deputation to Africa and Europe arrived in New York on Thursday morning, March 5.

Days of fellowship and inspiration were reported by the delegates of the various committees of the Mennonite Church in India who attended the annual Christian Life Conference of surrounding churches held at Baitalpur near Bilaspur, M.P., Feb. 5-8.

As a result of a letter someone wrote to a pastor in Nigeria enclosing the Missionary Messenger and other periodicals, another group of 72 churches has written to the Eastern Mission Board asking for affiliation with the Mennonite Church. This group of churches with a membership of 2,600 is also located in the area of Nigeria from which the General Mission Board has received requests from other groups for affiliation.

A deputation team from Hope Rescue Mission, South Bend, Ind., gave a program at the Wellman Mennonite Church, Wellman, Iowa, on Sunday morning, and at Sugar Creek, Wayland, Iowa, on Sunday evening, March 8. Bro. Tobe E. Schmucker, superintendent of Hope Rescue Mission, also spoke at the Mennonite Disaster Service meeting at Wayland on Sunday afternoon, March 8.

Bro. B. Frank Byler, missionary on furlough from Argentina, will speak in the following Iowa churches during Missions Emphasis Week at Iowa Mennonite School, Kalona, March 17-20; March 18, West Union; March 19, Iowa City.

Bro. Ivan Yost, R. 2, Narvon, Pa., Pax man to Somalia, left by plane from the Idlewild airport on Monday, March 2, and arrived in Somalia on Wednesday, March 4.

Bro. A. J. Metzler, Scottsdale, Pa., spent Feb. 10-13 and Feb. 20-23 in the Dhamtari area fellowshiping with members of the Mennonite Church in India. He gave much inspiration and concrete advice in the literature program of the church, especially in regard to the summer Bible school materials that are being adapted and translated in co-operation with the General Conference Mennonite Mission. Bro. Metzler brought the morning message at Sunderganj on Feb. 22.

Special speakers at the Second Mennonite Church, Chicago, Ill., on March 15 included Bro. Edwin I. Weaver, Hesston, Kans., in the morning and Dr. Ernest Smucker, Evanston, Ill., in the evening. Dr. Smucker gave an illustrated message on "The Christian Attitude Toward Sex."

The recent riots in Mogadiscio, Somalia, were witnessed by our missionaries and the deputation. None of the missionaries or deputation brethren were in danger at any time. These riots apparently were a result of events preceding the elections to be held shortly. Somalia is scheduled to receive its independence in 1980.

Bro. John R. Humaw, Harrisonburg, Va., spent Feb. 20-24 visiting with the Mennonite Church in India, at Dhamtari. A large group enjoyed the Word of God taught by Bro. Mumaw in English on Sunday, Feb. 22, at 5:00 p.m., in the Sunderganj church, Dhamtari. Bro. Mumaw had brought the Sunday morning message at the Balodgahan church. He met with the missionaries on Monday evening, Feb. 23, at the S. Paul Miller home in Sankra.

Pastor Daniel Sonwani, Dhamtari, India, enjoying a few days of much-needed rest at Dondi, accompanied Bro. John R. Mumaw and Bro. S. Paul Miller to visit Christians in nearby villages and to look at the large field of service existing at Jarandali in the area of the new steel mills in India. There have been people seeking for the truth contacting the Millers recently. Pray for this vast area open to the church in India at this time.

Bro. H. James Martin, missionary on furlough from Uruguay, is scheduled to speak at the Clarence Center, N.Y., Mennonite Church in a missionary emphasis on March 22. The Martins will be visiting the following churches in Ontario over Easter: March 27, Wideman, Markham; March 28, Baden; March 29, Hawkesville.

The Shantipur, India, Mennonite Church sent Rupees 200 with Bro. John R. Mumaw for the work under the Eastern Board of Missions at the Shirati Leprosarium in Africa. This money was accumulated through special weekly thanksgiving offerings by the staff and patients at Shantipur Leprosy Homes.

Fifteen young people from the Mennonite Church at America, Argentina, attended the young people's retreat at Trenque Lauquen, Feb. 3-14. Three young men from the Trenque Lauquen youth group will be leaving soon to attend Bible School.

The Mennonite churches of Central Illinois are planning a relief sale to be held at the Central Illinois Angus Breeders' Sale Pavilion, Congerville, Ill., on U.S. Highway

### You Are God's Building

You will recognize this as the title of a booklet on Mennonite missions in Tanganyika by Catharine Leatherman. The publisher announces a price reduction from 50¢ to only 40¢ a copy. You may send your order to the Mennonite Publishing House, Scottsdale, Pa., or one of its branch stores.

## Your Treasurer Reports

We are glad to report that the March 1 financial statement of the General Board shows a continued reduction of operating deficits. Should contributions continue at about the present level—approximately \$90,000 received in February—for the month of March, it would now appear that the year can be closed without a deficit in the mission accounts.

Funds received during Missions Week, which now total \$200,825.04 received at Elkhart, have meant much in giving the help needed. We are most grateful to the brotherhood for this fine support, and praise God for this manifestation of the deep interest which we have in our church for a strong and continuing mission program. May we pray for continued guidance as plans are made for the coming year.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

50, beginning at 10:00 a.m., Saturday, March 21. The sale includes farm machinery and equipment, livestock, hay, straw, grain, seed, household items, and miscellaneous items. The complete proceeds of the sale will be donated to the overseas relief program of Mennonite Central Committee.

Bro. Paul O. King and several members from the Bethel Mennonite Community Church, Chicago, Ill., conducted Missionary Day services at Spencer Chapel near Toledo, Ohio, on Sunday morning, March 8, and at Tedrow, Wauseon, Ohio, in the evening. Speakers at Bethel that day were LeRoy Yates, pastor of the Westlawn Gospel Chapel, and Mario Snyder, pastor of the Second Mennonite Church.

Bro. Wesley Jantz and the MYF from the Roanoke, Ill., Mennonite Church were scheduled to give the Sunday evening program at the Bethel Mennonite Community Church, Chicago, Ill., on March 15. The MYF met with the Englewood MYF on Saturday evening and sang at the Second Mennonite and Union Avenue churches on Sunday morning.

Dr. E. M. Lal, Dhamtari, India, medical superintendent of the Dhamtari Christian Hospital, accompanied by a graduate male nurse and using the new ambulance purchased by the Mennonite Church in India through the Indo-American agreement, negotiated the difficult trip to Mohadi for the purpose of giving needed medical care on Feb. 26.

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# Welcome to Dire Dawa

BY HENRY AND PEARL GAMBER



Henry Gamber in the bookstore at Dire Dawa.

Here's your invitation to visit the Dire Dawa Mission in Ethiopia, Africa. Now don't turn the page assuming that we're just making a polite but fanciful gesture. They say the world is getting smaller, and with some folks planning their trip to the moon, why don't you drop in to see us just over here? Yes, we will be prepared.

You see, since Dire Dawa is the only place in this part of Ethiopia where train and plane service is available, most missionaries going to the interior must pass through here. So if a meal or two, a night or a week's lodging is needed, we are prepared to take care of our many guests. I guess we shouldn't label them as guests. They are really part of our mission family. Just the other day we met Mr. Lyn Ashley of the British and Foreign Bible Society at the airport. We enjoyed his stay with us while he was awaiting transportation to Hargeisa. He is making the trip in regard to Bible translation work.

When Robert and Alta Garber returned to Ethiopia, our mission family suddenly grew until all six bedrooms were filled. Soon after the Garbers' arrival, a Landrover with seven Sudan Interior missionaries stopped for a few days on their way to Addis Ababa for their rest month. Larry Strickler and Mary Ellen Croff were also here to provide transportation (by truck) for the Garbers to their home at Deder. It so happened that this entire group could be with us for our once-a-month English services. These services, with Henry preaching, are held on the fourth Sunday of each month for the English-speaking people of our community. We especially appreciate the presence of the American faculty families who travel the 20 miles over the mountainous, winding road

from the Point IV Agriculture College and the Teacher Training College at Harrar. Following our church service we continue our fellowship as we have our evening meal together.

Come, let us tour some of our city. We will travel by foot as is the custom of most people in this country. We think Dire Dawa is a lovely place and, therefore, do not agree with one author who said that he could not find much in favor of Dire Dawa, except that it is a commercial center with a railroad station, an airport, a cement factory, a cotton factory, and coffee packing houses. It's true that the heat and dust do make it a bit uncomfortable, but one gets used to this. One of our overnight guests recently said that the thing he appreciates most about Dire Dawa is siesta time. This is the time right after the noon meal when we all rest while the sun shines its brightest.

We will begin our tour by visiting a section of our city called "Addiskatama," meaning new town. Dire Dawa is divided into many sections, each with a name suitable to its area. This section is quite a large village of mud houses with either grass or tin roofs. It contains the dwellings of Desta, our house boy, and Kubkub, who helps us as a teacher in our attempt to overcome the Amharic language barrier.

As we walk along, many children will join us, perhaps with the hope that we might have some little gift for them. They also like to talk with our little Timmy, and they are quite amused when he answers their greeting by bowing very respectfully—nearly touching the ground with his nose! In this section we see many little shops where one can stop and enjoy a cup of good

hot tea. They add just enough spices to make it really delicious. Yes, a cup now will encourage us to cross the sandy, dry river bed to see what we can bargain for at the big market on the other side. After a while one gets used to sand between one's toes, but we will wait while you empty your shoes.

Here is the entrance to the market. This is the nicest market I have seen in this country. Instead of sitting out in the open with their produce, the people have stalls or booths from which they sell. Except for the spicy smell and the absence of a continuous roof overhead, we could almost pretend we were in a Lancaster County Farmers' Market. The women are even wearing a head covering, shawl, and full gathered skirts which nearly touch the floor.

As we pass from stall to stall, everyone is calling for us to buy. What would you like—tomatoes, red beets, spinach, carrots, potatoes, onions, bananas, tangerines, or oranges? Some bananas? This woman says she will sell us five for a quarter. I know she will make money even if we insist upon getting ten. Yes, finally she says we may have ten for a quarter. Bargaining is the custom of these people. They think we are foolish and not accustomed to their ways if we do not bargain.

One day Pearl thought she was bargaining when she insisted that the clay candle holders were worth only twenty-five cents each. The man laughed and pulled thirty cents from his pocket to show her that she could have both for only thirty cents! He was speaking Arabic and she thought he had said an Amharic number.

Leaving the enclosed market area, we pass many small shops with a variety of wares. Here is where we buy our meat each Tuesday and Saturday. Wednesday and Friday are fasting days for the Amharas; so no animals are killed on those days.



City of Dire Dawa. Note river running through center. Modern part on one side, older part on the other.



Would you like to step into this Indian (owner from India) shop and see materials from all over the world? The material in Timmy's shirt was made in Japan, this bolt of velvet is from India, the linen from England, the cottons from Paris, and the nylon from the United States. Here you have the privilege of choosing not only your pattern but also the country from which it came!

This Arab shop across the street can supply you with anything from shoestrings to glass and metal vases, watch bands, tea sets, and clothing.

The tower in the distance marks the place of the Muslim mosque. It is from this place that one can hear the chanting voice of a devout soul praying in the early morning hours. It is said that the bathing pools in the rear of the building contain holy water. The people want their bodies to be clean before they come into the presence of the holy God.

Now on our way home we will go past the post office and check Box 102. It may be that the surface mail has arrived. Surface mail includes anything that is brought by boat. We are always eager for our church magazines and periodicals even though they arrive here approximately three months after publication. Or perhaps today we will receive some first-class mail, such as a letter from Benny and Marion who are away at boarding school in Addis Ababa. We have not seen them since September and, therefore, are eagerly anticipating the Christmas vacation when we can be together as a complete family again.

Just the other day Henry received a letter from a Muslim boy who this past summer gave himself to Christ. He is now attending a secondary school in Addis Ababa. There is no secondary school here in Dire Dawa. He writes: "During my previous vacations I wasted my time, but this past vacation I gained the most important thing in the world. . . . I was taught and accepted Jesus as my Saviour. He is my sight, my path, my caretaker, my protection, and my shield against anything evil." Such letters warm our hearts with praise to God. We are especially thankful for this young life since Muslims do not easily come to Christianity. Join us in praying that this youth may be mightily used of God to take the Gospel to his people.

As we continue our walk toward the mission, we see many homeless, sickly beggars dressed in rags. If you are our guest on Saturday morning and can get up at six o'clock, you will see a hundred or more of these poor people come to the mission compound to hear a message from the Word and get a small bite to eat. We usually give them buns, but once in a while we add a special treat. One time we decided to give popcorn and orange juice. That morning 250 beggars came and we couldn't get the corn popped fast enough.

Now we've had a nice visit after all, even though we are so far apart. If you could have stayed longer, I'm sure you would have

appreciated going along to the customs office where one's patience and good will come in mighty handy; or to buy supplies that have been ordered by the missionaries at Bedeno or Deder and take them to a truck driver who willingly delivers them for us.

But you have no doubt noticed many new things which have become commonplace to us by now, such as the camel caravan passing the mission with their loads of wood, charcoal, or stone; the donkey with the jingling cans on his back as his master goes with him for water; the funeral procession with its mourners as it passes our compound. We hope your heart has been gladdened by the happy Christians who come to learn more about Jesus, and above all that your heart has been moved with compassion by the thousands in this city who do not know Christ as their Lord and Saviour.

Dire Dawa, Ethiopia.

## The Witness of Brotherhood

By HUBERT SWARTZENTRUBER

It happened here in St. Louis, Mo., within the past several months. Of course, I suppose it has happened in other places at other times, but now the impact of that witness has been felt here, too. That is the "Witness of Brotherhood." But let me tell you how it happened.

The General Mission Board bought the building in which we have held our services during the past six months. It is a sturdy building, but old and run-down. It needs a lot of work yet, but not nearly as much as it did several months ago. And that's where the "Witness of Brotherhood" comes in.



Mr. Ray F. Yoder, Nappanee, Ind., does her part on the new doors. The Yoders spent the month of January helping with the remodeling in St. Louis.



The men from Leonard, Mo., papering one of the rooms. Bishop Daniel Kauffman holds the ladder.

The rooms were large, drab, and had great cracks between the floor boards. The window sashes were cracked, the panes were broken, and the doors hung on frames too worn to support them. But neighboring Mennonite congregations came to the rescue—a group of men from Iowa laid the floors, several carloads of workers from Illinois papered one apartment, several other carloads from the Missouri churches papered the other apartment, an ambitious couple from Indiana spent several busy weeks with us fixing window sashes and door frames, and an Ontario family took their Christmas vacation in St. Louis and put in their time on the needed repairs.

"How can these people come here and work for nothing?" one neighborhood man marveled. "And they're so happy, too."

"I like the way the Mennonites help each other," a local Christian lady stated. "I've never seen another group do that."

"We work so good together," a local teenager exclaimed after helping the group one afternoon. "Everyone is so cheerful—and we get so much work done!"

And so it happened here in St. Louis. An old building gave Christian people an opportunity to serve and to witness to a community which has never seen this interpretation of the Biblical way of love.

There is yet much to be done—many parts of the building have not yet been touched with the march of improvement. And many parts of the community have not yet become aware of the "Witness of Brotherhood." But the concept is growing, as evidenced by the long hours of labor put in by our new St. Louis Mennonites as they have worked shoulder to shoulder with the folks from our sister congregations. And as the Mennonite Church grows in St. Louis, we want the community to see our church as one that believes and practices the Biblical injunction of love.

St. Louis, Mo.



## The Ainus of Hokkaido

By WILLIAM ZEHR

It was one of those crisp cool October days. We were enjoying the pleasant hospitality at the mission home of Pastor and Mrs. Lee Kanagy in Nakashibetsu, Japan. Breakfast was over, the family gathered around their Japanese table for morning devotions, and the children participated wholeheartedly.

The warm Christian atmosphere, centered around the Bible, was quite a contrast to the family to which we were to be introduced within a few hours. It was through the influence of Lee Kanagy that we were able to meet the Ainus of Japan and secure pictures of their type of worship.

The Ainu religion is based on nature worship. Ainus worship the bear and believe that if they capture a small cub and, after raising it, sacrifice the bear, they will find favor with their departed ancestors. One of their occupations is that of carving wood into small bear statues and the faces of bears.

Their "fire gods" are nothing more than sticks whittled into long shavings, set up in honor of fire gods. Mount Fuji is worshipped by them as a fire god. These sticks are usually set in the ashes of their fires, and before we departed a young man presented me with a "fire god."

When one sees the Ainus, he is impressed by the abundance of black hair of the men. Some have long flowing beards, and the women are not to be outdone; so they have mustaches tattooed on their upper lip and just below the lower lip a small triangle representing a beard.

The Ainus are regarded by many historians to be the aborigines of what is now known as Japan. Perhaps they originally

came from Siberia. They have legends about their ancestors' coming from a land of ice and snow and settling in the Hokkaido district. The present population is given as 17,500 persons.

They are indeed hard to reach with Christianity. Their minds are saturated with superstitions and beliefs, and it is in this atmosphere that Pastor and Mrs. Lee Kanagy are putting forth every effort to proclaim the Gospel. The evangelical influence of this family is indeed far-reaching.

News Service, General Conference Mennonite Church.

## Serving in Ghana Through Teaching

By RUBY HOSTETLER

The opportunity to teach Scriptures and English at Aburi Girls' Secondary School was definitely given to be accepted! The 1955 January to December school year was just that rewarding, challenging, and humbling.

Besides the inspiration I received from studying to teach six Scripture classes in four different forms (grades), there was that greater one of trying to help these African girls apply Christian truths and principles to their own lives. A trite statement? Not in Ghana. For too many Ghanaians Christianity is a Sunday-only, or sometimes-only section of their living, having no connection with the other aspects. For too many school-girls, Scripture is just another subject to study in order to attain to pass the inevitable School Leaving Certificate Exam. You and I know it must become more. Judging from some of the thought-provok-

ing questions raised, I'm grateful and sure that it did!

Teaching English to two different forms was equally rewarding, in a very different way. It was in these classes that "chapters" of information were gleaned, often incidentally, in African customs, family life, traditional rites and practices, thinking. And after all, it is only when you know people that you can really serve them.

The school, 23 miles up and out of Accra, is an old, reputable, mission school, one which is now government assisted and which is being increasingly more taken over by the government. Ghana's educational goal is to control all schools. The 300 girls (ages 13-21) come from a variety of social and economic levels and geographical areas in Ghana. During the Easter holidays five of us staff took 12 Southern Ghana girls on an eight-day school lorry trip through the North. Among the high lights were the visits in the homes of several students who are daughters of tribal chiefs.

As in all boarding schools, teaching was only one of a series of duties. In Aburi we were housemistresses, conducted daily morning chapel, Sunday morning services (a minister preached at the evening one), evening prayers, and sponsored some type of community activity. Twice a week I took a group to the next village to distribute milk to small children, and to educate the mothers concerning the value of milk in their diets. How hard is it for you to believe that at first the mothers refused the milk? They thought it was something harmful; they had no knowledge of its importance for their little children.

We lived "beautifully," to be sure, because of the dormitory location (facing plains and ocean in one direction, more hill ranges in the other), but in many ways, primitively. It's amazing how quickly this becomes the "accepted way of life" and how little the amenities of life are missed!

It is true that the school year and my work there are in one way finished; yet in another way, they will go on and on, enriching my life and making me better fitted for whatever further service arises.

Aburi, Ghana.

## Doctor Returns from Halmahera

Glenn Hoffman, M.D., Maytown, Pa., returned to the U.S.A. after almost four years of service in Indonesia. His last two years were spent in Halmahera, an isolated outer island with a population of some 100,000, which had been without a doctor for seven years. He reopened the 60-bed hospital in the town of Tobelo, which serves an area of more than 50,000 persons. Two nurses and three agricultural workers comprised the rest of the unit.

Commenting on the impact MCC workers are making on this island, Dr. Hoffman said that the group has gained the wholehearted respect of the local people, among



An Ainus carving a bear's face from wood.

whom dishonesty prevails even within the leadership of the church.

The church of Halmahera was founded by Dutch missionaries in 1866. It expanded rapidly, and when Indonesian independence brought about the expulsion of the missionaries in 1950, it left an immature, leaderless group of 35,000 Christians to fend for themselves. Deploable spiritual apathy set in, but the group of relief workers that arrived in early 1957 decided it was more advisable to work within the framework of the existing church than to operate independently.

Dr. Hoffman emphasized repeatedly the unique opportunity for service in Halmahera. Dutch missionaries cannot return; others are not acceptable to the church; but the doors are wide open to MCC. Its workers can be a tremendous Christian witness to these people, as they perform their practical services in a spirit of dedication and commitment.

On the island of Java the Mennonite Church is growing and shows encouraging increase, Dr. Hoffman reported.

He suggested three ways in which we can support the work in Indonesia:

1. Keep on supporting the Javanese and Chinese Christian churches.
2. Spread Christian witness through medical services. There is a wide-open field medically. Government jobs are available for foreign doctors who are willing to serve in remote areas. Transportation and wages in U.S. funds are provided.
3. Support the literature program. There is a great dearth of Christian reading material.

via MCC, Akron, Pa.

## Broadcasting

### Japanese Listener Receives Home Opposition

Miss Muranaka, a farm girl, sent this letter to the Japanese radio office: "Please accept this gift as an expression of my appreciation for the radio program and the correspondence course. . . . I am a timid girl and suffer much from unpleasantness in my family and from a great fear for the future. What a joy it was for me to hear of salvation and a new life of hope in Jesus! But is it really for me?"

In a later letter she says: "I was so glad I could attend your church a few times. But now my parents won't let me go any more. I had hoped so much that I might be permitted to attend all of your Bible school, but they would not let me go even one time. Please forgive me. And please pray for me and continue to teach me."

### Salvation for Japanese Prisoner

"Thank you for sending my courses to me here. I will never forget your kindness to me while in prison nor the good messages I heard over the radio while there. By the

grace of God I have entered into a new life and I wish to serve Him from now on. Please continue to teach me," wrote Mr. Narikawa who was recently released from prison. He is currently enrolled in the second Bible course.

### Music in Place of Flowers

One of "The Mennonite Hour" listeners requested a record to be sent to a friend whose husband had just passed away. "I am sending this record to her instead of sending flowers for the funeral."

### Christian-operated Station Goes on Air

WRVB-FM, located in Madison, Wis., is going on the air the early part of April. This station requested permission to use The Mennonite Hour. It will be carried without cost every Sunday at 4:05 p.m.

### Spanish Broadcast for Cuba?

Investigation of a Cuban radio network which has island-wide coverage is again being made. Our agent writes, "The station is now interested in carrying Luz y Verdad." This is still very indefinite and we ask your prayers concerning it.

From our suboffice in Cuba, Bro. Aaron King writes that interest in the Bible correspondence courses is picking up again after a lull. He writes, "Yesterday (Jan. 28) we had more mail from students than we have had for a long time." For a time during the Cuban revolution mail was not being delivered.

### Sponsors Needed for Spanish Broadcasts

New contacts with sponsors are now being made for the support of the Spanish broadcasts. Your prayer support for the future work will be appreciated. Also if you or your church group wishes to sponsor a Spanish station, write to Lester Hershey, Box 25, Aibonito, Puerto Rico. (A four-cent stamp is all you need to send a letter to Puerto Rico.)

### Pastor Finds Help in "Heart to Heart"

A pastor, who is currently passing through God's refining fires, wrote: "When the burdens . . . were crushing me, I tuned in to Heart to Heart and ate up every word you spoke on the theme, *Adaptability in Adversity*. It was straightforward to my own need. . . . It was wonderful just to think that God was able to use Heart to Heart, not for needs of mothers and homemakers, but for fathers and burdened preachers as well."

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

### History of Protestant Christianity in Japan to Be Published

The Division of Foreign Missions, N.C.-C.U.S.A., has announced that a *History of Protestant Christianity in Japan* in English will be published in 1959. Dr. Charles W. Ogilhart, who was a missionary in Japan for many years, is the author. The book is being offered to mission boards at the pre-publication price of \$2.00. (After publication it will sell for \$3.00.) Place your order with the Far Eastern Office, Division of Foreign Missions, N.C.C., Room 1116, 156 Fifth Avenue, New York 10, N.Y.

—EFMA.

## MISSIONS

# EDITORIAL

## Capitalist Beggars

During my relief experience in Spain, 1937-39, I remember learning of an old man in a nearby village who had a large amount of money, but no family to take care of him. Since very little food was available in the market due to war conditions, and since he had no other source of food, he was slowly starving. People in his village who had flocks of sheep or goats were able to get by, but his wealth was simply not adequate for the situation. He had become a wealthy beggar.

You may know of persons who have a lot of money, but who love it too much to spend it. We call them misers. Sometimes they even live like beggars, hiding their money in some unobtrusive place where they can check it often.

But perhaps the most pathetic beggars are found in the Christian Church today. That is, they live like spiritual beggars when they are children of a King.

Jesus told the father of the epileptic boy at the foot of the mount of transfiguration: "All things are possible to him that believeth." He promised His disciples that they would do greater works than He did because He was returning to heaven. He encouraged them to ask, to seek, to knock. He also promised that exercising faith like a grain of mustard seed would remove mountains.

That God responds to such faith has been proved over and over again since Pentecost, beginning with the salvation of three thousand souls the day the apostles and their company were baptized with the Holy Spirit. Then followed the healing of the lame man at the beautiful gate of the temple with all the subsequent miracles that have attended the preaching of the Gospel and the faith of believers.

Today the world talks about cold war. Nations threaten each other with race-annihilating weapons. Men fear that their leaders will not have the moral stamina to refuse to use such weapons. Meanwhile Christians who have untold spiritual resources at their disposal seemingly remain impotent in the face of impending disaster. Dismal men of the world fail to see anything but spiritual beggars in the church. They need to be shown the power of God that can be tapped by faithful Christian living.

Men in all generations who have claimed the spiritual wealth available to them have influenced their contemporaries for good. Let this generation perform like faith warriors rather than spiritual beggars.

—L. C. Hartzler.

We have seen the full revelation of God in His Son.—Harold E. Bauman.



## RELIEF AND SERVICE

### Voluntary Service

**Hesston, Kans.**—Three of the fellows in the recently established VS construction unit here have begun assisting in the Torchbearers Club program each Wednesday evening. This club group is the first one to have been established and provided information which Evan Oswald has incorporated in the Torchbearers Guidebook prepared jointly by the Mennonite Publishing House and the Commission for Christian Education.

The group spends at least one evening of each week together as a unit. Each Thursday evening the fellows participate in "staff night" activities in one of the buildings on campus. Several unit members are also enrolled in an evening sociology course.

**St. Anne, Ill.**—Several VS-ers helped paint pastor Franz Lehman's study recently. The unit took part in a program presented by the Rehoboth Mennonite Church on Sunday evening, Feb. 22, at the Mennonite Church in Rensselaer, Ind. The theme of the program was, "We Worship the Lord."

The unit had the privilege of hearing the Roger Wagner Choral in a concert at Goshen College, Goshen, Ind., on Feb. 21.

**Elkhart, Ind.**—Periods of VS orientation are scheduled to be held at Mission Board headquarters on the following dates:

April 28 to May 8  
July 14 to July 24  
Sept. 8 to Sept. 18  
Nov. 10 to Nov. 20

**Mathis, Texas**—The father of unit member Franz Dietrich passed away at his home in Nueberg, Germany, on Feb. 27. Franz returned to his home for the funeral and to be with his mother. Other members of the family and relatives are living within the Eastern Zone, and are unable to be with Franz and his mother during this time.

### Summer VS

**Elkhart, Ind.**—The number of persons interested in Summer VS and planning already to serve in this way indicates a good response to the many and varied opportunities to serve in church-related VS this summer.

A complete listing of dates, locations, and types of assignments will appear in this column next week.

### I-W Services

**Norristown, Pa.**—Activities of the I-W unit here included a meeting on March 5 at which time the new unit constitution was presented and discussed. The meeting on March 12 was held in the gymnasium and included the election of officers.

Meetings on March 19 and 24 include plans for a discussion of questions contributed to the unit "question box," with the Byberry I-W unit as guests, and an illustrated talk by two Pax fellows from near Lancaster, Pa.

## MCC Weekly Notes

### Gingerich Represents Mennonites at Senate Hearing

A statement on the Mennonite peace position was presented to the U.S. Senate Armed Services Committee by Melvin Gingerich at the public hearing March 3, 1959. The hearing was on H.R.2260, the bill to extend until July 1, 1963, the induction provisions of the Universal Military Training and Service Act.

On Jan. 30, Esko Loewen spoke on behalf of the Mennonites when the House of Representatives Armed Services Committee conducted hearings on the same bill.

Bro. Gingerich, managing editor of the Mennonite Encyclopedia and director of research of the Mennonite Research Foundation, served as MCC peace representative to Japan from 1955 to 1957. A copy of his statement is available from MCC Peace Section on request.

### Orie Miller Home from Middle East

Associate Executive Secretary Orie Miller arrived home March 5 from a three-and-one-half-month commissioner trip for the Eastern Mennonite Mission Board that took him to mission stations and churches throughout Africa. He also paid an MCC visit to the LeTourneau project in Liberia where five Pax men have been stationed since January. In Europe he stopped at the Agape Verlag publishing project in Basel, Switzerland, and other MCC units.

### Russian Mennonite Resides in Athens

A 65-year-old lady who is possibly the only Mennonite residing in Athens, Greece, wrote a letter to a friend in America with the request that American Mennonites be informed of her existence.

Mrs. Helen Maximos, daughter of a certain Hamm in Chortitza, Russia, grew up in a Mennonite home, married a Greek from Odessa, and fled to Greece with him in 1919.

The friend, a former Church of the Brethren relief worker in Greece, writes that Mrs. Maximos is a well-educated woman who speaks Russian, German, French, and English fluently. However, she has suffered much and is getting on in years. By teaching a few English classes for Greek children she manages to earn a meager living.

In her letter Mrs. Maximos writes: "At the Fellowship of Evangelical Leaders of Athens I was introduced as the sole Mennonite representative in Athens. . . . Will you please let the Mennonites in the U.S.A. know about this?"

### Korea and Jordan—Sponsor an Orphan!

Picture your child turned out on the street—no food to eat, no place to go, haunted by the loss of parents and home. Perhaps a neighbor comes along, pities him, and takes him to an orphanage. But there are thousands of children like him, and there is not enough money or personnel to provide adequate care for them all. Perhaps he

grows up on the streets—begging, stealing, hiding.

The image is not a pretty one, yet it is stark reality for countless children in the world today.

Did you know that for \$10 a month you can give new meaning to the existence of one of these hapless youngsters? Your regular contribution will provide food, clothing, shelter, and an education. Your interest and concern will give him the much-needed assurance that someone cares for him personally. Language barriers cannot stop love.

Under the MCC orphan support plan you may individually, as a family, Sunday-school class, or organization sponsor an orphan. There are two projects to choose from.

At the Mennonite Vocational School in Korea approximately 200 boys, 12-18 years of age, receive vocational and academic training. Your \$10 may convert a Korean street waif into a useful citizen. If you prefer to help an Arab child, you may adopt one of the 35 youngsters (mostly boys) at the Hebrew Mennonite Orphanage in Jordan. Plans are under way to enlarge this orphanage so that more children can be accommodated. Lives to be salvaged—is there a worthier cause?

More than 30 sponsors are needed immediately. When you indicate your willingness to support an orphan, you will receive a picture and case history of the boy who becomes your charge. Channel all communications through MCC Relief Office, Akron, Pa.

### Berlin City Council Assists in Refugee Maintenance

The MCC refugee home in Berlin receives approximately 68¢ per refugee per day from the Berlin Senat (city council). In addition, the Senat provided all the furnishings for the home at the outset. For Christmas each child received a bag of sweets and a coupon worth about \$3.50 to purchase clothing.

Minimum floor space and food rations for refugees have been carefully specified by the Senat. At the MCC home this means that six to ten people must share a room, an arrangement that frequently causes problems. It also means that MCC and government surplus foods have to be supplemented by other varieties to meet the required standard. The noon meal is ordered hot from the city kitchen at less than 20¢ a serving. Other meals are handed out in cold rations which the people eat in their rooms. Hot drinks are served.

"Our refugees come from various social strata and professions. Some are polite and well-mannered where others are coarse or even uncouth. Many are in very poor health," comments Director David Janzen.

"The greatest wish these people have is for a room or two for themselves. The Senat has a number of large apartment blocks where each family gets one room and a number of families will share a common kitchen. But the available space is so limited that even those with means may have to remain in a refugee camp for three years."

via MCC, Akron, Pa.



Those who know the way to God can find it in the dark.—Selected.



## WMSA Weekly Notes

### Your Opportunity, Too!

#### The Community Hospital

"The WMSA of the Science Ridge Mennonite Church, Sterling, Ill., sewed the last two weeks in January for the Community General Hospital. The first week they started cutting the disaster blankets. They also worked on dressings. The last Friday they really went to work, making an all-day affair of it. All together they cut 87 blankets and completed binding 60 of them. Among other articles completed were 60 dressings and 11 pairs of scuffles."—Illinois.

#### Your Church Library

"Since our church library is very small, the WMSA is at present buying one book each month to add to the library. The congregation is making good use of all the books in the library."—Ohio.

#### A Handicapped Neighbor

"Although only six in number we are happy to see that God is blessing our work. . . . Our local projects have consisted of quilting and making rag rugs for a handicapped sister."—Maryland.

#### A Needy Friend

"In the January meeting we sewed for one of our local members that lost their belongings in a fire. . . . In the February meeting we sewed for some Meadville flood victims."—Pennsylvania.

"Our project for the evening was stockings for a family in one of our mission stations."—Ohio.

"New and used clothing was collected for a very needy family in southern Ohio where a former member of the group is serving."—Ontario.

#### The Missionaries

Letters—"After the death of the mother of Mrs. S. Paul Miller, India, our group decided to write a letter each week."—Ohio.

Magazines—"The past year we sent magazine subscriptions to different missionary families. They answered like this: 'We appreciate more than words can tell your wonderful gifts—the magazine subscriptions. They add so much to the education of our children.'"—Ohio.

Equipment—"Our District Executive Committee has decided to step out on faith on a huge project. We have decided to undertake a project which will probably have a value of \$1,000 to \$1,300. The girls (Ruth and Rhoda Ressler) have visited quite a few WMSA groups in the past year. Our early responses to the project are good."—Allegheny District. (Ruth and Rhoda are interested in community life and this project refers to a canner which they will use in their community education when they return to Japan.)

WMSA Office, 1711 Prairie St.  
Elkhart, Indiana.



The church always stands under the judgment of the Word of God.—Harold E. Bauman.

## OUR READERS SAY—

(Continued from page 242)

the Reformation—including the Anabaptists movement? Have we not been urged the last few decades to emphasize our agreements rather than our differences? Why not practice this recommendation toward so-called fundamentalism? We have much in common.

Editor Bayly also says: ". . . the term 'fundamentalist' has fallen into disrepute. But what has impressed me on rereading the Fundamentals, is the high level from which it has fallen." If you appreciate good reading, you will find lots of it in these fundamental publications.

—S. C. Brubacher, Ayr, Ont.

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## TO BE NEAR TO GOD

(Continued from page 251)

last. Only here can we see the joy of forgiveness, the peace supreme, and the never-ending mercy of God.

You'll find the power and presence of God in the valley only if you take Him with you there.

Read Matt. 17:14-21.

## Friday, March 27

How can we have the morning without first the night? How can we have the life of springtime without the deadness of winter? How can we have the new plant with its flowers and fruit unless the seed first decay and give up its life?

How can the beautiful butterfly come forth unless it first imprison itself in the dark cocoon? How can there be transformation without change?

In time of death God is very near. We may face death without God, but we shall not come face to face with Him without death. This is the way our Saviour went. Death brings suffering for a moment, but life follows death for eternity.

As the soul seeks for a lifetime the face of the Saviour, so it should thrill with the oncoming freedom for eternity. Then the brightness of the new morning will destroy the darkness of the night forever.

Read I Cor. 15:51-58.

## Saturday, March 28

Have you forgotten that the Lord lives in the temple of your soul? He does not dwell in buildings of wood, stone, and steel.

The psalmist says, "I have set the Lord always before me." This experience grows upon us as we sense His nearness moment by moment. His presence comes true when we hear His voice speak to us. As His life grows full within us, we live more fully for Him.

We don't come into His presence; we are in His presence—unless we have lost our fellowship with Him. Why do we not thankfully acknowledge this Presence abiding within?

Has your soul ever thrilled with the joy of His presence? It is the mark of His abiding in you. Have you not found the new pleasures in Him far above all other pleasures?

Let us pray that each of us will sense anew, moment by moment, the constant abiding presence of our Lord.

Read Psalm 16.

—Ellrose D. Zook.

## Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

**Supplemental Materials** for use with the regular curriculum, by Lorce E. Gouher; Gibson and Company; n.d.; 35¢ each.

Needing some supplementary material? Perhaps for Sunday evening or for a week-day class of little children? Or for the children who came along with their mothers to sewing or WMSA meeting? Or for children at camp? Or for certain children with whom you baby-sit?

You might use any one of four packages of materials prepared for kindergarten children. (Children of ages 6 and 7 will enjoy them too.) They are all entitled "Help Develop Christian Growth," with these four emphases: (1) helpfulness, (2) thankfulness, (3) obedience, (4) friendship.

Each package or folder contains 12 folded activity sheets for 35¢. Each child would need a package of these sheets.

Each sheet has on its front page an illustrated Bible story or experience story or poem based on a Bible verse. Inside is some activity for the child to color or cut or draw or—On the back is another activity.

"Teaching tips" for each of the 12 lessons are given on the inside and back pages of the folder or package that holds the activity sheets.

The materials are quite attractive in form, and with a bit of color, and are interesting in content. They are easy to administer. They are not moralistic, but should help develop Christian growth, for which they were planned.—Alta Mae Erb.

## Field Notes

### CONTINUED

Men of Bay Shore, Sarasota, Fla., and visiting brethren enjoyed an outdoor fellowship on Feb. 19 with Bro. C. F. Derstine as speaker.

Bro. Roy Koch, West Liberty, Ohio, on Feb. 22 gave the first of a series of messages on Galatians at Salem, Elida, Ohio.

The Midway congregation, Columbiana, Ohio, is working on plans for a new educational wing.

Bro. Harold Hochstetler, student at Hession College, spoke at Argentine, Kansas City, Kans., on Feb. 8.

A retired Baptist minister, 86 years old, A. W. Denlinger, preached at South Union, West Liberty, Ohio, on Feb. 22.

A farewell service was held on Feb. 22 at Hershey's, Kinzers, Pa., for Bro. Ivan Yost, who is going to Somalia as a Pax worker. Bro. Daniel Sensenig, Ethiopia, preached.

Services of the Glenwood Springs, Colo., congregation are being broadcast during the month of March.

Two morning services are necessary at Phoenix, Ariz., to accommodate all the attendants. Bro. Will Eicher, Milford, Neb., preached in both services there on Feb. 22.

Sister Mary Ellen Shoup gave an illustrated talk on children's home work in France at Leetonia, Ohio, Feb. 3.



New members: five by baptism at Lombard, Ill., Feb. 1; six by baptism at Protection, Kans., on Feb. 15; 23 by baptism at Maple Grove, Belleville, Pa., on Jan. 11; 29 by baptism at Weaverland, East Earl, Pa.; 26 by baptism and two from another denomination at Bowmansville, Pa., on March 8; eight by baptism at Greensburg, Kans., on March 1.

Bro. Harold Bauman, Goshen, Ind., while serving in Spiritual Emphasis Week at Belleville Mennonite School, spoke on March 3 at Maple Grove, and on March 5 at Locust Grove on "The Relationship Between Parents and Children."

World Literacy and Bible Translation is the concern of a group of brethren who have organized at Lancaster, Pa., as the Bible Translation and Literacy Association. Directors are Walter J. Leatherman, president, Walter A. Herr, secretary, Nathan Burkhardt, treasurer, Harvey Zimmerman, Shem Peachey, and Jacob E. Brubaker. Bro. Frank Enck serves as adviser. There are plans to enlarge the director and advisory groups as the Lord leads. The association plans among other things, to provide scholarships for specialized training in literacy work and Bible translation.

The church building at Cambridge, Honey Brook, Pa., is being remodeled. The congregation is worshipping at Goodville and Lichts.

Alterations in the auditorium in Rocky Ridge, Quakertown, Pa., have been completed, providing for a recessed pulpit and two rooms on either side, also changes at the entrance.

A new idea is reported from Denbigh, Va. The Men's Fellowship plans to build a house which will be sold and the profit goes to the church building fund.

Bro. Joseph M. Kennel, Chester Springs, Pa., preached at Huntington Ave., Newport News, Va., on Feb. 15.

Bro. O. N. Johns was at Locust Grove, Sturgis, Mich., March 8-15, teaching the Book of Revelation.

#### Announcements

Bro. John M. Landis will be speaker on March 27 at West Richwoods, Mountain View, Ark., in a meeting of the Arkansas Mennonite Fellowship.

Kenneth Brenneman, Newton, Ont., in a Bible Conference on Easter Sunday at Laurel Street, Lancaster, Pa.

Communion dates in the Risser-Lutz District: March 22, Risser's; March 29, Sharon, Steelton (a.m.), Myers Street, Steelton (evening); April 5, Edgemont and East Hanover (both a.m.); April 12, Good's and Stauffer's (both a.m.); April 19, Bossler's; April 26, Elizabethtown; May 3, Shoppe's.

Annual Jewish workers' meeting, Elizabethtown, Pa., April 22.

B. Charles Hostetter, Harrisonburg, Va., speaking to Seventh-Day Adventist School, New Market, Va., March 19; at Dillon, Del., April 9-12.

Annual Bible Conference, Doylestown, Pa., with Daniel Senseng, Ethiopia, and Abner Stoltzfus, Atglen, Pa., as speakers, March 21, 22.

All-gheny Music Festival, with Walter E. Yoder and Mary Oyler as instructors, Thomas Church, Hollisville, Pa., April 11, 12.

John Litwiller, Hartford, Conn., in youth meeting at Rockhill, Telford, Pa., March 28.

The headquarters address of the Chris-

tian Laymen's Evangelistic Association and of its publication, The Voice of Truth, is now Atglen, Pa.

Change of address: David Helmuth from Congo, Ohio (this post office has been discontinued), to R.D. 1, Corning, Ohio.

Passion Week speakers: C. F. Derstine, Kitchener, Ont., for Mennonites and other churches at Leamington, Ont., March 23-27. Peter Wiebe, Goshen, Ind., on March 24 and Milo Nussbaum, Grace Evangelical Mennonite Church, Morton, Ill., on March 25, at Metamora, Ill. John H. Shenk, Rock of Ages radio pastor, at Trissels, Broadway, Ka., March 25-29. A. Lloyd Swartzendruber, Kalona, Iowa, at Leonard, Mo., March 27-29. Paul Hackman, Norristown, Pa., on March 25-27 and John Litwiller, Hartford, Conn., on March 29, at Perkase, Pa. Peter Wiebe, Goshen, Ind., at Iowa City, Iowa, March 25-29. C. K. Lehman, Harrisonburg, Va., at Midway, Columbiana, Ohio, March 26-29. Stanford Mumaw, Dalton, Ohio, at New Carlisle, Ohio, March 27-29. Galen Johns, Benton, Ind., at Olive, Elkhart, Ind., March 27-29. Norman Derstine, Mennonite Hour, at Park View, Harrisonburg, Va., March 25-29. Jacob Rittenhouse, John Winters, Joseph Miller, Frank Enck, Raymond Bucher, Lloyd Hollinger, and Abner Stoltzfus at Vine Street, Lancaster, Pa., March 22-29. Irvin S. Martin, Mt. Airy, Md., at Norris Square, Philadelphia, March 25-27, 29.

#### Evangelistic Meetings

Martin Kraybill, Elizabethtown, Pa., at Goodville, Pa., March 22-29. Paul Hummel, Millersburg, Ohio, at Huntington Ave., Newport News, Va., March 1-8. M. D. Stutzman, Kingman, Alta., at Duchess, Alta., March 1-8. Dan Zook, Clarksville, Mich., at Anderson, Fort Wayne, Ind., March 19-29. B. Harold Thomas, Moonachie, N.J., at Erb's, Lititz, Pa., beginning March 8. Alvin G. Martin, Terre Hill, Pa., at Pottstown, Pa., April 12-19. Richard Birky, Adair, Okla., at Mt. Joy, Optimum, Ark., March 8-22.

Bro. Eugene Witmer spoke at Deep Run, Pa., on March 16 in preparation for an area evangelization program to be carried on next fall.

The evangelist in the community evangelistic campaign in West Liberty, Ohio, was S. Elmore Byler, Sevierville, Tenn., who is the son of Bro. and Sister J. I. Byler.

## Mission News

### CONTINUED

Bro. Alvin Roth, superintendent of the Goodwill Rescue Mission, London, Ont., will be serving four churches in the Mannsville and Croghan, N.Y., areas, March 18-22. He will be illustrating his messages with colored slides of the work at the mission and will also use a sound film, "Miracle," to aid in explaining the rescue work among downfallen men.

Bro. J. D. Graber, executive secretary of the General Mission Board, Elkhart, Ind., will be making an administrative trip to Nigeria and Europe, March 20 to April 13. One purpose of the trip is to contact the churches in Nigeria who are interested in joining the Mennonite Fellowship.

Bro. David Castillo, La Junta, Colo., will

speak in the twentieth anniversary services in the Second Mennonite Church, Chicago, Ill., March 20-22.

A service unit from Goshen College, Goshen, Ind., was scheduled to spend the week end of March 13-15 at the Bethel Mennonite Community Church, Chicago, Ill., in a work project. Adults and youth of the Bethel Church also participated in the project.

Sister Elizabeth Erb, R.N., on special leave from the Dhamtari, India, Christian Hospital, in lieu of a postponed furlough, returned from visiting in the Bihar area on Feb. 17. She had planned, along with Rhea Yoder, to visit the work in Nepal, but necessary permits and visas were too difficult to obtain. In March Sister Erb and Sister Lena Graber, R.N., who is on annual leave from Nepal, plan to spend restful days in Conoor, South India.

The school year for Dhamtari, India, Christian Hospital School of Nursing is drawing to a close. The oral examinations for third-year students were held March 6. Sister Suniti Singh, R.N., graduate of and staff nurse at Christian Hospital, is one of the two oral examiners for the mid-India area. On March 14 the midwifery oral examinations will be given by a different examining board, of which a doctor is one member. Written examinations for all nursing students will be held from March 20 to April 3.

The Chicago Mennonite churches affiliated with the General Mission Board are co-operating with the Goshen College Biblical Seminary, Goshen, Ind., in an evangelism workshop directed by Bro. Paul M. Miller, assistant professor of Practical Theology.

The General Mission Board is making possible a trip to Lower California by Bro. B. Frank Byler, missionary on furlough from Argentina, during the first two weeks of April to assist the Cecil Byers family at La Paz with Bible school and special services. The Byers family is serving with the Latin American Fellowship, a mission group associated with the Pacific Coast Mission Board.

Bro. John H. Mosemann, Goshen, Ind., represented the General Mission Board at the annual meeting of the Eastern Mennonite Board of Missions and Charities at Mellinger, Lancaster, Pa., March 11, 12.

The Executive Committee of the General Mission Board at its March 6, 7 meeting appointed the following local board for Camp Shalom, Kearney, Ont., a summer camp operated by the Ontario Hebrew Mission which is now administered by the Board: J. B. Martin, Waterloo, Ont.; Gordon Weber, Kitchener, Ont.; and Orland Gingerich, Baden, Ont.

Bro. Melvin Ruth, Phoenix, Ariz., has been appointed agent for the General Mission Board in the state of Arizona and the Board will qualify to do business in that state.

Missionary Day speakers: March 8—Norman Derstine, Harrisonburg, Va., at Holde-man's, Wakarusa, Ind. Erie Sauder, Archbold, Ohio, at Crown Hill, Rittman, Ohio. March 15—Ben Eide, on furlough from the Belgian Congo, at Moorepark, Mich. H. Ernest Bennett, Elkhart, Ind., at West Union, Wellman, Iowa. Ruth and Rhoda Ressler, Japan, at Pinto, Md.

The messages by Bro. Don McCammon, Japan, on March 1, were the first services held in the new building at Smithville, Ohio, Mennonite Church.

## OUR SCHOOLS

(Continued from page 248)

wood, Del.; Sunday a.m., March 29, Holly Grove, Westover, Md.; Sunday eve., March 29, First Mennonite, 4217 Coleville road, Hyattsville, Md.

## High School Girls' Oetec

Saturday, March 21, Williamson, Pa.; Sunday a.m., March 22, Mattawana, Pa.; Sunday eve., March 22, Otelia, Mt. Union, Pa.; Monday, March 23, Rockton, Pa.; Tuesday, March 24, Sunnyside, Conneaut Lake, Pa.; Wednesday, March 25, Maple View, Middlefield, Ohio; Thursday, March 26, Marlboro, Ohio; Friday, March 27, Maple Grove, New Wilmington, Pa.; Sunday a.m., March 29, Casselman, Grantsville, Md.; Sunday p.m., March 29, Gortner, Oakland, Md.; Sunday eve., March 29, Meyersdale, Pa.

## The Men's Chorus

Friday, March 20, Pond Bank, Chambersburg, Pa.; Saturday, March 21, Allensville, Pa.; Sunday a.m., March 22, Martinsburg, Pa.; Sunday eve., March 22, Kaufman, Hollsopple, Pa.; Monday, March 23, Central, Archbold, Ohio; Tuesday, March 24, Fairview, Mich.; Wednesday, March 25, Pigeon River, Pigeon, Mich.; Thursday, March 26, Pike, Elida, Ohio; Friday, March 27, Bethel, West Liberty, Ohio; Saturday, March 28, Martins Creek, Millersburg, Ohio; Sunday a.m., March 29, Kidron, Ohio; Sunday eve., March 29, Midway, Columbiana, Ohio.

Saturday, April 25, Conestoga Valley High School, Lancaster, Pa.; Sunday a.m., April 26, Monterey, Bird in Hand, Pa.; Sunday p.m., April 26 (to be arranged).

## Credit Course at Christopher Dock

Twelve persons attended the first evening session of the Eastern Mennonite College extension course in "Christian Evidences," which has begun at Christopher Dock Mennonite School and will continue each Wednesday evening until June 24, from 7:30 to 9:15. The course is taught by Stanley C. Shenk.

Five persons completed requirements for college credit for the first semester course in the General Epistles. They are Russell Musselman, Omar Showalter, Elmer Fredrick, Floyd Hign, and Robert Walters. Others who audited the courses and completed course requirements are Paul Histed, Ellis Mack, and Stanley Freed.

Enrolled in the college credit division of the currently running "Christian Evidences" course are Omar Showalter, Elmer Fredrick, Leidy Myers, and Arden Keller. Seven others are auditing the course.

It is still possible to join the class by calling the school to make arrangements.

Representative Paul B. Dague, who represents the district which embraces Lancaster County, Pa., where many Old Order Amish Mennonites live, has introduced a bill into Congress to exempt from Federal Social Security those "who are opposed to participation in the program on the grounds of conscience or religious belief."

## Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bacher, David and Dora Belle (Hochstetler), Wolford, N. Dak., second daughter, Nelda Jean, Dec. 14, 1958.

Beck, Maurice and Alice (Roth), Archbold, Ohio, fourth child, third daughter, Joyce Marie, Feb. 26, 1959.

Borner, Timothy E. and Lois A. (Weaver), Bareville, Pa., third child, second daughter, Marcia Jean, Feb. 18, 1959.

Boshart, Delbert D. and Ardis E. (Schweitzer), Seward, Nebr., sixth child, first son, Delbert Russell, Feb. 18, 1959.

Bowman, Paul K. and Mary (Thomas), Lancaster, Pa., fifth child, second daughter, Mary Alice, Feb. 16, 1959.

Burkholder, Jacob H. and Emma E. (Martin), Williamsport, Md., third son, Richard Eldon, Jan. 9, 1959.

Diller, Herb and Eva (Baker), Markham, Ont., second daughter, Linda Marie, Feb. 8, 1959.

Eash, Lloyd and Maxine (Mast), Greenwood, Del., first child, Calvin Dale, Feb. 9, 1959.

Eicher, Raymond and Orpha June Ann (Yoder), Grabbill, Ind., first child, Donna Jean, Feb. 22, 1959.

Farmwald, Donald and Charlene (Weaver), Goshen, Ind., first child, Susan Lynette, Feb. 28, 1959.

Fisher, Laverne and Margaret (Detweiler), Waterloo, Ont., second child, first daughter, Irene Margaret, Feb. 23, 1959.

Grabill, Lester J. and Eileen (Rutt), Orrville, Ohio, second child, first daughter, Beth Eileen, Feb. 23, 1959.

Hartman, Howard D. and Arlene K. (Shaw), Linville, Va., first child, Sallie Ruth, March 1, 1959.

Herr, Richard C. and Hilda Mae (Grove), Ellicott City, Md., first child, Marcella Ann, Feb. 14, 1959.

Hershey, Benjamin D. and Martha (Bair), Intercourse, Pa., second child, first son, Gerald, Feb. 19, 1959.

Hershey, Lynford and Norma Jean (Kauffman), Portland, Ore., first child, George Mark, Jan. 26, 1959.

Horst, Mahlon M. and Leah (Shank), Stanley, Va., fourth child, second daughter, Karen Elaine, Feb. 22, 1959.

Horst, Robert R. and Irene (Weber), Cadott, Wis., second daughter, Shirley Ann, Feb. 16, 1959.

Kanagy, David and Ida (Glick), Belleville, Pa., third living child, Martha Marie, Feb. 26, 1959.

Martin, Paul and Alice (Eichelberger), La Junta, Colo., fourth child, second daughter, Sonia Alice, Feb. 14, 1959.

Miller, Ira M. and Ruth (Lehman), Hagers-town, Md., second child, first daughter, Charlotte Ruth, Feb. 16, 1959.

Miller, John and Catherine (Kramer), Richmond, Va., third child, second daughter, Donna Sue, by adoption. Born Oct. 30, 1954; received by adoption, Nov. 28, 1958.

Miller, Maurice R. and Norma (Drake), Shipshewana, Ind., second child, first son, Kevin Jay, Feb. 28, 1959.

Noziger, Gerald and Eleanor (Stuckey), Archbold, Ohio, first child, Beverly Sue, March 2, 1959.

Petre, Merle H. and Peggy (Davis), Hagers-town, Md., first child, Deborah Joyce, Feb. 19, 1959.

Rediger, Ferman A. and Ina (Earnest), Dorchester, Nebr., third child, second daughter, Gretta Lee, Feb. 10, 1959.

Roth, Arthur and Marjorie (Miller), Kalona, Iowa, first daughter, Yvonne Kay, Feb. 8, 1959.

Rush, J. Nelson and Bertha (Detweiler), Souderton, Pa., third daughter, Kathleen, Jan. 23, 1959.

Short, Denzil and Merna (Short), Goshen, Ind., first child, Arlen Ray, Feb. 21, 1959.

Siegrist, Elvin and Emma Jane (Witmer), Lancaster, Pa., first child, Judy Lane, Jan. 26, 1959.

Slabach, Irvin and Carolyn (Byler), Sarasota, Fla., first child, Craig Eugene, Dec. 15, 1958.

Sutter, Clarence and Josephine (Ring), Des Moines, Iowa, a daughter, Rebecca Ann, Feb. 28, 1959.

Weber, Norman and Clista (Stalter), Tofteld, Alta., fourth child, third son, Linford Allen, Feb. 22, 1959.

Weber, Wayne and Emma (Frey), Hagerstown, Md., second daughter, Sherry, Oct. 25, 1958.

Wittrig, Ray and Ruth (Noziger), Lebanon, Ore., third daughter, Joan LaRae, Feb. 13, 1959.

Yoder, Dale and Lois (Fisher), Kalona, Iowa, eighth child, seventh son, David Eugene, Feb. 27, 1959.

Yoder, David and Lucille (Bontrager), Greentown, Ohio, first child, Kevin David, Feb. 21, 1959.

Yoder, Ernest and Esther (Beachy), Kalona, Iowa, fourth living child, second daughter, Marilyn Sue, Jan. 30, 1959.

Yoder, Harold and Luella (Miller), Aurora, Ohio, second son, Loren Ray, Dec. 23, 1958.

Zehr, Clarence and Mary (Roush), Ladlow, Ill., fourth child, first daughter, Rebecca Sue, Feb. 25, 1959.

Zimmerman, Earl B. and JoAnn (Hess), Mt. Joy, Pa., first child, Jeffery, Dec. 15, 1958.

Ziegler, Kenneth and Ruby (Nice), Denbigh, Va., third child, second son, Ronald Joseph, Dec. 18, 1958.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Baer-Ropp-Harold L. Baer, Youngstown, Ohio, and Effie A. Ropp, Youngstown, Rockview, by Fred E. Augsburg at the Lower Deer Creek Church, Kalona, Iowa, Jan. 1, 1959.

Conn-Stutzman-Nel Conn, North East, Pa., and Nadine Stutzman, Wattsburg, Pa., both of the Beaverdam Cong., by Richard Hostetler at the church, Feb. 6, 1959.

Diller-Burkholder-Paul R. Diller, Greencastle, Pa., and Fannie N. Burkholder, Hagers-town, Md., both of the Miller Cong., Leitersburg, Md., by Stanley H. Martin at the home of the bride's parents, Feb. 19, 1959.

Graber-Bontrager-Lynn D. Graber and Ruth Bontrager, of the Upper Deer Creek C.M. Cong., Wellman, Iowa, by Elmer G. Swartzendruber at the home of the groom's parents, Jan. 29, 1959.

Hershey-Neff-C. Nevin Hershey, Ronka, Pa., and A. Ruth Neff, Paradise, Pa., both of the Paradise Cong., by Clair B. Eby at the church, Feb. 21, 1959.

Miller-Gingerich-Dale W. Miller, Kalona, Iowa, East Union Cong., and Linda Gingerich, Wellman, Iowa, West Union Cong., by Herman E. Ropp at the West Union Church, Feb. 26, 1959.

Miller-Dirks-James Lee Miller, Shipshewana, Ind., Shores Cong., and Barbara Jean Dirks, Goshen, Ind., North Goshen Cong., by Henry King at the North Goshen Church, March 1, 1959.

Musselman-Landis-John C. Musselman, Souderton, Pa., Cong., and Elizabeth C. Landis, Telford, Pa., Salford Cong., by Russell B. Musselman at the Salford Church, Feb. 7, 1959.

Shenk-Shank-Robert Daniel Shenk, Elkridge, Md., Cottage City Cong., and Miriam Frances Shank, Harrisonburg, Va., Pike Cong., by Daniel W. Lehman at the Weaver Church, Feb. 27, 1959.

Shrock-Hostetler-Kenneth L. Shrock, Tampico, Ill., Fairfield A.M. Cong., and Ethel F. Hostetler, Lowpoint, Ill., Linn A.M. Cong., by

D. M. Hostetler, father of the bride, at the Linn A. M. Church, Feb. 17, 1959.

Smith—Steckley.—Larry Smith, Henry, Ill., Methodist cong., and Norma Steckley, Pigeon, Mich., Pigeon River cong., by Donald E. King at the home of Tom Byler, Goshen, Ind., Feb. 22, 1959.

Stutzman—Loucks.—Orville Ralph Stutzman, Pennsylvania cong., Heston, Kans., and Myrtle Luella Loucks, Spring Valley cong., Canton, Kans., by Earl Buckwalter at the Spring Valley Church, Feb. 12, 1959.

## Anniversaries

**Kauffman.** Rudy D. Kauffman and Fannie E. Miller were married Feb. 9, 1909, near Middlebury, Ind., and spent most of their married life on their farm. They have 8 married children—4 daughters: Viola—Mrs. Leo Hershberger, Goshen, Ind.; Barbara—Mrs. Abraham C. Gingerich, Arthur, Ill.; Ida—Mrs. William Mast, Middlebury, Ind.; and Mary—Mrs. Levi Yoder, Goshen, Ind.; and 4 sons: Monroe and Marion, Shipshewana, Ind.; Milo, Bristol, Ind.; and Melvin, Howe, Ind. They also have 36 grandchildren. They quietly observed their 50th wedding anniversary. They are able to do their own housework, and Mr. Kauffman has had ill health part time, but at present is quite well and can attend church regularly.

**Stuckey.** Aaron Stuckey and Sarah Eicher were married Feb. 9, 1909, and observed their fiftieth wedding anniversary on Sunday, Feb. 8, with a family dinner at the Lockport Fellowship Hall with about 65 of their family and friends present. They lived most of their married life in the Archbold, Ohio, community and attended the Lockport Church.

They have 9 children and 30 grandchildren. Their children are Walter, Chester, Joseph, Earl, Anna—Mrs. Hyrthel Aschelman, Ivan, Arthur, Clara—Mrs. Warren Frey, and Donald, all living in the Fulton-Williams County, Ohio, area. Both Mr. and Mrs. Stuckey are in good health and attend church services regularly.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Albrecht, William David,** son of John A. and Elizabeth (Birkey) Albrecht; born Sept. 19, 1881, near Tiskilwa, Ill.; died after a prolonged illness Feb. 13, 1959, in the Remmert Nursing Home, Roanoke, Ill.; aged 77 y. 4 m. 25 d. On Jan. 13, 1959, he was married to Alma Stahly of Nappanee, Ind. A few weeks before his death they celebrated the celebration of their golden wedding anniversary. Surviving are his wife, one daughter, (Mrs. Lloyd Studer, Roanoke, Ill.), 2 grandsons, one brother (John, Tiskilwa), and one sister (Mrs. Rufus Yoder, Lancaster, Ohio). One brother and 2 sisters preceded him in death. He was a member of the Willow Springs Church, where his funeral services were held Feb. 15, in charge of C. Warren Long, assisted by Ben Esh; burial in Willow Springs Cemetery.

**Amstutz, Amos B.** son of Benjamin and Verena (Steiner) Amstutz; born near Dalton, Ohio, Dec. 20, 1884; died after a lingering illness Feb. 15, 1959, at their family home; aged 74 y. 1 m. 4 d. Married to Fannie Zuercher on Feb. 6, 1904. They quietly observed their 55th wedding anniversary just a little over a week before his death. Surviving are his wife, 2 sons (Ben U. Kidron; and Evan, Columbus), 5 daughters (Velma—Mrs. Amos D. Amstutz, Apple Creek, Evelyne—Mrs. Harvey Nussbaum, Mt. Eaton; Sylvia—Mrs. Victor Nussbaum, and Mildred—Mrs. William S. Nussbaum, both of Apple Creek, and Edith—Mrs. Harvey Schrock, Conneaut Lake, Pa.), 27 grandchildren, 2 great-grandchildren, and 5 sisters (Anna—Mrs. David D. Hofstetter

and Pauline—Mrs. Philip Gerber, both of Dalton; and Elma—Mrs. Reuben Hofstetter, Kidron). One son, one brother, 2 sisters, and 2 grandsons preceded him in death. He was a member of the Kidron Church, where funeral services were conducted Feb. 18, in charge of Bill Detweiler, Isaac Zuercher, and Reuben Hofstetter; burial in adjoining cemetery.

**Bechtel, Irvin,** son of Noah S. and Hannah (Woolner) Bechtel; born May 9, 1901, in Waterloo Twp., Ont.; died Oct. 27, 1958; aged 57 y. 5 m. 18 d. Surviving are his wife (Ada Margaret Reaman Bechtel), 4 sons and 3 daughters (John, Margaret, Jean, Robert, Ream, and Bechtel), Second, Kenneth James, Mary Ellen, and Linda Ann, all of Hesper, Ont.), 2 grandchildren, and 3 brothers (Aaron, Melvin, and Jacob, all of Alberta). One son preceded him in death. He was a member of the Wanner Mennonite Church near Hesper, where funeral services were held Oct. 29, in charge of Merle Shantz; interment in adjoining cemetery.

**Bechtel, Virgie A.** daughter of the late Aaron and Mary Jane (Frey) Hershey; died at her home in Hanover, Pa., Aug. 12, 1958, after a short illness following a heart attack; aged 74 y. 8 m. Married in August, 1900, to Harvey M. Bechtel, son of John and Mary, 1951. To this union were born 6 children, 2 of whom preceded the parents in death. Surviving are 5 children (Mrs. Florence Seifried, Chambersburg, Pa.; Mrs. Wallace Barbour, Lewistown, Pa.; Mrs. Clarence H. Angel and Robert H., Hanover; and Mrs. Ellsworth Fritz, Jr., York, Pa.), also 8 grandchildren, great-grandchildren, and a brother (Paul H., Orange, Conn.). Funeral services were held at Bair's Church by Richard Danner; burial in York Road Cemetery.

**Bell, Leah,** daughter of Isaac and Elizabeth (Kauffman) Lapp; born Dec. 18, 1877, in Lawrence Co., Pa.; died Feb. 15, 1959, at her home in North Lima, Ohio, after a lingering illness; aged 81 y. 1 m. 21 d. Married to Mary Ann Bell, who died in 1909, married on April 26, 1917, to James Bell, who survives. Also surviving are 2 daughters (Mrs. Sadie Blosser, Salem; and Mrs. Walter Shank, North Lima), a son (John Bell, New Castle, Pa.), a brother (John, Hartville, 12 grandchildren, and 25 great-grandchildren), 2 sons, 1 daughter, and 1 sister preceded her in death. She was a member of the North Lima Church, where funeral services were held Feb. 17, in charge of David C. Steiner; interment in North Lima Cemetery.

**Brenneman, Noah H.** son of Joseph and Nancy (Hilyard) Brenneman; born July 20, 1873; died Feb. 15, 1959, at the home of his son-in-law and daughter, Mrs. and Mrs. Irwin Criswell, Millwood, Ohio; aged 85 y. 6 m. 24 d. On Dec. 22, 1895, he was married to Sallie Heatwole in Rockingham Co., Va. She died in 1947. Surviving are 5 children (Earl, Delphos, Ohio; Ada—Mrs. Irwin Criswell, Millwood; Clarence, Lima; Horace, Cleveland, and Orlo, Scottsdale, Pa.), 15 grandchildren, 21 great-grandchildren, and 1 sister (Susanna—Mrs. Perry Smith, Elda, Ohio). About 1912 he and his wife were converted under the preaching of Billy Sunday at Lima, Ohio. They then united with the Mennonite Church. The last few years he was unable to attend services, but he kept up his fellowship with the church during most of his life, and his daughter regarding it as a privilege to have him in her home. A brief memorial service was conducted on Feb. 15 by Lester Graybill at Orville, Ohio, where he had lived in 1947 at the time of his wife's death. Funeral services were held Feb. 16 at the Central Church, where he had his home, during most of his life, and were conducted by his aged cousin and lifelong friend, Andrew Brenneman, assisted by James Detweiler; interment in Salem Mennonite Cemetery.

**Burkholder, David O.** son of Moses and Sarah (Miller) Burkholder; born October 8, 1886, in Marshall Co., Ind.; died Feb. 8, 1959, at his home south of Napoleon, Ind.; aged 72 y. 4 m. He accepted Christ in his youth and was an active worker in the church. He was ordained to the ministry May 2, 1915, and to the office of bishop May 13, 1917. Married Jan. 30, 1913, to

Amanda Stutzman, who preceded him in death April 16, 1950. Surviving are 5 sons and 7 daughters (Walter, Nappanee; Leona—Mrs. Glen Kilmer, Goshen, Ind.; Mable, at home; Levi, Goshen; Malinda—Mrs. Harold Miller, Goshen; Paul, Nappanee; Tildie, Lilly—Mrs. Jonathan Stutzman, and David O., Jr., all of Red Lake, Ont.; Mary Belle—Mrs. Andrew Yoder, Apple Creek, Ohio; Ida, Berlin, Germany; and Richard, at home), 21 grandchildren, 5 great-grandchildren, 2 brothers, and 2 sisters. One daughter preceded him. Funeral services at the Maple Lawn Church, Feb. 11, were conducted by David A. Stricker; and Ezra Miller; interment in Burkholder Cemetery.

**Diltz, Nathaniel S.** son of the late David and Elizabeth (Staup) Diltz; born July 16, 1876, in Amanda Twp., Allen Co., Ohio; died Oct. 31, 1958, at his home in Delphos, Ohio, following an illness of about one year; aged 82 y. 3 m. 15 d. Married in 1895 to Mary Elizabeth Richmond, who died in 1898. One child was born to this union (Mrs. Blanche Bowers, Spencer, Ohio). He was married again in 1903 to Eva Nora Seyler, who survives. To this union were born 4 sons and 8 daughters. One daughter preceded him in death. Surviving are 4 sons (Russell, Ira, and Gerald, Delphos; and Ellis, in Canada), 7 daughters (Mrs. Anna Good and Mrs. Beulah Morris, Elda; Mrs. Elma Temen, Mrs. Louella Temen, Mrs. Anna Belle Claypool, Mrs. Laurietta Kohorst, and Mrs. Irma Martin, all of Delphos), 38 grandchildren, 38 great-grandchildren, and 6 great-great-grandchildren. One brother and 2 sisters preceded him. He was a member of the Salem Church, where funeral services were held Nov. 3, in charge of Richard Martin, assisted by Joseph Redmon; interment in Pike Cemetery, near Elda.

**Miller, Daniel M.** son of Moses I. and Elizabeth I. Miller; born in Tuscarawas Co., Ohio, June 1, 1878; died at his home in Kokomo, Ind., Feb. 15, 1959; aged 84 y. 7 m. 17 d. Married on Nov. 30, 1899, to Maryann Beachy, who preceded him in death exactly nine years to the day. To this union were born 2 sons (Moses, who died in 1926; and Albert, Kokomo, Ind.). He also leaves 3 grandchildren, 10 great-grandchildren, 3 brothers and 5 sisters (Eli, Mattie, Mrs. C. B. Miller, and Mrs. J. T. Miller, and Yell Schrock, of Arthur, Ill.; Mary—Dana Miller, Baltic, Ohio; Albert, Middlefield, Ohio; Elmer and Fannie—Mrs. Joe Slabach, Middlebury, Ind.; and Amanda—Mrs. Moses Shrock, Topeka, Ind.). He had been in failing health for the last 5 years, and on Jan. 8, 1958, he fell and broke his hip; since then he had been bedfast. He was a member of the Old Order Amish Church. Funeral services at the Oba Miller residence on Feb. 18 were conducted by Enos Miller and Andy Swartzentruber in German and Emanuel Hochstetler in English; interment in Christner Cemetery.

**Kenneth A.** son of Charles and Bessie (Frey) Miller; born near Pettitsville, Ohio, June 19, 1936; died April 2, 1958, at the Fostoria City Hospital after injuries received in a car-train accident near Fostoria on March 24; aged 21 y. 9 m. 14 d. Surviving are his parents, 5 brothers, and 3 sisters (Lois—Mrs. Marvin Short, Stryker, Ohio; Ada—Mrs. Anna Brenneman, Elda, Ohio; Robert, Stow, Ohio; Glen, Cleveland; Marilyn, Stryker; Marliouise—Mrs. Virgil Waidelich, Archbold; Dale, Macedonia; and Virgil, at home). He had completed his I-W work at the Cleveland Hospital in September, 1957, and had continued working there at night, while attending Kent State University. He was a member of the West Clinton congregation, Pettitsville, Ohio.

**Nafziger, Ruth,** daughter of Eli and Anna (Short) Frey; born in Fulton Co., Ohio, Aug. 4, 1887; died, after a very severe and extended illness, at the Wauson, Ohio, Hospital, Feb. 15, 1959; aged 71 y. 8 m. 9 d. Married to William H. Nafziger on Jan. 14, 1909, just over 50 years ago. Surviving are her husband, 8 children (Beulah—Mrs. Ralph Nofziger, Ervin, Lester, and Lois—Mrs. Kenneth Nofziger, of Wauson;



Vesta—Mrs. S. Paul Miller, Jambaon, India; Helen—Mrs. John Kauffman, Tiskilwa, Ill.; Ivan and Glen, Archbold, 46 grandchildren, 2 great-grandchildren, 4 brothers, and 2 sisters. Preceding her in death were 2 grandchildren, 4 brothers, and one sister. She was a member of the Mennonite Church since her youth. Funeral services were held at the Zion Church, Archbold, Ohio, Feb. 15, in charge of D. Wyse Graber, assisted by Jesse Short; burial in Pettisville Cemetery.

Nice, Deborah Lynn and David Lee, twin children of Clair H. and Mildred (Hackman) Nice, Souderton, Pa., were born Feb. 23, 1959, at Grand View Hospital, Sellersville, where Deborah Lynn died Feb. 26, aged 3 days, and David Lee, Feb. 27, aged 4 days. Death was due to sponge lungs. Funeral services were held at the Wilmer S. Nice Funeral Home, Harleysville, Pa., Feb. 28, in charge of John E. Lapp and J. C. Clemens; interment in Plains Church Cemetery.

Stuckey, Mary, daughter of Simon and Katie (Short) Nafziger; born near Stryker, Ohio, July 19, 1902; died at the home of her brother and sister, Eddie and Emma Nafziger, Jan. 8, 1959, after an illness of 6 years; aged 56 y., 3 m., 20 d. Married on Sept. 6, 1927, to Eli Stuckey, who died April 4, 1939. To this union 5 children were born. Surviving are one daughter (Helen Louise—Mrs. Clint Leu), 3 sons (Billie Elias, James Elwood, and Paul Eugene), one grandchild, one sister (Emma), and 3 brothers (Clarence, Eddie, and Lyle), all of the Archbold and Stryker, Ohio, community. Preceding her in death were also her parents, one son (who died in infancy), 3 sisters, and 2 brothers. She was a member of the Lockport congregation. Funeral services were conducted at the Lockport Church, Jan. 11, in charge of Walter Stuckey, P. L. Frey, and Simon Stuckey; burial in Lockport Cemetery.

Thomas, Eliza, daughter of Yarrow and Beddie (Smith) Smoot; born April —, 1883, in Sawyersville, Ala.; died of a cerebral hemorrhage Nov. 18, 1958, at her home in Youngstown, Ohio; aged 75 y., 7 m. Married to James Thomas, who died in 1946. To this union were born 2 daughters and one son. Only one daughter (Ella Eaves) survives; also a sister (Mrs. Helen Borden, Youngstown) and a brother (Lonnie Smoot, Cleveland). She became a member of the Rockview Church, Cleveland, in 1955. Funeral services at the Emerson Funeral Home on Nov. 20 were in charge of Fred Augsburg; burial in Mount Hope Cemetery.

Wittrig, Joan LaRae, infant daughter of Ray and Ruth (Nofziger) Wittrig; born at the Lebanon (Oreg.) Community Hospital, Feb. 13, 1959; died at the Salem Memorial Hospital, Feb. 21, 1959; aged 8 days. Surviving are her parents, 2 sisters (La Verne Rae and Margo Ranae), and her grandparents (Mr. and Mrs. Ed Wittrig, Beemer, Neb.; and Mrs. Lydia Nofziger, Lebanon). Funeral services were held Feb. 23 in the Jost Funeral Chapel, Lebanon, with Allen Erb officiating; interment in I.O.O.F. Cemetery, Lebanon.

Yoder, Huber A., son of Peter B. and Emma (Huber) Yoder; born July 14, 1903, in Harrison Twp., Elkhart Co., Ind.; died Feb. 25, 1959, in a highway accident when his car slipped on ice, throwing it head on into a tree; aged 55 y., 7 m., 11 d. Married on Aug. 20, 1925, to Edith Thompson at Elkhart, Ind. Surviving are his wife, 4 children (David, at home; Wayne, Sarasota, Fla.; Marjorie—Mrs. Francis Freed, Elkhart; and Lorene—Mrs. Ed Graber, Bristol, Ind.), 5 grandchildren, 4 brothers (D. A. and Harvey, Elkhart; Forrest, Wakarusa; and Clarence, Napanee), and one sister (Mary Smeltzer, Wakarusa). He was a public school principal and teacher. He was a member of the Prairie Street Church, where funeral services were held Feb. 28, in charge of Howard J. Zehr; interment in Prairie Street Cemetery.



## ITEMS AND COMMENTS

### BY THE EDITOR

An estimated 1,500 Orthodox Christian Arabs from Israel crossed the frontier into Jordan to attend Eastern Church Christmas celebrations in Bethlehem. Each received a permit for a 36-hour stay in Jordan territory. The Jordan authorities denied permission for 35 Orthodox nuns and monks holding Soviet passports to cross from Israel into Jordan. Also refused entry were 125 Israeli Christians. In neither case was any explanation given.

• • •

Secretary of State Dulles told the New York State Bar Association that the kind of world we have today cannot be ruled by force. "The time is ripe for the rule of law." He said we will need to set an example "by accepting for ourselves standards of conduct more advanced than those generally ac-

cepted. . . . There is no nobler mission that our nation could perform."

The Library of Congress reports there are, for the first time in American history, more Roman Catholics in Congress than any other religious groups. Methodists are next, followed by Presbyterians, Baptists, and Episcopalians. There is one Sikh. Only five report no religious affiliation.

According to *Friends Oriental News*, among the nations of the world the United States ranks fifth, India seventh, and Formosa eightieth in area. In population, the United States is fourth, India, second, and Formosa is fortieth. However, in density per square mile, the United States is fifty-second, with 57 people for each square mile;

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by John Howard Yoder

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India is twelfth, with 317, and Formosa is third, with 661 in every square mile of its territory. Only the Netherlands and Belgium have a more concentrated population than does Formosa.

There are 1,608 Negro pupils in the 14,000 elementary schools maintained by congregations of the Missouri Synod Lutheran Church. The southeastern district, which includes the southeastern states with the exception of Florida and Georgia, has 199 Negro pupils enrolled in its Lutheran schools.

The Missouri Synod Lutherans, traditionally more conservative than some other Lutheran bodies, have declined participating in conversations looking toward affiliation with the National Lutheran Council.

Religious enterprises received a little more than half of the philanthropic giving in the United States during 1958. The total received by these enterprises was \$3,641,000,000.

The executive committee of the World Council of Churches recently issued a statement in which it urged cessation of atomic tests and asked its member churches to build informed public opinion on the issue.

For unknown reasons Rumania has opened the door for Jewish emigration. As a result 80 to 100 thousand immigrants are expected to move from Eastern Europe to Palestine during this year. Although a number of these immigrants will be professional men and skilled laborers, the absorption of this number of new immigrants will be a severe strain on the economy of Israel.

Steady progress is being made on a storeroom shed at the Paraguayan mission outpost at Figary. There is a lack of money and workers. On completion of the shed an instructor will teach the natives more progressive methods of agriculture. An evangelism program will be enlarged.

The ten top brewers in the United States doubled their expenditures for advertising between 1952 and 1957.

The Casado Company is selling four thousand tons of quebracho wood thirty miles west of colony Filadelfia, Paraguay. Some of the enormous trees produce ten tons each. Many Mennonites are hired by the logging firm as truck drivers.

The Moro Indians reappeared on the Paraguayan frontier in December. About 30 were seen near Madrejon. They remained at the edge of the jungle and called for a long time. They did not seem to have evil intentions. One day they shot arrows at a soldier. Mennonite missionary L. Barrett wants to contact the tribe at the earliest possible time, even if nobody will accompany him.

Swiss conscientious objectors, according to an item in the *Reporter*, have a choice when sentenced of serving their time by installments. A nine-month penalty, for example, can be served over a period of three

years. The conscientious objectors are segregated from other prisoners. Their quarters have no iron bars and most of them spend their time continuing their studies.

The Supreme Court of Canada ruled in a four-to-three vote that the Canadian Broadcasting Corporation cannot be prosecuted under the Lord's Day Act for broadcasting on Sunday. The decision overruled earlier ones by Ontario courts that the CBC was subject to the Sunday law.

French conscientious objectors who have hitherto faced possibility of repeated prison sentences may be in for a slightly happier future. As a result of a campaign organized by the pacifist periodical, *Liberte*, seven of the nine CO's who have served five or more years have been released, among them one who has spent nine years in prison. More than one hundred men are still imprisoned. Belgian Mennonites have appealed to their

government for legal recognition of conscientious objection. At present, CO's face the alternative of eighteen months in prison or three years' work in the coal mines.—MCC Information Service.

Crime costs every American family \$467 annually.

Support of missions and benevolence in the General Conference Mennonite Church in 1958 showed a 90 per cent increase since 1949. Total giving by this 50,000-member group reached \$857,836 in 1958. This does not include contributions for local congregational expenses.

At least two conferences of the Missouri Synod Lutherans have approved church-sponsored social dancing. Traditionally, Missouri Synod congregations have been opposed to social dancing, especially in churches and schools.

## MENNONITE LIFE NORTH NEWTON KANS

EXCH



# The First Easter

By Peter Marshall

Edited and with an introduction by Catherine Marshall

This book places you among the disciples during the events of the first Easter. You will find yourself with Christ in the garden, listening to soldiers coming through the night, watching Judas betraying kiss. You will follow far off with Peter, cringe as the mad crowd yells, "Crucify, crucify," stumble along with the frightening procession to Golgotha, hear the last words of the crucified Son of God.

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# Gospel Herald

TUESDAY, MARCH 24, 1959  
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## The Power of the Resurrection

By Paul E. Harder

*That I may know him, and the power of his resurrection.—Phil. 3:10.*

Roger Babson said at one time in one of his columns, "I am watching with great interest the possible new sources of power." Then he went on to name some sources: atomic energy (for peacetime use), solar energy (Massachusetts Institute of Technology at Cambridge is working on this), gravity insulation (which the Gravity Research Foundation of New Boston, N.H., is working on).

All these institutions realize that the thing that produces power must really and truly be a fact before it can produce power. It is about time the people of the world started using the old, old power, "the power of . . . [the] resurrection." We who possess the name "Christian" know that the power is really and truly a fact. We can talk about all the powers, such as electricity, radio, television, but unless we are tuned to use these powers, they are of no use to us. We may say there is electricity in the wall, but unless it is used, there is no power. Therefore before we can really use the power of the resurrection, we must really and truly believe in the resurrection.

There are so many infallible proofs of the resurrection that any person who can reason or think for himself, even a little, cannot deny the fact. Let us look at the record. If Jesus did not rise from the dead, what became of His body? If it had been stolen by His enemies, they certainly would have produced it; if by His friends, they would have known they were lying, and would they have suffered martyrdom for a lie?

There is no doubt that the early Christians really believed that Jesus had risen from the dead, not alone because of the empty tomb, but because they had seen Jesus alive. Not only once or twice, but many times, indeed about ten times.

*Those who know the power of the resurrection are the happiest people in the world. The power of the resurrection transforms life, gives it purpose, and brightens every dark experience.*

Could these instances have been hallucinations? Different groups of people do not continue to have the same hallucinations time after time. Would a crowd of five hundred all have the same hallucination? Besides, the resurrection was something the apostles did not expect. When the women who were first at the sepulcher saw that Jesus was not there, and ran and told the apostles, the record said, "Their words seemed . . . as idle tales, and they believed them not."

Let us look at His appearances. First, to Mary Magdalene; second, to the other woman; third, to Peter; fourth, to the two on the way to Emmaus; fifth, to the ten. These all occurred on the first day. Then sixth, to the eleven, one week later; seventh, to the seven by the sea; eighth, to the apostles in Galilee; ninth, to the five hundred; and tenth, when He ascended into heaven. Were these all hallucinations?

Was it possible that Jesus was only in a faint when He was buried? If so, when He "came to," would He have been strong enough to roll the stone away? He also had new power after the resurrection. He appeared and disappeared through closed doors. Could it be possible that the resurrection is only a story to glorify a dead hero? In secular history we find that the sect known as Christians came into being during the reign of Tiberius (about A.D. 37) and the thing that brought them into existence was the belief in the resurrection. They suffered and died, not first of all because of what was written and told them, but because of what they had actually seen.

We know of the sufferings and persecutions of the early church (not only from Scripture but from secular history as well). Would they have suffered so if there had been any doubt in their minds? Put yourself in their place and see what you would have done, especially if you were in doubt. One great writer of sec-

## Dominus Est

By Miriam Sieber Lind

Now  
No less than on that Other Morning  
When, without warning,  
Bright on the misty shore  
The Presence blossomed; shone;  
Waited—intent, all-loving, all alone. . . .

Here  
No less than there, where the hushed  
wonder  
Dawned in each startled soul,  
Then burst in a thunder  
Of knowing;  
And the incredible word  
Fltered from lip to trembling lip—  
"It is the Lord!"

So now,  
So here  
In the morning of my need,  
It is the Lord!  
Risen.  
Risen indeed.  
Scottsdale, Pa.

ular history states, "Nothing is more historically certain than that Jesus rose from the dead and appeared again and again to His followers."

The resurrection is real.  
To the thinking Christian no other day equals the day of the resurrection. It does not only mean that death does not "end it all," but it means more life and a new kind of life, not only in the world to come, but in this world (even as Jesus was changed after the resurrection).

Christ is crucified every day in the street, in the shop, in the store, and in our lives, but ever rises triumphant. We can see the triumphant look every day, in the faces of true Christians. They have the power of the resurrection, the power to overcome the world as Christ did. Those who know the power of the resurrection are the happiest people in the world. The power of the resurrection gives them more abundant life, and transforms life. It causes them to live a purposeful life, and like the power of electricity, has brightened their darkest experiences.

Oh, that the power of the resurrection might come into our lives and teach us to walk "in newness of life!" Let us lay hold of this power and lift our heads and live with Him the new life of love and hope and holiness. Let us take this power and face life squarely in these try-

ing days. There is real power in the resurrection, but unless we connect ourselves with this power it means nothing to us.

To obtain this power we must cry with Mary, "Rabboni" (Master), and with Thomas, "My Lord and my God."

Carlisle, Pa.

## New Answers

It may be that the minister has always used the front door, but if his people are going out the back door, probably he should change his method and go out the back door, too. A nonsupervised ministry may have been quite adequate for the past generation when a farming occupation made possible a flexible schedule and when everybody was securely established on a nearby farm. But a Sunday morning pastor is severely handicapped in his influence on a congregation that is scattered in a dozen different occupations in various areas and subject to countless diverse influences. Just when leadership is desperately needed to speak intelligently to the needs of people caught in a complex society and culture, too often there is a vacuum. Today's problems are met with yesterday's answers and many have long since ceased to listen.

Sometimes the negatives of yesterday must be abandoned. But it is dangerous to replace them with a vacuum. There must be positive spiritual leadership in finding new answers for our time that are Scriptural and effective and that the church will be willing to respond to. —Paul N. Krabill, in *Missionary Messenger*.

## Lenten Thoughts

By Thelma Allinder

Lord, your scarlet wounds were deep that time,

When you were nailed to that vile tree!  
Though you were but thirty-three, your face  
Was marred by dreadful agony,  
And it seemed the visage of one old—  
Beyond your span of stalwart years!  
You, the Rose of Sharon, fair and sweet,  
Impervious to taunts and jeers,  
Gave your sinless life that I might live,  
Washed clean by your pure blood, and share  
Heaven's glory evermore with you—  
As citizen, be welcomed there!

Oseola, Nebr.

## Our Readers Say—

"An Exciting Field for Witnessing," by Nelson E. Kauffman, deserves special attention by all readers of the *GOSPEL HERALD*. As a Christian worker in a predominantly Roman Catholic country, I have made a study of that church's teachings, aims, and methods. There is nothing heartening about the results of such an examination. Without going into the scamy side of Roman Catholicism, be it sufficient to say that Catholicism is gaining ground in the U.S. for at least three basic reasons. First, because of the bankruptcy of many Protestant churches. Second, because of the Roman Catholic long-range point of view and planning. Third, because of the general ignorance and indifference toward the program of the Roman Catholic Church.

Avoiding technicalities, Bro. Kauffman's approach is without a doubt the best. You just do not win Roman Catholics by showing them their errors, though that is sometimes necessary. Rather, and this is the approach we use in Valinhos, you win them by Christian love in the form of genuinely sincere friendship—the way Christ won His disciples—David Hostetler, Valinhos, S.P., Brazil.

• • •

Titus Bender in "How Much Shall I Pay?" Feb. 3 issue, embarrasses us all with "Too comfortable living is an indication of spiritual poverty rather than of the Lord's blessing." In other words, he believes that wealth (hoarded, accumulated, or self-appropriated) is not the success label.

Does Bro. Titus wish to say that besides using the world's yardstick to evaluate others, we are also usually allowing the Lord's blessing to decide for us what we must have?

I'm sure he would agree that some whom we call "poor managers" because they don't have all things might instead be literally obeying Christ's command, "let not thy left hand know what thy right hand doeth."—Dorcas S. Miller, Greenwood, Del.

• • •

I am thankful to God for the message, "Shepherding Our People," by Bro. Shem Peachey (Feb. 24). My earnest prayer is that we Mennonites get back to the early church way of bringing the lost into the church, also establishing folks in the way of full salvation. I, with Bro. Peachey, pray, God grant it.—Mrs. Walter S. Kinsey, Quarryville, Pa.

• • •

I was especially impressed with Moses G. Gehman's "The Preacher and God's Word" (Jan. 27). . . . Bro. Gehman said, "The aged apostle in the shadow of death still craved for 'the books but aged' the parchments." . . . My father . . . aged 89 . . . did not forget the Bible. His face would light up with a pleased look when he saw the Bible. . . . Two days before his death . . . he reached out his hands . . . and said, "I would like to read in there once more."—Mary Burkey, Nappanee, Ind.

• • •

I especially appreciated . . . in the Feb. 17 issue . . . "Next Sunday Stay in Bed." May this challenge all of us to be more serious in our meetings together at the house of God. Surely Christ would say, "Make not my house a comfortable place to get some sleep."—Daniel D. Hooley, Middlebury, Ind.

## GOSPEL HERALD

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## EDITORIAL

### *The Rest of the Resurrection*

One effect of the resurrection of Christ upon the believer today is the peace of mind he has with regard to the facts upon which his faith rests. The evidence seems to be overwhelming that on Easter morning the tomb was empty, that people who had been overwhelmed with sorrow and disappointment were suddenly exultant with joy because they had seen the Lord alive, that the heart of the message upon which the church was built was the certain resurrection of the Lord. A book like Frank Morison's *Who Moved the Stone?* shows how an honest facing of the facts leads to belief in this cornerstone of the Christian faith. An English lawyer started to write a book to show that the resurrection did not happen. But he ended up writing a brilliant defense, on logical grounds, of the resurrection of Christ.

An intellectually honest person is happy to know that he is not following cunningly devised fables. It is a satisfaction to have no tension between what one knows to be true and what one wants to believe.

But perhaps even more important to one's peace of mind than the mere credibility of his faith is the experience of resurrection truth in terms of daily living. One might with his intellect affirm that Christ is risen, but find no resurrection power in his emotions and will, no resurrection hope that can put meaning and purpose into his life.

Paul teaches in Romans 6 that just as Christ was raised by the Father's power, we too, fitted into the pattern of His resurrection, may walk in newness of life. Having died with Christ, we also share His life. As Christ was no longer subject to death, we need no longer be subject to sin. In this spiritual sense we partake of Christ's resurrection now. Though we may not know physical resurrection or change until He comes again, we live far below our privileges if the power of the resurrected Christ is not now working in us to give us power over sin. So Paul prayed that, knowing Christ, he might also know the power of His resurrection. Phil. 3:10.

We may also know existentially, that is, in the reality of personal experience,

the hope of the future bodily resurrection. We may face death knowing that even for these pain-racked and weakening bodies there are glorious prospects ahead. For as Christ was raised, so shall we be also. At death the spirit of the Christian goes to be with Christ. But still there is something more to look forward to—the uniting of spirit with a redeemed and immortal body at the resurrection. God plans to save us as whole men, both body and soul.

So also we lay the bodies of our loved ones away in the certain hope that we shall see them again. The parting, painful as it may be, is not really tragic, for there is always this bright horizon of hope. There was a Christian man who buried his wife and two daughters, who had been suddenly taken away. But the next Sunday he was in his place teaching his Sunday-school class. His quiet acceptance of what had happened, his hope of a certain reunion with those he had lost for a time, was a strong testimony to his class that he really did believe in the resurrection. Intellectually he had no doubt long been convinced. But now he knew experientially what such a hope can do in the circumstance of death.

May this rest of the resurrection, this knowledge and power and peaceful trust, be the portion of our readers on this Easter Day.—E.

### *A Quarter Century in Tanganyika*

The quarter centennial of the Mennonite Church in Tanganyika was observed in the annual meeting of the Eastern Mennonite Board of Missions and Charities held March 11 and 12 at Mellinger's, near Lancaster, Pa. Even standing room was at a premium as we were told, in the Wednesday evening service, how vision has been turned, through obedience and the Lord's rich blessing, into splendid realization. We were told of John H. Mellinger, consecrated layman who climaxed his long presidency of the Board with the beginning of the Board's foreign work; of Noah Mack, whose eloquent advocacy of missions helped to make the Lancaster Conference mission-minded; of Bishop John H. Mosemann,

who in 1930 presented a resolution of the bishop board recommending the beginning of a mission in Africa.

It was a few years later when Elam Stauffer and John H. Mosemann, Jr., were ordained for mission work in Africa in a service at Mellinger's. In December, 1933, O. O. Miller, whose missionary statesmanship as Board secretary for many years the Lord has used in the development of strategy, went with Stauffer to Africa, and they were led to the field in Tanganyika. A few months later four hundred Lancaster Mennonites went to New York to give farewell to Elizabeth Stauffer and the Mosemanns as they went to the new field.

The twenty-fifth anniversary of these events was celebrated in Tanganyika in January of this year, with a deputation from America observing and participating. And now in this annual meeting most of the principals involved in the story could be present at Mellinger's to participate in the observance by the home Board.

Henry Garber, who through most of these years served as president of the Board, described two visions and their fulfillment. First, these early leaders hoped that a foreign mission would stimulate missionary interest in the conference. The fulfillment of that hope is seen in the facts of this year's report. There are now 47 missionaries in Tanganyika. Five other overseas missions have been established, the six fields using 136 workers. There are 97 home mission points, and a Voluntary Service program involving 80 workers. Whereas receipts of the Board in 1929 were \$46,000, receipts in 1958 were \$671,000. Giving for missions and relief has doubled in the past ten years, and has increased 13.8 per cent in the past year. In twenty-five years one million dollars has been spent for the Tanganyika work. The Board's budget for 1959 is \$670,000, which is \$44.66 per member.

The second vision Bro. Garber spoke of was that of the church's mission to establish itself in every land. The fulfillment is seen in many references to the "emerging church." One of the speakers on the afternoon program was Ingida Asfaw, a young brother from Ethiopia who is now in school at Eastern Mennonite College. Thirteen churches have developed in America from Voluntary Service. But it is in Tanganyika that the establishment of the church has proceeded farthest. There are 1,664 members there, with 1,500 under instruction. The increase in the past year was 190, which is three times the 25-year annual average.



There are five ordained African pastors and eight deacons. Elam Stauffer was at Mellinger's to describe the integration of church and mission as a spiritual process of drawing together in Christ. The latest step has just been taken. All mission and church business now is cared for by a General Church Council composed of seven Africans and four missionaries. The church is now organized so that it can move forward if and when foreign missionaries must withdraw.

John H. Mosemann, another of the pioneers in Tanganyika, was present to give his testimony to the spiritual character of the church building which the Lord does.

O. O. Miller, recounting experiences and observations in a 90-day trip through many parts of Africa, described the New Africa in which is the emerging church in Tanganyika. It is a continent in process of rapid change: toward literacy, toward urbanization, toward political independence. There is hunger for brotherhood, and the emerging church in Africa must be an integration of all the national and racial elements which are there.

Bro. Garber, though he is now blind, can still see visions. He foresees the day when our church will have a larger membership overseas than in America. Bro. Miller pointed out that Anabaptist Mennonitism now has 35,000 adherents in Africa, a number which is due to be doubled in the next ten years. There will soon be in Africa one of the largest sectors of world Mennonitism.

A booklet, "Ye Are God's Building," has been published by the Board to describe the quarter-century history of the church in Tanganyika. It can be secured for 40¢ from the Eastern Board Headquarters at Salunga, Pa.

Other items of interest from the Board meeting:

The year 1958 was a record year in the sending of new missionaries (sixteen) and in missionary giving.

The Mennonite Information Center along the highway east of Lancaster will be continued.

During the year VS centers have been established at Washington, New York, and Atlanta.

The Lancaster Conference membership decreased in 1958, but the membership in its missions is growing.

Steps are being taken for the co-operative development of literature evangelism in Africa.

Evangelization of Swahili-speaking people in Somalia is a possible project for the church in Tanganyika.

Ninety church leaders have been trained in the Bukiroba Bible School.

The treasury had larger balances at the end of the year than at the beginning.

The consecration service for missionaries returning after furlough was conducted by Bro. Aaron Shank.

The out-of-the-district speaker for the meeting was John Drescher, president of the Ohio Mission Board.

A rehabilitation center for men released from prison will be established on donated land near the East Harrisburg turnpike interchange.

An effective feature of the meeting was prayer periods in which the names of foreign workers were read slowly as the congregation lifted them up in intercession.

The Board is receiving effective administration through President H. Raymond Charles, Vice-President Willis E. Kling, Secretary Paul N. Kraybill, and Treasurer Ira J. Buckwalter. An advantage to the Eastern Board is the feasibility of bimonthly meetings.

Attending this meeting was a great inspiration to your editor, as evidently it was to the other hundreds who attended.—E.

## Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

**Ye Are God's Building**, by Catharine Leatherman; Eastern Mennonite Board of Missions and Charities; 1959; 48 pp.; 40¢.

"The Story of Twenty-five Years in Tanganyika" is the subtitle of this booklet written to help describe the first quarter century of the Eastern Board's first missionary venture in East Africa. It summarizes effectively in picture and story the story of God's working in this field. All of our people should read it in order to be familiar with one of our most successful mission attempts.

—Paul Erb.

**Reflections on the Psalms**, by C. S. Lewis; Harcourt, Brace and Company; 1958; 151 pp.; \$3.50.

The inimitable C. S. Lewis is now out with a book of comments on the Psalms. It is a new range for his talent, but as far as I can see he does very well in both thought and devotion. If the book has unity or a common purpose, it is the search for an understanding of the inner meanings of the Psalms. Lewis being Lewis, one expects this to be done in fresh and living English. It is; the style is wholly worthy of the subject. (The publisher too, it must be said, has designed a book worthy of the subject and its author.) Also, the reader finds a religious zeal which is at once meek, devout, and intellectually honest. All this adds up to a kind of preaching as communicable as that of any Christian's in our time.

## 25 Years Ago

(from GOSPEL HERALD, March 15, 1934)

Goshen College . . . reorganization of our YPCA (men) . . . President, Levi Hartzler . . . Secretary, Roy Umble . . . Treasurer, James Clemons.

(from GOSPEL HERALD, March 22, 1934)

The General Sunday School Committee is sponsoring a comprehensive Teacher Training program. . . . We have been doing very little toward encouraging better training for teaching [E. C. Bender].

Forrest J. Glass . . . and Esther Virginia Eby . . . were united in holy matrimony March 15. . . .

What of Lewis' theology? The question is often asked. We know he is not a liberal. In this book he says again he is not a fundamentalist. He is Anglican by confession and subscribes to the traditions of that communion. Like some other modern disillusioned unbelievers, he had found his way back to faith in Christ, the Scriptures, and the church. The fruit is rather convincing (however, like another well-known Anglican, J. B. Phillips, he smokes), but he can be counted on not to say things as one always hears them. Some readers, particularly of a fundamentalist orientation, will find his views on the cursing and the second meanings in the Psalms a bit disturbing. It is at least an honest and devout search with faith in full view. The book, however, is not a theological one. It is not a work of scholarship, the author says. This is not C. S. Lewis the apologist of the Christian faith. Above all else it is a work of piety. A typical quote: "No net less wide than a man's whole heart, nor less fine of mesh than love, will hold the sacred Fish" (p. 119).

—Irvin B. Horst.

**The Romance of Motherhood**, by Mrs. W. E. Hawkins; Zondervan; 1958; 30 pp.; 25¢.

This book discusses (1) The Glory of Motherhood, (2) The True Foundations of Motherhood, (3) The Ministry of Motherhood and (4) Motherhood Rewarded. It is not theoretical, but intensely practical. Here you will find heartwarming glimpses of the Christian heart and home. May the Lord convey to our many mothers the Romance of Motherhood which Mrs. Hawkins learned so well.

—C. F. Derstine.

**Christian Maturity**, by Richard Halverson; Cowman; 1956; 137 pp.; \$2.50.

This dynamic book shows the need for nominal Christians to mature spiritually. He describes the people who patronize the church, admire Christ, but will not serve Him. They equate Christ with dogma, and think of Christianity as the "quickest way to own a Cadillac." The author presents a Biblical Christ, and shows how righteousness comes by an inner condition wrought by the Spirit of God. Good devotional reading.—John A. Hostetler.

# Pilate Ponders

By Mary Ann Horst

Some say He was a fanatic. If so, He was a courageous fanatic. The only condemnation the Jews could find against the man was that He claimed to be the King of the Jews. If only He would not have insisted on calling Himself their King, He might have lived.

Reason would tell me that only an insane man would claim to be king at the danger of bringing on himself Caesar's wrath and his own death. But could a man with such a strong, but tender face, a man who speaks so meekly and yet with such powerful authority, a man great enough to pity his miserable accusers—could such a man be insane?

I was loath to sentence Him to die. But what could I do? I tried to persuade the Jews to judge Him according to their law. But, their blood be on their own pious heads, they replied that it was not lawful for them to charge any man to be put to death. I declared Him innocent; yet they clamored the more vehemently that He be crucified. I sent Him to Herod, but he only made sport of Him and sent Him back to me attired in that gorgeous regal robe. I suggested that He be released, but no, they preferred to see that scoundrel, Barabbas, freed.

At the last, when all else looked hopeless, I tried to appeal to their pity. I had a faint glimmer of hope that perhaps when I brought Him clothed in His purple robe and wearing a crown of thorns, and having the blood streaming down His face—perhaps the picture of the meek, yet truly regal man, mocked and derided thus, might arouse their pity. But I doubt whether these ritual-bound Jews know what pity is.

Until today, I myself did not know I could pity as I do. This man Jesus was not the first man who I felt did not deserve the death sentence which I gave him. I thought I had reached the place where such things no longer bothered me. Yet, today my heart and my conscience cried out in protest against inflicting any punishment on this just man. I had a fearful sensation that He knew of every injustice that I have handed out to men since I have become procurator of Rome, and that He pitied me because I had not the courage to be a bolder advocate of justice.

I, the judge, feared Him. He, the accused, pitied me. Is it possible that He saw some impending tragedy which will ultimately bring doom to Pilate, procurator of Rome?

I have seen men die bravely and defiantly. It was as though they wanted to tell us, "You can take our life, but you cannot prevent us from dying like men."

But the man Jesus! Even as He hung on the cross with the nails pierced

through His hands and His feet, even in that hour of physical torment, He was concerned for others! I could read the pity on His face as He saw His anguished, sweet-faced mother at the foot of the cross. Knowing that death would take Him from His mother, He quietly nodded toward that man who apparently was an old friend, standing by the cross. And He said to His mother, "He will be your son." And to the man He said, "Take her. She will be your mother." A noble Son! A Prince among men! A Son a mother's heart could be truly proud of!

## Thought for the Week

There wee leave you in that blessed dependency, to hang upon him that hangs upon the Cross, there bath in his teares, there suck at his woundes, and lie downe in peace in his grave, till hee vouchsafe you a resurrection, and an ascension into that Kingdome, which hee hath purchas'd for you, with the inestimable price of his incorruptible blood.—Conclusion of John Donne's last sermon.

There may be other young men who would be solicitous for their mothers, even in the hour of death. But never before have I heard a dying man plead to his god to forgive his accusers! It would be more natural for a man to plead that his god reward them with their just punishment. But the man Jesus, so different from other men, prayed, "Father, forgive them: for they know not what they do."

The words speared my heart like a sword's thrust! All the time I had feared that strange power. Now I knew for a surety that this Man knew some great thing whereof the princes and rulers of the universe are ignorant!

He died. And the earth quaked and shook! Yesterday I would have said, "These are the tales of a fanatical, superstitious people." Tonight I know not what to say.

I have a fearful feeling that we have not seen the last of this Prince. He spoke of His kingdom. If He has a kingdom, then it must be a peaceful kingdom, wherein every man receives true justice.

He gave a loud cry when He died, a cry that sounded like a shout of triumph. Strange thoughts come to the mind of the Roman procurator tonight. I am wondering if we shall not again see the Man Jesus, see Him as Victor over every

nation. I am wondering if we shall not hear His shout of triumph echo and re-echo from the corners of the world, when He sets up His kingdom. I cannot but believe that He was and is Lord of kings and nations and a Prince of peace.

Kitchener, Ont.

## Death's Funeral

By DAVID F. NYGREN

We are told that death shall be no more. By custom we depict him terrible—death, dark-browed death, foe, extirpator, skeleton of horror with intent stare, archer grim with bow and poisoned arrow, king of terror with relentless scythe, rider of the pale horse, followed by hell, scarlet monster, like its cause, sin!

But for death humanity would not know the meaning of such words as corpse, shroud, coffin, hearse, cinerary urn, tomb, cemetery, mortuary, mourners, and pallbearers. In its wake the earth is mantled with a more than Egyptian darkness.

Death has set out to conquer the earth. It has marshalled fighting hosts from far and wide, consisting of all the aches and pains and maladies of the ages. Its high-ranking commanders are war, pestilence, and famine. Special ammunition used with telling effect is listed as bullets, poisoned gas, bombs, dope, and intoxicating liquor.

Death has reigned unscrupulously from Adam down. Howbeit, today is, without a question of doubt, its red-letter day. "This is your hour, and the power of darkness."

Death barricades have been grave mounds from Abel's day to the present hour. Its casualty list is enormous. God alone knows the sum total of its victims.

But, be not boastful! The beginning and the end of death's reign is fixed. A day is drawing near when "Death . . . [shall be] swallowed up in victory" (I Cor. 15:54). A period is ordained when the picture will be different. All events in connection with that glorious day are supervised by the Lord Jesus Christ, who long ago grappled with death single-handed and proved to be its superior, quitting the scene in all the grandeur of glorious conquest.

The agonizing battle has now reached an acceleration which indicates that the decisive engagement is being fought, and that it will soon be over. Soon the final victory will be announced. "There shall be no more death" (Rev. 21:4). Lo, the Christ has gone forth conquering and to conquer, and presently the silvery trumpet shall sound, and "the Lord himself shall descend from heaven with a shout, with the voice of the archangel . . . and the dead in Christ shall rise first: then we which are alive and remain shall be

caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (I Thess. 4:16, 17).

Yes, we are going to death's funeral ere long. The iron tongue of midnight is about ready to toll. Death's shroud, woven of his own shadow, is ready. A wreath of black roses, cultivated and grown in the heart of unbelieving man, will be placed on death's casket.

The cemetery has been selected, namely, the Lake of Fire. The grave is dug—and oh, how deep and dark is that grave. "Death . . . cast into the lake of fire" (Rev. 20:14).

The Lord Jesus Christ will officiate at death's funeral. We read that Jesus Christ shall abolish death. II Tim. 1:10. "O death, where is thy sting?" (I Cor. 15:55)? The sting of death, even now, is buried in the bosom of the Son of God.

Praise God, the stratagems of hell have proved futile. The archenemy will fall back in confusion and utter defeat. The victory song will then be in order. The universe shall become vocal with the praises of our Christ. All the redeemed shall join in and sing a loud, melodious song: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

Save for one, Satan, there will be no mourners at death's funeral. As the winds steal over the plains of eternity, Satan's wailings will be

"Sad  
Like an echo mad  
Of some plaintive spirit strain."  
—*The Watchman-Examiner*.

## Easter Means Hope

By RUBY P. ZOOK

*Blessed be the God and Father . . . which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.—I Pet. 1:3.*

Not only are we commemorating the suffering and death of our Lord and Saviour in this month, but we are celebrating His resurrection. Easter Sunday should mean much to the born-again Christian. Our Christ and Saviour is not dead. He is alive forevermore.

Man had sinned. Yet God loved him. He loved him so much that He sent His only begotten Son to live among sin, to be hated, persecuted, and finally crucified. His followers were few, but there were some who were faithful and loyal and followed Him truthfully.

These persons who loved Him, at the time of His crucifixion, felt that death

was the victor. Their Messiah was dead. No more would He heal, comfort, and bless them. He had told them He would send a Comforter in His place, one that the world could not know, but they were unable to comprehend the saying. It had not yet become a reality in their lives.

They were sad and sorrowful, when suddenly, on that first Easter morning the news was spread abroad that Jesus had risen from the dead. He was now alive. And, thank God, because of His love and mercy He lives today. And we have that hope of eternal life in Him. Now we fear no death, for Jesus has risen from the dead, ascended to heaven, where He is preparing our eternal home. He was Victor over death. Therefore, He made it possible for His followers to be also.

Celebrate this Easter Day as never before. Realize anew the great love and mercy of God, and of His Son Jesus Christ. Know that Jesus lives. Now He is alive forevermore. He is daily interceding for us. Experience that "lively hope by the resurrection of Jesus Christ from the dead."

La Tour, Mo.

Seven days without prayer make one weak.—Selected.

## Not in God's Debt

A man in New England had been unemployed so long that he came to his last dollar. He laid fifty cents of it on the offering plate on Sunday. The following morning he heard there was a possibility of obtaining employment in a neighboring town. The railroad fare to the town was a dollar. It looked as if he should have kept the fifty cents he laid on the offering plate. But with the fifty cents he bought a ticket and rode half way to his desired destination. He stepped from the train and started to walk to the town.

But God had something better for him. Before he had gone a block he learned of a factory near at hand that needed help. Within thirty minutes he had a job with a wage of five dollars more a week than he would have received had he gone to the other town. The first week's pay brought back his fifty cents tenfold. That man was W. L. Douglas, the shoe manufacturer.—*War Cry*.

The man who takes his stand on the wrong side of an issue certainly has nothing to rejoice over if he succeeds.—Walter E. Isenhour.

## The Walk to Emmaus

By William Cowper



It happened, on a solemn eventide,  
Soon after He that was our surety died,  
Two bosom friends, each pensively inclined,  
The scene of all those sorrows left behind,  
Sought their own village, busied, as they went,  
In musings worthy of the great event:  
They spake of Him they loved, of Him whose life,  
Though blameless, had incurred perpetual strife,  
Whose deeds had left, in spite of hostile arts,  
A deep memorial graven on their hearts.  
The recollection, like a vein of ore,  
The farther traced, enriched them still the more;  
They thought Him, and they justly thought Him, one  
Sent to do more than He appeared 'have done;  
To exalt a people, and to place them high  
Above all else, and wondered He should die.  
Ere yet they brought their journey to an end,  
A Stranger joined them, courteous as a friend,  
And asked them, with a kind engaging air,  
What their affliction was, and begged a share.  
Informed, He gathered up the broken thread,  
And, truth and wisdom gracing all He said,  
Explained, illustrated, and searched so well  
The tender theme, on which they chose to dwell,  
That reaching home, "The night," they said, "is near,  
We must not now be parted, sojourn here."  
The new acquaintance soon became a guest,  
And, made so welcome at their simple feast,  
He blessed the bread, but vanished at the word,  
And left them both exclaiming, "'Twas the Lord!  
Did not our hearts feel all He deigned to say?  
Did they not burn within us by the way?"

## A Prayer

FOR THIS WEEK

TE DEUM OF RENEWALS

For Thy sweet sunshine after nights of rain;  
For Thy sweet balm of comfort after pain;  
For Thy sweet peace that ends a long-drawn strife;  
For Thy sweet rest that ends a burdened life;  
For joy, dispersing sorrows as the sun  
Sucks up the morning mists, and as Thy winds  
Dispel the clouds and show the blue again,—  
The deep, pure, tenuous, heavenly blue that seems,  
In its infinity of tenderness,  
Like to Thy Love, that fills all time and space  
With Thy sweet Spirit's all-abounding grace;  
For all Thy healing ministries,—

*We thank Thee, Lord.*

For hearts estranged, won back to fellowship,  
And closer knit by sweet forgivenesses;  
For hearts made tenderer by fortune's blows;  
For souls by sorrows ripened in Thy love;  
Yea, and for pain that took our pride away,  
And cast us wholly on Thy charity;  
For darkened ways that led us to the Light,  
For blinding tears that yet renewed our sight;  
For travails and perplexities of mind  
Through which we wrestled, nobler life to find,—  
And found, beyond our craving souls' upreach,  
The wonder of the lessons Thou wouldst teach;  
For dear lives salvaged from the hand of Death;  
For pure souls' fiery purgings without scathe;  
For answered prayers that showed Thy boundless love;  
For prayers unanswered, wiser love to prove;  
For all Thy leadings through life's devious ways,  
With faith illumined and high heart of grace;—

*We thank Thee, Lord.*

—Selected by Dorothy McCammon. From *Selected Poems of John Oxenham*. Copyright 1948 by Erica Oxenham. Used by permission of Harper & Brothers.

## Come with Me

Mr. X joined the queue outside St. James's Park station and waited his turn to book a ticket. He was an earnest Christian, and always ready to do service for the Master he loved, should opportunity present itself.

This particular day his service was to be of unusual character. A very old man was standing close by, watching the queue file past and waiting for someone to book to Ealing Broadway. When the Christian happened to ask for a ticket to that place, the old man shuffled toward him, and said:

"I want to go where you are going, only I cannot see very well. May I follow you?"

"Certainly," said Mr. X, "take my arm, and come along with me." And together they set off for the platform stairs.

It was only an apparently trifling incident, but it spoke loudly to Mr. X. Once he waited for someone to show him the way to heaven—until he heard of One who had himself gone that way. Looking into God's message, the Bible,

he learned that that One was the Son of God Himself. His confidence was won, his eyes were opened, and he gladly put his trust in Him. Turning his back on the past, he committed his life to the Saviour, and set out to follow in His footsteps, knowing that following Christ would bring him at last to his heavenly home.—*Emergency Post*.

## When God Is Ruled Out

Today we have more counselors, psychologists, and psychiatrists probing into the personal difficulties of our citizens than ever before. Maladjustments in human living can be laid to physical and mental illness, but one may wonder whether there is not operative in many cases the abysmal failure not to have known, or to have completely disregarded, adequate religious training and practice.

The rugged individualist may be a successful businessman, and a millionaire, but he can also be an abysmal personal failure, without knowledge or fear

## Prayer Requests

(Requests for this column must be signed)

Pray for a young father, that he may recover from a mental disturbance and be restored to his family.

Pray that a young father will be delivered from habits of drinking and smoking, and for his wife, that she may have grace to win her husband, that together they may win their children to Christ.

Pray that the church building program at America, Argentina, may not be delayed longer because of strikes and the unavailability of material. The basement space is urgently needed for Sunday-school and young people's activities.

Pray for the leaders and missionaries serving with the Mennonite Church in India, that they may be led of the Holy Spirit in directing the work of the church during times of social and economic change.

Pray for the believers in Nigeria and their leaders who are seeking closer fellowship with overseas churches, especially those who have asked to become part of the Mennonite fellowship. Pray for those charged with giving assistance with this closer association.

of God, and without understanding of the true meaning of life. It is God alone who gives life, and He alone provides it with purpose and meaning.

Perhaps it is time for Americans to realize that when God is ruled out, nothing is sacred, not even human life. And so the strutting individual who could not light the candle of life, and did not keep it burning, has the audacity to snuff it out. The blindness of human arrogance! —*Standard and Times*.



Speaking of Christ dwelling in the hearts of Christians Dr. Paul S. Rees makes the following observation: "You can find plenty of people whose heart is like a *tavern*, where Christ finds no welcome, where evil plies its trade busily and brazenly. You can find others whose heart is like a *hotel* with rooms all parceled out, and a rather nice one assigned to the Lord Jesus. You can find yet others whose heart is like a *home*, where Christ the Lord has been given not only the right of entry but the right of mastery. There's not a room He cannot occupy, not a corner He cannot inspect, not a piece of furniture He cannot either enjoy or remove!"

—From *Prayer and Life's Highest*.





## OUR SCHOOLS

### Education, Church, and Mission

#### VII. Medical Missionaries

By JOHN R. MUMAW

In every mission we have visited in Africa there was some form of medical care being administered. This does not mean that every station has medical service, but somewhere in the area an effort is being made to heal the sick. This aspect of mission ranges anywhere from a clinic operated by an African with limited training to a full hospital staff with quite adequate facilities and equipment.

A serious question has been raised about the function of medical services in relation to mission. Some groups started their work on a purely evangelistic basis. Few have retained that policy; they have discovered the need of medicine as a supporting effort in the total program. Some missions used medical care to introduce the Gospel. It is perhaps the quickest way and the most objective way to prove genuine interest in people.

There is a very subtle danger in this method of reaching the unsaved; this is true also of education. Unless special care is given to buy up the opportunities for the Gospel, it becomes a routine professional service without evangelistic effect. We have seen some very good work being done with inpatients. At one clinic the nurse in charge of the clinic and small hospital facilities gathers the patients (those not too ill) together for devotions and Bible lessons morning and evening. In some hospitals a native evangelist gives full time to visiting the sick. From such efforts have come bright conversions and lasting results. But in too many cases there is little evidence of evangelical results. Too often the patient comes and goes without hearing a word of testimony. The doctor or nurse sees the long line of people waiting for pills and "needles" and finds it difficult to spend the time that ought to be given to each patient. Many times the patient is seen by a native assistant who has very little training for evangelism.

As we visited mission after mission, we received the universal testimony that the leper work has been most successful in saving souls. This is evidently due to the fact that the missionaries contact these people regularly for a period of weeks, months, and years. It gives opportunity to use the Word like a hammer to break down resistance to the Gospel. In the past, lepers have been housed in hospitals and villages. Now that the treatment of lepers is showing a trend

toward leaving the patient in his own home, it raises the question whether the future of leper care will be as effective in winning the lost as it has been. It solves the problem of rehabilitation after effecting a cure and it probably can be done more economically; but at what price evangelistically?

Some very noble medical specialists are serving on the foreign field. In one eye clinic, at their peak season (when farmers feel free to leave their fields) they see as many as 700 patients a day. In the hospital they perform both simple and rare operations with great success. Such a program builds up a good reputation for the mission, but it does not lead to a comparable number of conversions. It is rendering a useful service to human need, but it does not contribute much to building the church. However, as there are many parts to the body performing various functions for the good of the whole, so medical work can perform its particular function as an integral part of the whole. It goes without saying that all personnel administering medicine and bedside care, must have evangelistic motivations and goals. They need training in how to bring healing to the soul as well as to the body.

In today's world when young churches are assuming more and more responsibility for the administration and support of church work, the matter of administering a medical program becomes a vital issue. It is quite obvious that such a program needs medically trained personnel. There are nurses, "dressers," and medical assistants being trained, but there are comparatively few fully trained doctors. There is little prospect in these undeveloped countries that an adequate number of trained doctors will soon become available. It appears, therefore, that mission boards will need to continue subsidizing these efforts.

In some areas it is proposed that the church should depend on the government to supply the medical care and give itself to direct evangelism and Christian nurture. It may be that eventually this will be done. But the history of the church is marked with incidents of medical concern wherever it has gone with the Gospel. It may well be that future mission efforts will continue to use this method of meeting human need, both as a means of introducing the Gospel and as an integral part of the Christian wit-

ness. At least for some time there will be need for consecrated medical personnel in the ongoing program of the church's mission.

#### HESSTON COLLEGE

On Feb. 26-28 two of the college music instructors—Sara Ann Classen and Marvin Miller—attended the National Music Teachers' Conference in Kansas City.

The Collegiate Men's Quartet with their sponsor, Marvin Miller, spent the last February week end in Perryton, Texas. The members of the quartet are Floyd Kaufman, Perryton, Texas; Wesley Richard, Wayland, Iowa; Dwight Hershberger, Garden City, Mo.; and Maurice Lehman, Apple Creek, Ohio. The quartet sang both morning and evening in the Perryton Mennonite church, and their sponsor, Marvin Miller, gave the morning message.

Members of the student N.E.A., the prospective teachers, with their sponsor, Melva Kaufman, were guests at the March 10 meeting of the Alpha Alpha Chapter of the Delta Kappa Gamma at the Cooper School in Newton. The president of the State Teachers' Association, Miss Reba Anderson, was the speaker for the occasion.

On Wednesday, March 11, two music classes attended a rehearsal of the Wichita Symphony Orchestra. On Friday, March 13, the premarriage students were guests of the School of Nursing of the Kansas City General Hospital.

Dr. Richard Wolff from the Back to the Bible Broadcast spoke in chapel Thursday morning, March 12. He related experiences undergone during his life in Germany under the Hitler regime. From March 9 to 15 he is serving as the Bible Conference speaker in the Newton City Auditorium.

#### GOSHEN COLLEGE

Ten Goshen College students and Guy F. Hershberger attended the 1959 annual conference of the Intercollegiate Mennonite Peace Fellowship in New York City at the headquarters of the United Nations. The conference was held March 12-14. The IPF consists of representatives from the Peace Societies of various Mennonite and Brethren in Christ colleges in the United States.

Their program included a guided tour of the United Nations, a special briefing by the Atomic Energy Agency, and a visit to the meeting of the Trusteeship Council. They also attended some UN meetings and visited missions of the UN delegates from various countries.

Goshen students attending the meeting were: Maribel Beyer, Harold Blosser, Anna Bowman, Lora Esch, Willard Martin, Joyce Metzler, Jim Nussbaum, Earl Sears, John Smith, and Virginia Stolzfus. Sidney Kreider, I-W Director in Elkhart, and Guy Hershberger, sponsor of the Goshen Peace Society, accompanied the group.

Two Goshen senior girls were notified recently that they had been selected from over 7,000 applicants for the Woodrow Wilson Fellowships. Darlene Mathis, Elkhart, Ind., and Rachel Leatherman, Souderton, Pa., are majoring in English at Goshen. The award

(Continued on next page)

# ✠ CHURCH HISTORY

## Historical Society Begins Its Work

By IRA D. LANDIS

Almost two hundred fifty years after Mennonites began settling in Lancaster County, Pennsylvania, they were still without a historical society. Eventually, in 1956, a Library Study Committee was appointed to study, in the conference, the place of the Christian E. Charles Theological Library, a historical library, and the archives for historical tidbits. Out of this study, so far, has come the Lancaster Mennonite Conference Historical Society, appointed by the Bishop Board in the spring of 1958. The first meeting was called by the chairman, J. Paul Graybill, on May 22 at Salunga, Pa., when it organized with Ira D. Landis as secretary and Norman W. Nauman as Treasurer. The committee of eight also includes: Earl B. Groff, J. Lloyd Gingrich, Otto J. Miller, Daniel D. Wert, and Chester C. Graybill. The minutes of this fiscal year will have recorded a dozen official meetings, some four hours long.

The Historical Library when completed will include all of our church publications from the start: *Herald of Truth* (1864-1908), *Gospel Witness* (1905-8), *Gospel Herald* (1908- ), *Christian Monitor* (1909-53), *Words of Cheer* (1876- ), *Youth's Christian Companion* (1920- ), *Beams of Light*, now *Story Friends* (1905- ), *Family Almanac* (1870-1955), *Mennonite Yearbook and Directory* (1905- ), Sunday-school literature (1890- ), in German and English (and this will soon be voluminous), *The Christian Ministry* (1948- ), *The Christian School* (1949- ), etc., etc. We are expecting to include all Amish and Mennonite books in print, histories and literature of all other related denominations in this area, all histories of all counties where our people are found in southeastern and central Pennsylvania, as well as all daughter colonies in Ontario, down the Shenandoah, in the Washington-Franklin Conference and the Allegheny Conference; Sterling and Freeport, Ill.; Roseland, Neb.; etc. We now lack four of the Colonial Records and Pennsylvania Archives, about one hundred and thirty-six volumes in *toto*. We need all bulletins of the Lancaster Historical Society, Kitchattiny, Lebanon, and historical societies in the area of our three eastern conferences. We need all genealogies in the area, especially of an Amish and Mennonite flavor; for genealogy is the invaluable neglected stepstair of church history. We will appreciate old deeds of

meetinghouses and historic affinities, Fraktur, Folklore, photos of Mennonite leaders and other early leaders. In fact, anything throwing light on the faith and practice of our Mennonite forefathers is vital in steering through the crises ahead. Then, too, we need all church bulletins issued by the congregations of this conference, the records of all conference committees and institutions, especially when changing secretaries.

This is a massive task, especially at this late date when, due to new, cramped quarters, the average home relegates much to the flames and the ragman. About forty years ago Bro. H. S. Bender traveled throughout our conference collecting materials. He was too late for committeeman John Shenk's materials, the Christian Herr-Amos Herr Library, etc., but some material was rescued from oblivion, and along with access to it, we have a happy relationship with Goshen College and the Mennonite Archives in building up this library. The Bishop Jacob Hostetter correspondence of 1820-65 has turned up in the Mennonite Archives. Your society has helped to get these sixty-four letters translated for both of us. These and other happy finds now and then appear. What more is there for you to produce, to help us to reconstruct much better our own history, over many "silent gaps"?

If you go through your garret and find anything in Mennonitica, don't burn it. (If you don't want it, give us the privilege to make a bonfire.) We do not need copies of *Christian Monitor* except 1909-17, nor *Herald of Truth* except 1864-66 and a few issues in 1906 and 1907. We need no issues of *Missionary Messenger*, *Gospel Witness*, *Gospel Herald*, *Mennonite Community*, *Christian Living*, or *Mennonite Life*; but we need almost all of *The Way*, some few quarterlies, *Program Builder*, *Beams of Light*, *Youth's Christian Companion*, etc. Of the *Beams of Light*, we need especially some issue of 1912 and thereabouts, but scattered ones. Large family Bibles are not wanted unless of an early leader, but all family records and other records taken from the *Martyrs' Mirrors*, etc., would be very welcome. Any help on complete records of cemeteries in the conference area would also be very welcome; but don't work on large ones without seeing what we already possess in our more than two hundred and fifty partial records. We need Ephrata and Bar prints, the three Sauer Bibles, and the following genealogies: Zartman, Heisey, Strickler, Eby (5 vols.), Nash, Hege, and Bechtel. Also desired are histories of Franklin County, some Waylands, more Amish, and hosts of others too numerous to mention.

The Mission Board provided temporary accommodations in the new Mission Board Headquarters building, giving us a home for the starter; but very soon we will need new quarters, probably an addition to the Christian E. Charles Library building nearby.

We are typing a card file for all obituaries in the files of *Herald of Truth*, *Gospel Witness*, and *Gospel Herald*. This work is completed almost to 1910 now and includes obituaries of people who lived within the confines of the three eastern conferences. All such as were born here, as well as church leaders in other areas, are in a separate file. Important articles—articles by, and news items on/or of interest to these eastern conferences—are also in a separate file. We have the indices ready to bring down to date. Then we will start files of other publications, books, and cemetery records, as a ready reference for researchers and anyone desiring historical and genealogical data in this area. We are collecting complete files of papers from many fields and binding them as soon as complete, and are aware of many books of interest to our library.

The Society is making a definite drive in six congregations for historical books, manuscripts, clippings, records, pictures, etc. The present drive is being made in Hernley, Bowmanville, Weaverland, Mellinger, Slate Hill, and Dohner's congregations. Then the rest will eventually follow. If you don't know what will become of any such historical items when you are gone, give them to us now and you can know. Donations and bequests by will, of any size, are needed and welcome. Show us your interest by giving us a lift NOW. You will be hearing more of this new child of the conference, interested in old things. See Deut. 32:7.—*Pastoral Messenger* (Lancaster Conference).

## OUR SCHOOLS

(Continued from page 272)

of a Woodrow Wilson Fellowship requires the highest qualities of intellect, character, and personality for selection. Only persons of marked ability and promise are invited to become Fellows. The winners will receive \$1,500 plus tuition and required fees for one academic year at the graduate school of their choice.

"Mennonite Family Life" was the theme of an all-day meeting held on the campus by the Mennonite Social Workers' Association March 14. Featured speakers for the day were Professor Howard Kauffman, who presented his doctoral thesis; Margaret Jahnke, Elkhart psychiatric social worker; Ralph Lehman, clinical director of Boys' Village, Wooster, Ohio; and Atlee Beechey, Dean of Students at Goshen College.

Students who are majoring in social work from Goshen, Manchester, and Bluffton colleges were invited to attend the meeting.



## FAMILY CIRCLE

### A Father's Prayer

By JAMES D. YODER

Breathe tenderly, dear God,  
Upon this little child  
Who sleeps in quiet peace;  
Outside the wind is wild.  
Breathe tenderly, dear God.  
  
Breathe tenderly, dear God,  
Upon my son; he wakes.  
Enfold him in your arms of love;  
About, the wild world breaks.  
Breathe tenderly, dear God.

Breathe tenderly, dear God;  
I know you understand.  
You had a Son, a Little Lad;  
Guide mine by your hand.  
Breathe tenderly, dear God.

Harrisonville, Mo.

### Mixed-Up Values

The case is on record of a woman who was arrested and brought to court on a charge of cruelty to one of her children.

In the testimony at the trial it came out that the child had been caught stealing some pennies from his mother's purse. The mother, horrified at the thought that her boy might grow up to be a thief, punished him by holding the offending hand over the gas flame of a kitchen stove.

The boy sustained such severe burns that despite the best medical care he is destined to go through life with a permanently crippled hand. All through the trial the mother said again and again, "But I thought it was for his own good. I did it to stop his stealing. I don't want my son to be a thief!"

We have here an extreme example of something that goes on all the time in less severe but nevertheless hurtful ways. Not many children have suffered physical disability through overly severe punishment. But harsh and loveless discipline has left emotional wounds on many that may never heal.

Every conscientious parent has to struggle from time to time with the problem of just how far to go in insisting upon certain modes of behavior on the part of his children. Just how to find the wholesome middle path between being too severe or too lax, that's the problem.

It is possible, of course, to be too lenient, too easygoing, too indifferent to the patterns of attitude and conduct developing in our children. Someone is

always thundering at us to bear down on our children and thus save them from possible delinquency.

On the other hand, it is possible to be too drastic, too overbearing, too frantically fearful that our children will not turn out well. This leads to severe authoritarianism, to modes of punishment and censure all out of proportion to the actual situation.

Not a few sincere but nevertheless mistaken parents have taken this route with their children. They have literally driven them away from home and church by the harshness of their discipline.

All of us as parents need help right here. We need to consciously review our procedures with our children from time to time. We need to ask ourselves whether we might be cutting our lines of communication with the oncoming generation by keeping the apron strings tied too tightly.

We do hope and pray that our children will not grow up to be thieves or anything else less than fine Christian men and women. But we have to find ways of accomplishing this through adequate guidance, through discipline blended well with love and patience.

—Harold L. Phillips, Editor, *Gospel Trumpet*.

### Language a Child Should Hear

A childless couple, the story goes, adopted a French orphan. When the family doctor came to check on the baby a few weeks later, he said, "The child is in fine condition, but what in the world is the matter with you two?"

"I guess we don't get enough sleep," the new mother admitted.

"Why?" the doctor asked. "Does the baby cry at night?"

"No," the father explained. "But after we do our usual day's work and get the child to sleep, we spend three or four hours every night studying French so we can talk to the baby."

This ridiculous story is no more posterous than many things that go on in homes today. Parents too often lose sight of the fact that their function is to lead children during those first years instead of to follow them.

Children look to parents for leadership. Without that leadership, intentional and purposeful, how can children possibly develop as they should? The reason so many develop as they should not is because they follow the wrong leaders. Perhaps their parents. Even

those who are trying to shirk their responsibilities. For young children follow somebody every inch of the way. And every adult, consciously or unconsciously, is influencing some child. We speak to him in our own language. Today's society could well afford to lose a lot of sleep learning the language the child needs to hear.

—E. K. H., *The Union Signal*.

### How Does It Look to You?

In the same mail one of the Mennonite Publishing House editors received two comments on television. A free-lance writer said: "I did not know television was 'taboo,' but I can appreciate why you do not sponsor it. More power to you!" A concerned mother whose husband is not a Christian wrote: "Thank the Lord my husband has not yet brought a television set in here. Pray that he will see why I don't want it."

We had better stop consoling ourselves with the idea that the possibility of war has disappeared from the earth. We would do better to assume that man has not yet reached that high pinnacle of reason—and get busy with our minds and our character to do everything that lies within our power to save ourselves and the others of the world from the war which looms so menacingly before us. . . . I think it is important for us to understand that today over 85 per cent of our Federal budget is for war, past or future, with the bulk of it going for armaments for a war which we hope will never come. . . . We have no choice other than to believe that we may be able to work out a world in which we will not destroy each other and to do everything we individually can to achieve such a world. —Thomas K. Finletter, former Secretary, U.S. Air Force.

### EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks and appreciation to those who remembered me in prayer and with cards, letters, flowers, and visits, also for the kindness shown in helping with the work and with food that was brought in during my convalescence at home. May the Lord richly bless you all.—Mrs. Lester F. Perry, Fort Wayne, Ind.

I wish to express my sincere thanks to all my neighbors and friends for the cards, flowers, fruit, and visits, and especially for the prayers offered for me during my stay in the hospital and since my return home. May God reward each one of you for your thoughtfulness.—Mrs. John R. Keller, Lutz, Pa.

We want to thank the many kind friends who sent cards, letters, and gifts during the illness and death of our dear companion and father. May the Lord richly bless each one of you.—Mrs. Enos F. Hartler and family, Marshallville, Ohio.





## TO BE NEAR TO GOD

### Sunday, March 29

More than two thousand years ago the first Easter morning brightened the tomb of our risen Lord. He arose in great triumph with an imperishable, immortal body.

There will be another Easter morning when the whole earth shall see the glory of the triumphant Christ. The power of God shall change us into His likeness. We shall receive imperishable, immortal bodies.

There are only two great Easter mornings. Our earthly Easter should be the Christian's New Year's Day. We look backward and forward—but through a glass darkly. On that grand Easter morning, the first face you'll earnestly seek will be the face of Him who died for us on Calvary.

Read 1 Cor. 15:38-48.

### Monday, March 30

When youth answers God's call, great things will happen. Joseph saved his people from starvation in Canaan. Samuel became a priest and judge in Israel. David became the great psalmist and king of Israel. Daniel became the chief prince in Babylon. But all went through great testing.

The ears of youth are sensitive to God's call. The response is immediate and trusting. The attitude is purposeful and energetic. Action follows in the spirit of dedication and service.

The inward spirit of youth has not yet wandered far from its Creator. Youth has a way of reminding us of this truth. The dedicated parent and understanding pastor will share in guiding our youth to answer to the call of God. Pray that God will call more of today's Christian youth into lives of sacrificial service.

Read 1 Sam. 3:1-14.

### Tuesday, March 31

Today I put forth much effort to build up great faith in Thee. I wanted it to be strong and seen of men. I tried to discover the secret of Thy law of faith.

But in the struggle the light of faith kept glowing dim. The oil from which it drew its strength became mixed with the impurity of pride and selfishness. The globe became gray with misunderstandings. At last a windburst of doubt passed over the flame; it flickered and went out.

In the evening, tired and broken, I sat stunned in frustration. Then quietly my soul reached out only to touch the hem of the garment of my Lord. And I was healed. God answered and forgave. Suddenly the light of faith glowed brightly, and my soul was alight with confidence and peace.

Read Heb. 10:19-27.

### Wednesday, April 1

What shall we do with the noises of our day? The all-daylong blaring of the radio, the rumble of road traffic, the roar of planes overhead, the rattle of factory machinery, the PA systems that break the sound barriers of the soul—these are the spiritual gravity that pulls the soul ever downward.

Noise destroys energy and stirs up subconscious tensions. It hardens the hearing

of our inward selves. This jumble of noises seems to make inaudible the Voice from above. The inward noises are echoes of the outward confusion.

We need earnestly to attune our inward hearing to the Voice of the Spirit. As God makes the soul a room of quietness, His communion becomes real and precious. Our strength grows. Peace rules. Love enlightens every inward nook. Our life overflows into the confusion about us and brings this quietness to troubled hearts on every hand.

Read Psalm 42:1-11.

### Thursday, April 2

In our world there are more than 2,000 languages. Of these, 1,109 languages have the Scriptures at least in part. More than 1,000 languages yet await the coming of the Scriptures.

God preserves the truth of His saving power in the languages of the people. His Word flows like a mighty river of truth, ever breaking forth into new language forms. It constantly seeks the level of meaningfulness to the common reader.

### Sunday School Lesson for April 5

(1 Sam. 3:19-21; 7)

Our study of Israel begins at the close of the period of the judges. Read Judg. 21:25 to learn of Israel's state. For about four centuries Israel had been sorely oppressed. Recall how the Lord raised up judges, which delivered Israel out of the hand of those that spoiled them. Israel was not a national unit. These leaders were local leaders, of different tribes.

The nation of Israel was really now a vassal people under their neighbor, the Philistines, who lived on the fertile strip of land along the sea from Joppa to Egypt.

The religious faith of Israel was struggling for life as it was being more and more corrupted by the Baal worship of their neighbors. The tabernacle at Shiloh was deserted. With the hope of defeating the Philistines they had carried the ark, the symbol of God's presence, out to battle. But they were defeated. The sons of Eli and Eli were gone now. The enemy returned the ark to Kirjath-jearim. For twenty long years Israel lamented after the Lord. A spiritual revival was imperative if Israel was to be saved from total corruption.

But during these twenty years a fine young man was maturing. What was in Samuel's preparation for the great work to which God was calling him? Consider his nurture at home, his consecration and call in the temple, his reputation as a prophet among the people, and the fact that God was revealing Himself to Samuel. Samuel gave himself and the Lord was with him in this great transition period from the disorganization to national unity under a king.

No man dare try to imprison His truth in words. Words resound with emptiness when His love ceases to move through them. They become as stagnant pools unless the Water of Life flows through to thirsty souls.

Before our eyes is a miracle. God uses words in every generation as channels to preserve His saving power. Spirit and life flow through them. So long as this earth shall last, not a jot or tittle shall be lost as His truth moves down through the centuries. Let us thank God for this great miracle.

Read Psalm 119:89, 97-104.

### Friday, April 3

There are two kinds of distances—one is physical; the other is spiritual. They are not related to each other. But the symbol of nearness has meaning for us.

Distance between God and you, or a fellow man and you, can seem as great as the distance to the farthest galaxy in outer space. Or it may seem like a great wall that we cannot climb, a gulf that we cannot span, a darkness in which we lose the way, or a high mountain we cannot climb. These are impatience, distrust, hate, and envy that pull us farther and farther apart.

May the experience of the poet be ours:

(Continued on page 285)

## Samuel As Judge

God heard Israel's cry and spoke to Samuel. Samuel spoke God's plan to the people. See each step in order. "If ye do . . . put away . . . prepare . . . serve. . . ." What was Israel's response?

Again Samuel spoke with a voice of authority and the people obeyed. Picture well the great gathering at Mizpeh, the confession of sin, and Samuel's prayer for Israel. These were God's chosen people.

This turning to Jehovah signified to the Philistines that the people of Israel were declaring themselves independent: this was a threat to their rule. What was their reaction? Israel cried unto the Lord. Samuel, offering a burnt offering, cried to the Lord for Israel. The Lord thundered, and discomfited the Philistines. Israel pursued them and smote them. God had heard and answered with deliverance. Samuel had brought his people back to a vital religious faith and repelled a merciless foe.

What did Samuel give Israel to remind them of this great Ebenezer experience? "Hitherto" also suggests a forward looking. Samuel was a wise leader. He knew that Israel would yet need the God who had helped them to this point.

Samuel became a circuit judge in Israel. See on a map the three cities in his circuit.

What a blessing to Israel that God had a yielded, consecrated man to stand in the gap at this critical time! What gaps does God have to be filled today? Will He find a man or woman that He can use in you? Let's answer with Israel, "Here am I; use me."

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1957 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.





## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. Noah Good spoke concerning foreign relief and service at Holly Grove, Westover, Md., on March 15.

Final services were held at Woodridge, Washington, D.C., on March 15. This congregation will hold the first services in its new church on March 29 and plans dedication services for May 10.

Sister Hettie Mininger, widow of the late J. D. Mininger, will celebrate her 85th birthday on March 27. She is at home with the M. T. Brackbills, E.M.C., Harrisonburg, Va.

Orville Lee, of the Indiana Temperance League, spoke at North Goshen, Ind., on March 8.

Bro. Orval Jantz, director of the House of Friendship in Kitchener, Ont., spoke in St. Jacobs, Ont., on March 8.

Redecorating was in process at Crystal Springs, Kans., and so no services were held there on March 15. The congregation worshipped with the Pleasant Valley congregation at Harper, where Bro. John M. Landis was holding evangelistic meetings.

The Bethany Christian High School chorus gave a program at Clinton Frame, Goshen, Ind., on March 8.

Bro. Wesley Jantz spoke in the capping service at the Mennonite School of Nursing, Bloomington, Ill., on March 8.

The biology class of Belleville Mennonite School visited the American Museum of Natural History in New York on March 12.

A communion service was observed by the ministers of the North Central Conference in their annual meeting at Menasha, Minn.

Bro. Oscar Roth held a music workshop at Dillon, Delavan, Ill., on March 15.

A conference-sponsored meeting on unified giving was held at Kaufman's, Davisville, Pa., on March 17.

Bro. Stephen Stoltzfus, Elverson, Pa., spoke concerning Pax work in Peru at Kaufman's, Davisville, Pa., on March 8.

Bro. Leroy Schrock, Glen Flora, Wis., preached at Yoder, Kans., his former home, on March 8.

Bro. Clifford King, pastor at Cheraw, Colo., conducted the morning worship over station KBNZ, Feb. 23-27. On March 22 he was guest soloist in the singing of Stainer's "Crucifixion" at Denver, Colo., under the direction of Mahlon Stoltzfus.

Bro. Robert Quackenbush, Sarasota, Fla., preached at New Holland, Pa., on March 15.

Speakers in the L-W orientation conference held at Lancaster Mennonite School, March 20, 21, included H. Raymond Charles, Eldon King, Paul G. Landis, and Norman Shenk.

Bro. Levi Wenger, Wooster, Ohio, gave a program of memorized Scripture at Smithville, Ohio, on March 15.

Guest speakers at Waterloo, Ont., on March 15 were E. A. Tiphart, Executive Secretary of International Gospel Missions, and S. M. King, former missionary to India.

Bro. John C. Wenger, Moderator of Mennonite General Conference, spoke to the Parent-Teacher Meeting at Christopher Dock Mennonite School, Lansdale, Pa., on March 16. On March 19 he preached the conference sermon in the spring session of the Lancaster Conference. On March 22 he preached the dedication sermon for the new church at Smithville, Ohio.

Bro. Delmar Stahly, MCC Co-ordinator of Mental Health Services, spoke to the Men's Fellowship at Orrville, Ohio, on March 17.

Bro. George R. Brunk brought evangelistic messages at Pinto, Md., on March 22.

Bro. Ellis B. Croyle, Topeka, Ind., was guest speaker on March 8 at Thomas, Hollsopple, Pa., his former home.

Bro. Melvin Gingerich, secretary of Peace Problems Committee, spoke at Shore, Shipshewana, Ind., on March 12 concerning the work of this committee.

Bro. J. P. Duersken, Hesston, Kans., conducted a church music workshop at Garden City, Mo., March 6-8.

The Sharon MYF, Plain City, Ohio, visited the Adriel School at West Liberty, Ohio, on March 16.

Bro. Rollin Hostetler was in charge of a music conference at South Colon, Burr Oak, Mich., March 18-22.

Bro. Eldon Kortemeier, who has accepted the pastorate at Robein, Washington, Ill., has had occasional preaching appointments there during his last year at the Seminary. He plans to move to Robein in June.

Every Monday evening is visitation night for some of the members of Zion, Hubbard, Oreg. Some unchurched people of the neighborhood are being reached.

Sister Jewel Garber spoke at Zion, Hubbard, Oreg., recently concerning her work in the unit at Mathis, Texas.

A farewell service was held on March 15 at Pleasant Hill, East Peoria, Ill., for Bro. and Sister J. N. Kaufman, who have served the congregation there for a number of years. Bro. Laurence Horst, moderator of the Illinois Conference, spoke. The Kaufmans are moving to Goshen, Ind.

A donation of a full year's supply of the Herald Nursery Home and Church Series materials was given to winning schools in the Christian Life Sunday-school attendance contest. The awards went to churches of four different denominations in five different states.

Church Literature Day was observed at Goshen College on March 16 with Publishing Agent A. J. Metzler and Book Editor John A. Hostetler representing the Mennonite Publishing House.

A letter from Midland, Mich., was addressed to Mennonite Publishing House, Goshen, Ind. In the normal length of time, without a Goshen cancellation, it came directly to Scottsdale. The Mennonite Publishing House must be well known among post-office employees.

Bro. J. Ross Goodall, Tampa, Fla., director of the Ontario Hebrew Mission, spoke at a Jewish Evangelism Conference at Bethel, Blountstown, Fla., March 21, 22. He will

speak in a Victorious Life Conference at Crystal Springs, Kans., March 27-29.

Bro. Myron Augsburger spoke in a Christian Life Conference at Sunnyside, Elkhart, Ind., March 20-22. Bro. Augsburger preached at Bellwood, Milford, Neb., on March 8.

Bro. Harold S. Bender spoke on March 14 in a Moravian College Symposium at Bethlehem, Pa. His topic was "The Mennonite Contribution to Pietistic Thought in Colonial America."

Bro. Robert Miller, of the MCC Relief section, spoke at Newton, Kans., on March 23 to members of constituent churches.

A Mental Health Conference held at Orrville, Ohio, on March 17 heard plans concerning the proposed Oaklawn Psychiatric Center at Elkhart, Ind. Speakers included H. Clair Amstutz, Paul M. Miller, Robert W. Hartzler, Delmar Stahly, and E. P. Mininger.

Bro. John Y. Swartzendeder, Kalona, Iowa, preached the dedication sermon for the new church at Beemer, Neb., on March 15. The congregation at this place had its beginning in 1895. The present bishop-pastor is Bro. Sam Oswald.

Bro. C. F. Derstine, Kitchener, Ont., preached on March 15 at Park View, Harrisonburg, Va., and Lindale, Linville, Va.

Bro. Roy Bucher, Metamora, Ill., spoke at a L-W, VS banquet at Goshen College on March 14.

Bro. Jacob Schrock, an Ontario Mennonite Bible Institute student, described Pax experiences in Europe and Algeria at Elora, Ont., on March 20.

The remarriage of a couple who had been divorced took place at Weavers, Harrisonburg, Va., on March 19.

(Continued on page 283)

## Calendar

Spring meeting, Commission for Christian Education, Scottsdale, Pa., April 10, 11.  
Allegheny Music Festival, Johnstown, Pa., April 11, 12.  
Annual meeting, Illinois Mission Board, Highway Villages, East Peoria, Ill., April 17, 18.  
Annual Mission Board meeting, South Central Conference, Chertsey, Colo., April 17, 18.  
Annual meeting, Ohio Mission Board, Elida, Ohio, April 18.  
Home Sunday, May 10.  
Annual meeting Ohio and Eastern Conference, Ted-  
dington, Wausau, Wis., May 12-14.  
Annual meeting Mennonite Board of Missions and  
Charities, Hesston, Kans., June 8-14.  
North Central Conference and associated meetings,  
Bloomfield, Mont., June 16-19.  
Laureville Mennonite Camp: Johnstown Youth Re-  
treat, July 6-9; American Sunday School Union,  
June 22-26; Boys' Camp, June 27 to July 3; Girls'  
Camp, July 4-10; Junior High 1, July 11-17; Junior  
High 2, July 18-24; Youth Camp, July 25-31; Family  
Week, Aug. 1-7; Music Conference, Aug. 8-14;  
Missionary-Bible Conference, Aug. 15-21; Business  
Family Week, Aug. 29 to Sept. 2.  
Peace Sunday, June 28.  
Camp Luz, Orrville, Ohio: Boys' Camp, July 4-11;  
Girls' Camp, July 12-18; Missions Week, July 18-  
Aug. 1; Junior High 1, Aug. 1-8; Junior High 2,  
Aug. 8-15; Youth Camp, Aug. 15-22.  
Annual meeting of Virginia Conference and asso-  
ciated meetings, Lindale, near Edom, Va., July 28-31.  
Annual meeting, Allegheny Conference, at Stoh's,  
Johnstown, Pa., Aug. 7, 8.  
Annual meeting, Iowa-Nebraska Conference, Shick-  
ley, Neb., Aug. 11-14.  
Annual meeting, Illinois Mennonite Conference, Met-  
amora, Ill., Aug. 15-18.  
Annual meeting, Ohio Christian Workers' Conference,  
Neftsville, Pa., Aug. 18-20.  
Biennial meeting of Mennonite General Conference,  
Goshen, Ind., Aug. 25-27.  
Annual church-wide MYF meeting, Orrville, Ohio,  
High School, Aug. 28-30.  
Study Conference on Home Interests sponsored by  
the Mennonite Commission for Christian Education,  
Goshen, Ind., Aug. 28-31.  
Annual meeting, Mennonite Board of Education, Hes-  
ston, Kans., Oct. 21-24.

# Missions



THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE • 1711 PRAIRIE STREET, ELKHART, INDIANA • TELEPHONE, ELKHART 2-2786

## News Notes

The Second Mennonite Church, Chicago, Ill., will conduct its annual Fresh Air Parents' Day program on Sunday afternoon, April 12, at 2:00 p.m. Families who have taken children into their homes for two weeks during the summer are especially invited to attend.

During the anniversary services held in Tanganyika commemorating the twenty-fifth year since the mission was established, one significant response was the total offering of over \$600.00; this included sheep, goats, and chickens, and greatly exceeded any previous response in offerings from the Tanganyika church. During the annual Eastern Mission Board meeting held at Mellinger's Church, Lancaster, Pa., on March 11, 12 the total offerings amounted to over \$6,000.00. These two figures are considered to be comparable when measured according to the economic level and capacity of the two groups.

Bro. Ernest E. Kauffman, Elkhart, Ind., secretary for Home Missions and Evangelism of the General Mission Board, has been asked to make a survey of the objectives and program of the East Goshen Light House, mission-service project carried on by the East Goshen Mennonite Church, Goshen, Ind.

The following officers were re-elected to the Executive Committee of the Eastern Mission Board at the annual meeting, March 10-12: H. Raymond Charles, president; Willis Kling, vice-president; Paul N. Kraybill, secretary; Ira J. Buckwalter, treasurer. Orie O. Miller was elected as fifth member of the Executive Committee succeeding Harry N. Frank, East Petersburg, Pa., who resigned from that place.

Bro. Ernesto Suarez, Trenque Lauquen, Argentina, spent two weeks in Cordoba after the annual Argentine conference for a rest. He preached at Cosquin on March 1 and spoke at the midweek service at Capilla del Monte on March 5.

India missionary children ended their three-month holiday on Feb. 28 and said farewell to their parents and friends to return to Woodstock School, Landour, for the last 12 weeks of the present school year. The new school term will then begin about the middle of June after a 10-day holiday. This type of timing is necessary to make good school connections possible in America and other lands for missionaries going on furlough. The months of December, January, and February are too cold for school at Landour, which is in the Himalaya Mountains. At the same time, these are the most comfortable months on the plains.

A report from the Eastern Mission Board deputation revealed that in the Bedeno, Ethiopia, area there are 50,000 people without any school except the mission station eight-grade school of 180 pupils. The near-

est hospital is 60 miles distant. In the Dedar, Ethiopia, area live 100,000 folk with whom the team of seven workers with the little church there serves as the only evangelical witness. Very few free world spots of this size left are so entirely unevangelized. Our workers here have unparalleled challenge and responsibility and must have God's people's prayer help.

Bro. John R. Mumaw, Harrisonburg, Va., spent Feb. 26 to March 2 with the missionaries in Bihar, India. He proved a blessing to the national church, especially through his reports concerning the church in Africa. His visit, together with news from home and other countries, also brought new inspiration and joy to the missionaries.

In Mofi, Somalia, about 25 adults and 50 children met with the Eastern Mission Board deputation in the stick- and grass-thatched building which they had erected on their own initiative for worship services. A few of these are believers and seem ready for church membership; another group desire instruction for baptism. The first Somalia congregation seems to be emerging here. This Swahili-speaking community is eager to have a school and it is expected that Bro. Simeon Hurst and two church leaders from Tanganyika will visit there this summer. Perhaps the Tanganyika church will accept the challenge to send teacher-evangelist workers into this harvest as its first missionary outreach outside of Tanganyika.

The new Executive Committee of the Hokkaido, Japan, Mennonite Fellowship elected at the March 3-6 meeting held at Obihiro includes Carl Beck, chairman; Ralph Buckwalter, secretary; and Lee Kanagy, third member. Secretaryships assigned were Education, Esther Beck; Literature, Ralph Buckwalter; Radio, Carl Beck; Evangelism, Charles Shenk; Bible School, Adella Kanagy; and Publicity, John Stoltzfus.

The Eastern Mission Board deputation to Europe and Africa reported that the witness in Dudelange and Esch, Luxembourg, is in the form of Sunday school, preaching services, craft classes and women's work, home visitation, and Bible classes. Five members have been received at Dudelange. These are active in literature distribution and witnessing. At Thionville, France, the workers were recently able to rent a very satisfactory apartment. The witness there consists of home visitation and Bible study classes with families and small groups. A successful camp program was held for two groups this past summer. A three-week Bible school in which 18 young people registered was held this past winter.

Bro. and Sister John Beachy have been assigned to the work in Latehar, Bihar, India, during the furlough of the Henry Beckers. After April 15 their address will be Latehar, Palamau Dist., Bihar, India.

Twenty-five years ago a group of 400 persons accompanied the missionary party

## Your Treasurer Reports

One of the financial responsibilities of the General Board is to maintain an investment program. This program is primarily concerned with the investment of endowment funds and gift annuities.

Endowments are established by contributors who desire to set up a fund which can earn income for a particular project or program of the Board. Gift annuities represent funds which are contributed to the Board with the contributor receiving, under contract, a specified annual income during his lifetime. The amount of return is established on the basis of the age of the person when the annuity is given.

The General Board would like to encourage this type of program and support. We would welcome inquiries regarding gift annuities or endowments. Address your letters to the treasurer.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

about to sail for Tanganyika, East Africa, and participated in a farewell service for them in a New York restaurant, according to a clipping from a periodical read by Bro. Raymond Charles at the annual Eastern Board meeting at Mellinger's Church, Lancaster, Pa., March 10-12. Of that group, 50 persons attended the special session of the annual meeting commemorating 25 years of service in Tanganyika on the evening of March 11.

A daughter, Rachel Helen, was born to Bro. and Sister Harold Reesor, Joliette, Quebec, on March 9.

Twenty-six overseas workers spoke during the Eastern Board annual meeting held at Mellinger's Church on March 11 and 12. Included in this group of speakers were Ingida Asfaw, Ethiopia, and Kisu Rhee, Korea, both of whom are students at Eastern Mennonite College at present.

An impressive baptism service was held at Palo Hincado, Puerto Rico, on March 1 when two young people and an adult received baptism. Bro. Don Heiser, pastor of the church, preached on the theme, "Five Steps in the Life of Andrew." He challenged new and older members alike to take their share in the responsibility of visitation work, dedicating at least one afternoon a week to this important task.

Bro. Robert Keener, Tanganyika, spoke at Salford, Harleysville, Pa., on March 15.

(Continued on page 284)

## Our First Tet in Viet-Nam

By MARGARET GLICK METZLER

For weeks and even months friends had told us of Tet, the Viet-Name New Year which falls on a day in the first part of February, according to the Western calendar. Viet-Name eyes sparkled as they mentioned it to us, and veteran missionaries sighed as they told us of it and its firecrackers. We looked forward to it with both misgivings and anticipations.

Finally, it was the week before Tet and school children were dismissed. Then we began to hear occasional firecrackers blown off across the street and in nearby areas. Each day seemed to grow worse as far as noise and bustle were concerned. Streets were lined with booths selling special candies, toasted watermelon seeds dyed red, toys, clothing, gadgets, and what have you. Everett found it hard to move through the market place on Saturday when he was buying groceries for the five days our cook would be gone. Pedicabs and cyclos buzzed here and there, and taxis became harder and harder to hail.

Monday, the day before New Year's, was the first day it was really legal to light firecrackers. Throughout the forenoon we heard the increasing din, and by noon it was already bedlam. It was a bit difficult to take our siestas, especially since our houses here are open, with not even a pane of glass to keep out the noise. (We decided that it was just as good that they didn't have glass, because certainly until Tet is over, they would all be blown out each year!)

They Hoa came to our house that evening to accompany us to a very special temple where thousands of people go to pray to spirits concerning the New Year on the eve before the day itself. MCC-ers Glen and

Geneva Stoltzfus and Carl Hurst also went with us. The grounds were lit up, and the huge front courtyard was lined with booths where incense sticks and firecrackers were being sold. Nearing the temple's entrance we saw more booths with fortunetellers carrying on a regular trade. Hoa was able to tell us much about the superstitions and beliefs of the people who come here.

About 10:00 p.m. we sauntered down the long lane toward the building itself, along with many other people. As we neared the entrance we heard the eerie rattle of sticks in a cylindrical container. This is held in the hands of the kneeling worshiper and shaken vigorously, tipped ever so slightly. Finally, a stick or two will fall out on the mat. The number on the stick has special significance which only a soothsayer will be able to explain.

As we stood there in that room and watched those devout worshipers with closed eyes and moving lips shake and shake those round containers, we trembled because of the knowledge of salvation that we have and that they do not. Many others like ourselves came merely to see, but continually there were those pushing through the crowd to get their container and then prostrate themselves on the floor several times before beginning their prayers. A black-robed man rang a big gong periodically. Many brought offerings of food, fruit, and flowers which were placed on the altar in front of the room. We saw one platter of delicious-looking duck carried in and then later carried out again.

It was hard for us to discover just what they were really worshiping, and I am sure we don't have a clear understanding of it yet. But then, I am also sure that they do not know what or whom they are worshiping, either. The shrine is called a Buddhist temple, and in an inner room there is a statue, but in this place there was no statue or picture. On the altar were shining brass vessels that to us did not have any religious significance whatsoever. However, they are similar to what we see on the "altar" in many of the homes we visit.

As the midnight hour drew near, the place became more and more packed. When we moved out about 11:00, the outer court was filling with people burning their incense sticks and praying there. All those sparks and flames—we held our breath as the lovely nylon dresses of young women swept near. We will not soon forget the earnest young man in his flashy white bucks and latest style sport shirt as he knelt again and again in his worship. It was also the mother who brought her small son and helped him to follow the pattern. Some were rich, some poor; all were poverty-stricken spiritually. To us, it was the most spectacular picture of heathenism we have seen yet. We finally



Table set with food to welcome the returning spirits of ancestors on the eve of Tet. This was in the courtyard of Metzlers' neighbors.

left with heavy hearts. The largest crowds come at midnight and on into the wee hours of the morning of New Year's Day itself.

Arriving home amidst the cracking of firecrackers on every hand, we saw the table set as an altar in our neighbor's court next door. Burning incense, fruit, a watermelon, and liquor were arranged there to welcome the spirits of the ancestors as they return at midnight. Lights were on everywhere, but we saw no people just then. Later James and Arlene Stauffer saw people worshipping there. We also saw the formidable-looking string—rather, sheet—of firecrackers hung from the second-story window. A pillow over one's head was small comfort when they were lit later.

From midnight on the noise continued at quite a high pitch until dawn. It seemed as though the city was being bombed all night long. And it didn't stop with the dawning of the New Year, either, but continued for the better part of three days. It seems everyone buys firecrackers. Originally they were used to frighten off a certain evil spirit and his wife, but now they are used mostly in fun—to the Viet-Name, that is! We foreigners walk down the street gingerly, startled at the least little popper, but it seems they do not blink an eyelash. Small boys were lighting them everywhere. At times the noise reminded one of living in a tin house in a hailstorm! We estimate that several million dollars were spent for firecrackers.

Since the Christians have church services, we attended one Tuesday morning. We found it very difficult to understand anything because of the noise on the street outside and poor amplification inside. Small children wandered in and out continually, fingering their new bills of money which are given by parents and friends on Tet. Everyone should have new clothes for Tet, too. To wear something old on that day is a sign of dire poverty that even the poorest do not want to admit.

As we left the service, we heard drums beating on a side street nearby. A crowd was gathered around a huge dragon dancing around under a stick suspended from a sec-



Young girls respecting their ancestors or other spirits at a Gia-Dinh temple on the eve of Tet. The sticks are pungent-smelling incense.



ond-story window. On the end of the stick some money was attached, plus a string of firecrackers. These were lit in the face of the dragon; as he danced, his hideous eyes (painted balls suspended) danced in their sockets.

Finally, two bamboo poles were brought by some of the troupe and held upright far enough apart so that a boy could place either hand on one and with the help of others below was shoved higher and higher between the two poles, the crazy dragon head wobbling all over as he went up. Finally, he was at the top, one pole was taken away, and holding himself there with his feet and legs wrapped around the smooth pole, he stretched his arms up into the head of the dragon and made it shake triumphantly, like a prancing horse, and all this to the rhythm of drums below. It was weird, to say the least.

Next it was the dragon's job to bite off the money (which members of the troupe get to keep) and tear off the green flag which also hung there. After a few more triumphant gyrations atop the pole, the boy turned head downward, got the right hold with his feet, and shot down. Then amid firecrackers and drums, the team of three or four took their places under the body and tail of the dragon, and he slithered on down the street to the next place where money was to be seen attached to a high pole. Everett and James saw more of this type of thing in Cholon, which is Saigon's sister city made up mostly of Chinese population. Each team has a technique of its own.

Although many of these and other Tet scenes were colorful and fascinating, yet we sensed the same emptiness in men's hearts as is found the world over at a time of merry-making without Christ. For many, Tet does have some sort of religious significance. But for many Viet-Namese it is merely a time to "splurge" and have a good time with the consent of the law. Being of Chinese origin, many of its customs and practices were imported from that country.

What religious significance Tet does have for some people is not significant enough to change the lives of men and women. It cannot put a heart of flesh where was a heart of stone, peace where was trouble, love where was hate, or bring eternal satisfaction both to the Creator and to man himself.

Saigon, Viet-Nam.

A boarding school for mulatto children in the Congo annually faces the problem of what to do with those who have completed the course of education (six grades). In many cases they are gifted children who have been abandoned by their European fathers. Pray for these unwanted children who have such a difficult time finding their place in life. Pray for God's direction concerning the establishment of a hostel that would enable these sixth-grade graduates to continue their education at a government school in a nearby city.—Missionary Mandate.

## Word from Belgium

Dear Friends:

It is now just ten years since I started working for the Lord as a full-time missionary. I do praise the Lord for the privilege of serving Him. Your faithful support and love gifts each month have enabled me to distribute the Scriptures, do personal visitation and witnessing, as well as to preach the Word of God. I do sincerely thank you for your gifts and prayers all these years. I am also most grateful to you for the motorscooter which you have given to me, because now I am able to do much more work in the same length of time. I am enclosing a recent snapshot taken with the "scooter."



S. Ivanitsky on the motorscooter provided by friends for his work in Belgium.

During the past year it has been my privilege to distribute Scriptures in many languages: Greek, Polish, Russian, Ukrainian, Czechoslovakian, French, Flemish, Italian, Spanish, Serbian, and Latvian. Although my work is mainly with the Slavic-speaking people, I distribute the Word of Life to all with whom I come in contact.

Recently while visiting in a camp, I met an Italian lady who seemed to be in great sorrow. Since she knew a little French, we were able to speak a few words together, and I learned that her husband had been killed in an accident in the mines and she was left alone with several small children. I gave her a tract to read since I could not speak in her language. Later, I visited her again and gave her a portion of the Word of God which she read with great interest. She then bought a Bible and came to know the Lord as her Savior. Since then she has sold 12 other Bibles to Italians who are seeking the truth. She is happy and rejoicing in the Lord.

On the first of November we had a one-day conference in which four were baptized.

One of these was a new believer from Borinage. Her husband has not come to the Lord yet, but is open and willing to listen to the Word of God. Please remember him in prayer.

After much prayer and with the advice of the leading brethren, I felt led to start a work in a new mining district in the Charleroi area. The Lord wonderfully provided us with a place to live and in November we managed to get moved and settled in our new field of labor. I have already done much visiting and hope to begin meetings after the New Year. I have not by any means abandoned the work in Borinage where I have labored all these years. I plan, the Lord willing, to visit the 100 families there every month, endeavoring to bring the unsaved to the Lord and to strengthen the Christians spiritually.

I have just returned from England where I was asked to speak at the annual Christmas conference of the Slavic Christians. In three days I spoke seven times in three different cities. I greatly enjoyed the fellowship with the Christians there.

I wish you the blessing of the Lord throughout 1959 in your life and service for Him. May He give you much joy in the days ahead. I covet your prayers during this year that I may faithfully serve Him and that many may come to the Lord through the reading of His Word.

Sincerely yours in Christ,  
S. Ivanitsky,  
63rue Balizeaux,  
Lodelinsart, Ht., Belgium.

## Added unto the Church

By GLADYS BECKER

Seven members were added to the church Sunday, Dec. 7, at Latehar, Bihar, India, during the regular communion service.

Of these, three women came from neighboring churches. They married into our group, their husbands already being members. Sisters Magdaline and Suzanne Lakra came to us from the Disciples Mission. Their husbands work for Bro. Henry Becker. Sister Munika Minj came from the Lutheran group, who baptize in infancy. For this reason it was necessary for her to receive baptism on confession of faith. Her husband works for Bro. S. Allen Shirk in Daltonganj.

A year ago five hostel children accepted Christ. They were given teaching for one year. One moved away. Another, along with his brother, was baptized in his own village.

Robert Mundu is the son of Bro. Milton Vogt's cook. Martha Lakra is the daughter of the Bathet night watchman (chaukidar). Sushila Minj's father is the evangelist stationed at Naresghardh. Sushila has received a government scholarship for the coming school year.





People baptized at Latehar on Dec. 7. Front row: Robert Mundu, Ruth Becker, Martha Lakra, Sushila Minj. Back row: Munika Minj, Magdaline Lakra, Suzanne Lakra.

Bro. Milton Vogt, acting bishop, had charge of the service. His message on the new covenant was based on these Bible passages: I Cor. 11:25; Heb. 8:10, 11; Jer. 31:33, 34; Ezek. 36:25-27. God has put His laws into our minds and written them in our hearts. He is our God and we are His people.

Pray that these "babes in Christ" may be nourished in the Word and grow into the full stature of Christian experience.

Bihar, India.

## Excerpts from Pastor Hostetter's Letters

Kingston, Jamaica  
Feb. 16, 1959

First, let me say that the meetings continue with great blessing. The interest is good and there are decisions for Christ at about every service. One night an old man responded for whom Bro. Walters (the native deacon) has been working and praying for 25 years. Another man from quite a distance who is a listener to our broadcast came and responded to the invitation. Last night a man from about 25 miles away was walking on the street in front of the church. He listened outside a little while and then came in. He also yielded to the invitation. I dealt with him personally and it was a mighty victory for the Gospel. And there are many others who are coming, and backsliders are being reclaimed. God is working for His glory abundantly here. Thanks so much for your prayer support. I am convinced the many who are praying for these meetings are largely responsible. . . .

Yesterday (Sunday), I got up at 4:45 because we were leaving a little before 5:30 to go out to an outpost station for a baptism.

It was to take place in the river there. It is called Hall Greene and they have a native pastor in charge. It is mostly a new work, and this was the beginning of an official membership. Three ladies were baptized, and I think six or eight came at the 11:00 a.m. service with church letters or upon confession of faith.

The baptism began at 6:30, and I believe that 200 were present. I wish I could have caught the experience with some pictures for you or, better yet, that you would have been here. People came well dressed and some very poorly dressed, and everything between. Mostly they came by walking, some on their donkeys. . . .

We gathered on both shores for the occasion, with about 100 on each side. We sang, prayed, had Scripture reading; Willard Heatwole brought a short message on baptism, and then the baptism by Warren. . . .

The country around there looks a great deal like the pictures you see of the Auca

Indian country in South America. Many of the bamboo huts look like the Auca huts too. But the people are very friendly and gracious. You could not help loving them.

The wonderful spirit and freedom in the services and among the people help you to realize that we have lost something in our rich American churches. We are stiff and liberty and informality are gone. We don't sing as perfectly here, etc., but it blesses you more and you feel that it is being done in the Spirit more than with exact precision which has a tendency to call attention to ability rather than spirit. . . .

My utmost for His highest,  
B. Charles Hostetter.  
(to be continued)

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More than 25,000 people have applied to the government to be the first to travel in rockets to outer space.—The Gospel Banner.

## Clothing Contributions — Past and Future

"A jacket on his back puts a smile on his face." This familiar caption, accompanying the picture of a Hungarian youngster smilingly modeling the new jacket he had just received in an MCC clothing distribution, recalls the concentrated efforts of Mennonite churches to collect good, used clothing for shipment overseas.

In 1958 nearly 243 tons of used clothing were contributed to MCC. The following figures (in lbs.) compare the last three years:

	1956	1957	1958
Ephrata, Pa.	280,383	272,844	239,511
Newton, Kans.	95,236	114,646	122,013
Kitchener, Ont.	67,275	61,824	86,351
Reedley, Calif.	30,072	34,843	27,761
	473,966	484,184	485,636

Since the need has not diminished, 1959 will present further opportunities for sharing. Children are still ragged and hungry; destitute families are still homeless; thousands of people continue to die from malnutrition, exposure, and disease.

Mennonite churches, through the channels of MCC, seek to relieve suffering. Providing clothes for the poor is one way. Clean, serviceable garments given in a spirit of compassion to Arab refugees, Korean orphans, Hong Kong mothers, and countless others, tell of the love of Christ, which compels His followers to help their needy brothers.

via MCC, Akron, Pa



Refugees from East Germany try on clothing donated by North American Mennonites.

# Broadcasting

## Easter Programs to Be Broadcast

"He Is Risen" is the title of The Mennonite Hour Easter broadcast. Many newspapers will be carrying a write-up regarding the broadcast. In song and narration the last days of Christ's life will be portrayed.

Ella May Miller on Heart to Heart will be speaking this week on "Easter Echoes."

## Hostetter Returns to States

B. Charles Hostetter returned to the States, March 10, after a four-week evangelistic effort in Jamaica. Bro. Hostetter was much impressed with the deep sincerity of the Jamaican believers. He sensed God's working there in a very definite way during the meetings, and he wishes to thank all who remembered this work in special prayer.

He spent several days in Cuba and Puerto Rico on his return to the States. In Puerto Rico he spoke at the annual meeting of the Puerto Rican Mennonite Church Conference.

## Japanese Office Has Busy Month

In the February Japanese Radio Newsletter Carl Beck reports: "This has been the busiest month we have ever had in the correspondence department—more letters received, more letters sent out, more courses sent out—and our second highest month in the number of new enrollees. So it is evident that folks are still listening to the broadcasts and that the Holy Spirit is using the broadcast to draw men and women toward Christ. And we continue to marvel and to give praise."

## Special Japanese Prayer Request

Bro. Yamamoto, who has been helping in the Japanese radio office, spent the latter part of February at his home in southern Japan. This is the first he was at home for three years.

He has been much concerned for the salvation of his family; one sister is now a Christian. Carl Beck writes, "Judging from the number of letters that he gets from parents and sisters, theirs is an exceptionally close-knit family for Japan. The last thing he said as we saw him off at the train was: 'Pray for me that I may win my mother to Christ while I am at home.' We share this prayer request with all of you."

## New Indiana Station

WCBC, Anderson, Ind. (1470 kc.), is now releasing The Mennonite Hour every Sunday at 8:30 a.m. This program is being supported by the Howard-Miami Church.

## Italian Broadcast Reaches France and Yugoslavia

Recently mail came to the Italian radio office in Florence, Italy, from Italian listeners in France and Yugoslavia. Radio Monte Carlo's mighty voice makes it possible to hear Parole di Vita (Words of Life) throughout most of Europe.

Typical of the letters received in the Italian office is this one from a desperate listener in Rome:

"I who write am a young man of 22 years, and I am always sad and nervous. I have a

proud and envious spirit toward others and I really don't know what to do. I find no peace, all for two reasons: first, because of a girl, and second, because I am a sinner and blasphemer, and all this makes me very sad because I feel afraid of God. I don't want to be any more so bad and I don't want to sin any more. Therefore, I ask your counsel and spiritual help. What can I do? I would really like to change all my ideas and make them good. Help me toward to God."

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

## Anniversary Mela Held

The fiftieth anniversary of the Chhattisgarh Christian Mela, India, was scheduled to be observed Feb. 5-8. This annual camp meeting is held at Madkughat along the Mahanadi River north of Raipur. All churches in the Chhattisgarh area, including the Mennonite Church in India and the General Conference Mennonites at Champa, are usually represented at the meetings.

The report in the Mennonite Patrika reads, "A special trouble will be the main speaker." A slight change in the print would make it read, "Bishop Dick will be the main speaker." (A. D. M. Dick is a Brethren in Christ missionary in Bihar.) Presumably the latter was the intention, but the copy was misread by the printers who may have been unfamiliar with ecclesiastical terminology and personnel.

via MBMC, Elkhart, Ind.



Austrian youngsters with candy from America.

Ten thousand pounds of candy (packed in one-pound tins), given to MCC by Hungarian Co-ordinated Relief for distribution in Austria, arrived at the Vienna MCC center on Jan. 14. The original donor of the candy is Sinke Manufacturing Company of Chicago, Ill. MCC is sharing the candy with various agencies who are helping to distribute it among orphans and children of poor families. A worker comments: "In the case of most children this was certainly the first time in their lives that they had more than one small piece of candy of their own."

via MCC, Akron, Pa.

## MISSIONS

# EDITORIAL

## Renovating Personalities

A special kind of mission work has been developed at 29320 Ronald, Romulus, Mich., (just outside Detroit), by Christian Enterprise, Inc., the industrial mission for metropolitan Detroit. Founded in 1954 by Rev. and Mrs. Charles W. Smith, the mission is currently employing and dealing with 319 people.

The organization operates a fleet of 25 trucks which canvass metropolitan Detroit daily for such household discards as furniture, appliances, clothing, newspapers, and magazines. When the collected items are sorted, some have only salvage value; while others are sent to the shops to be repaired for resale in one of the eight stores operated by the Enterprise.

The industrial part of the mission operates with the aid of men and women who have been rehabilitated from Skid Row. Many of these men are skilled craftsmen who use their skills in refinishing the discarded equipment for resale. Thus the work they do becomes a part of the therapy needed to restore them to respectable living.

The shops include such departments as refrigeration, furniture, radio and TV, upholstery, gas and electric stoves, metal salvage, clothes sorting, and shoe repair. The women's department assists in the laundry, clothes sorting, office work, and the press room where Miracles magazine, official publication of Christian Enterprise, is produced.

Each individual who comes to the Enterprise for help is interviewed to discover the reason for his coming for help. No charge is made for the assistance given, but the individual is assigned work according to his ability and training. In this way much of the operating budget can be met. Small cash bonuses are given to encourage good workmanship.

Enterprise operates as an interdenominational mission, referring persons who come for help to the church of their choice. Services are also conducted at the mission. Seven ordained ministers serve as full-time counseling staff, and neighboring pastors give part-time service. A course in Bible study is offered, and a Christian Brotherhood, operated by the men themselves, meets once each week.

The Christian Medical Society maintains a regular clinic service staffed by 28 doctors, internes, and registered and student nurses from Wayne University and the University of Michigan. A Christian psychiatrist also gives regular individual and group therapy.

Does this project suggest to some Christian businessman or mission pastor a similar service?—L. C. Hartzler.



## RELIEF AND SERVICE

### Disaster Service

**Kokomo, Ind.**—Six men from the Howard-Miami Mennonite Church here assisted in the repair of a home in nearby Wabash which had been damaged by recent floods. Eleven men devoted a day of work at a home in Peru on another day.

### Voluntary Service

**Portland, Oreg.**—The unit has been inviting families from the local church to the unit home for a brief visit including a meal and tour of the unit home. Unit leader Lynford Hershey, Paradise, Pa., will be leading a series of discussions on the Holy Spirit at the midweek meetings in the church. Other members of the unit are teaching Sunday-school classes, serving on the MYF committee, and speaking to various groups regarding VS.

The unit presented programs at the Lebanon and Albany Mennonite churches, using as a basis for their program the seal emblem of the Mennonite Board of Missions and Charities.

The boys' club program begun just two months ago is experiencing rapid growth, and indications suggest further growth in coming weeks. A recent contact with the Portland Juvenile Court has revealed the possibility of beginning a program of weekend trail camps for juveniles on parole who would be referred to the unit for this kind of help.

**La Junta, Colo.**—Fellows from the unit assisted recently in the canning of meat for shipment abroad by MCC when the canner was at nearby Cheraw. The unit has been busy giving the annual house cleaning to the local church building. They also presented a program on voluntary service at the church recently.

**Phoenix, Ariz.**—The VS-ers here recently had the joy of participating in a farewell party for Elsie Swartz, Glendale, Ariz., who entered VS by joining the orientation group at Elkhart, Ind., on March 10. Elsie is a member of the Sunnyslope congregation near Phoenix where the VS unit attends regularly.

### Summer Service

**Elkhart, Ind.**—The following list of summer service opportunities is the latest and most accurate one available. This includes some changes from opportunities which have been publicized before.

### The City

**Chicago, Ill.**, Second Mennonite Church, June 2 to Aug. 15. Two girls—Bible school teachers, visitation workers, youth workers.

**Albuquerque, N. Mex.**, beginning June 8. Two fellows, two girls—Bible school teachers, visitation workers, church extension workers. After three weeks at Albuquerque the group will serve at another location, yet to be decided.

**Los Angeles, Calif.**, June 14 to Aug. 1. Two fellows, three girls—Bible school teachers, camping leaders.

**Milwaukee, Wis.**, June 2 to Aug. 15. Two fellows, two girls—Bible school teachers, youth workers, visitation workers.

### The Country

**Alberta—Saskatchewan, Canada**, June-August. Two fellows, two girls—this will be an itinerant team helping with Bible schools and other church activities at a number of small churches.

**Buckeye, Ariz.**, June 3 to Aug. 15. Two girls—Bible school teachers, camping leaders, youth workers.

**Calling Lake, Alberta, Canada**, June 10 to Sept. 10. Two fellows, two girls—agricultural workers, Bible school teachers, construction workers, housekeepers, visitation workers.

**Ontario, Canada**, June-August. Two fellows, two girls—this will be another itinerant team helping with summer activities of a number of small churches.

### The Child

**Kansas City, Kans.**, Mennonite Children's Home, June 15 to Aug. 14. Four girls—cook, housemother, laundry worker, recreation director.

**White Pigeon, Mich.**, Mennonite Youth Village, June 15 to Aug. 21. Six fellows, eight girls—counselors, crafts director, dietitian, kitchen helpers, laundry workers, life-guard, maintenance man, nature study leader, registered nurse.

### The Aged Person

**Eureka, Ill.**—Mennonite Home for the Aged, June 15-Aug. 30. Four girls—general houseworkers, nurse aides.

**Rittman, Ohio**, Mennonite Old People's Home, June 1-Aug. 29. Three girls—general houseworkers, nurse aides.

### The Migrant

**Lacota, Mich.**, July 10-Aug. 28. Eight girls—Child Care Center directress, nursery workers, cook, registered nurse.

**Springdale, Ark.**, June 15-Aug. 15. Five girls, one fellow—Child Care Center director, nursery workers, cook, registered nurse, youth and adult activities assistant.

For further information on any of the above, or to apply for service, write to VS Office, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

### I-W Services

**Los Angeles, Calif.**—On Jan. 17 a rally for Los Angeles area I-W's was held at the Valley View Mennonite Brethren Church in Van Nuys, Calif. During this rally the men organized themselves into a Fellowship and elected officers.

On Feb. 20 the first meeting of the newly organized Fellowship took place in the Fellowship Center of the Immanuel Mennonite Church, Downey, Calif. Fifteen I-W's, plus wives; pastors; and other interested persons were present. After some get-acquainted games the group divided to play volleyball and basketball. Group singing, devotions, and refreshments concluded the evening.

Louis Lehman, Apple Creek, Ohio, serves as chairman of the Fellowship.

## MCC Weekly Notes

### AMAS Fifth Annual Conference Held in Chicago

New Horizons for Mennonite Mutual Aid was the theme of the fifth annual conference of the Association of Mennonite Aid Societies held in Chicago, March 5, 6.

Grant Stoltzfus, instructor at Eastern Mennonite College, served as devotional speaker. His series of five talks on the nature of mutual aid and man's search for fellowship in all of life will be available in printed form from Howard Raid, AMAS secretary-treasurer, Bluffton College, Bluffton, Ohio. Discussion at the conference centered on the problems growing out of increasing urbanization and the need to think creatively about the application of mutual aid principles to more complex economic situations.

At the fellowship dinner, C. L. Graber spoke on the prophetic vision of mutual aid and pointed out that Christians need each other increasingly in working out problems that are becoming too great for the individual.

AMAS reported participation of five new societies within the last year. The association which was formed five years ago is open to all Mennonite and Brethren in Christ aid associations which endeavor to serve their constituencies as Christian organizations.

Mennonite Indemnity, Inc., the first Mennonite risk resharing corporation, reported on its first year of operation. The organization is serving a definite need and continues to show growth.

### Bannethout Hospital Completed

An 18-bed hospital for cases other than leprosy has been completed on the leprosy compound of the Christian and Missionary Alliance at Bannethout, Viet-Nam. An MCC medical center was established on the compound in 1955. Workers have been giving the local tribespeople general medical assistance on the compound and by means of regular mobile clinics. The hospital will enable them to provide better care for seriously ill patients, although the additional workload will necessarily curtail village clinic service somewhat. Built by Pax men with Viet-Namese helpers and financed by MCC, the hospital was opened officially the end of January. The need for it was so great that patients were admitted for treatment months before the building was completed. A heavy responsibility rests on the MCC nurses who are currently serving without the assistance of a full-time physician. They report that a doctor miraculously "happened to be around" each time an emergency situation came up in the past. Recently a Viet-Namese woman's recovery from a serious operation was facilitated by a transfusion of American blood donated by a Pax man.

Native clinic helpers are being trained in bedside nursing. The inpatient program affords them an excellent opportunity to learn simple procedures, although they are hampered by their limited educational background.

### President Eisenhower Praises Overseas Relief Ministry of Religious Faiths

President Eisenhower has given his personal endorsement to the appeals of religious



organizations for funds with which to sustain their world-wide ministries to ease the suffering of the homeless, hungry, and destitute abroad. In identical messages to Protestant, Catholic, and Jewish agencies the President said:

"The overseas relief programs of our religious organizations constitute a major portion of America's private aid to people in need around the world.

"For the hungry, the homeless, the sick, and for all who require a helping hand, these programs are a faithful source of life and hope.

"With gifts of food, clothing, medicines, and assistance of every kind, our citizens are able to express their individual concern for the welfare of their neighbors abroad.

"It is a heart-warming tradition and an invaluable force for good."

via MCC, Akron, Pa.

## WMSA Weekly Notes

### They Did It

The Information Services Office at the General Mission Board Headquarters, Elkhart, Ind., was in a hum of activity on March 3. Fifteen women from the Yellow Creek Church, Elkhart, learned how the Program Guide for 1959-60 is put together, for they did it. They assembled 1,800 copies of it that day.

This Program Guide has been mailed to all local groups. Remember that for this Program Guide to be effective you will need to have a copy of the Mission Board Annual Report, The Living Church in Action. Your minister and Sunday-school superintendent have each received a copy of this report. Additional copies may be had for 60 cents from the WMSA Office, 1711 Prairie St., Elkhart, Ind.

If your group has not received a Program Guide, your district secretary will be glad to send one to you.

The Rockville WMSA, Belleville, Pa., writes: "Since we have been following the Program Guide for our devotional periods, we are having a much better type of devotionals, and certainly a joy and inspiration at each meeting." We have a glimpse into their work too. "In our circle we enjoy making comforters from the cotton flannel remnants which we purchase from local garment factories for a low price. We present these beautiful crib comforters to new babies in our church and community which gives us opportunity to visit the home and invite folks to church. We appreciate the co-operation of our Sunday school in giving us one offering each month for our work. As a result we have been able to make 30 Christmas bundles each year although our group numbers only 10."

Lititz Junior Sewing Circle: "We use the Program Guide regularly and appreciate it. We are sending you 1,350 coupons. Each small pack contains 50 coupons. We know you can put them to good use." Thank you, girls!

### Heart to Heart

Bluesky, Alta.: "We were very happy to receive your letter in the mail telling us the Heart to Heart program was coming over

CKYL on the Thursday evening that our WMSA gathers for the monthly meeting. We see that a radio is available and we listen in on the program at our meeting."

### Chaco, Argentina

"The interest shown by our group of women throughout our weekly women's meeting in League 15 was wonderful. Instead of a timid and backward group we now have them expressing their joy in the Lord and singing His praises with much enthusiasm. They also recite many Scripture texts."—Una and Mabel Cressman letter.

WMSA Office, 1711 Prairie St.  
Elkhart, Ind.

## Bibles for West Africa

The secretary of the Bible House in Casablanca (a branch of the Geneva Mission de la Bible) and a colporteur visited various areas of French Equatorial Africa recently during two long colportage tours. They reported that in Mauritania, the vast territory west of the Sahara, there is not a single missionary, the population consisting mostly of nomads. Many Touaregs encountered on the way were quick to purchase the Scriptures, taking them along with them in their wanderings across the desert.

One case encouraged them greatly. A village priest told them that a long time ago one of his nephews had seen a bilingual Gospel in Arabic and French at the Saint Louis Public Library in Senegal. He was intrigued and took it home; he read it and was converted. Then the young native went to talk about his discovery to his uncle the priest, who strongly disapproved of his "heresy" and told him in no uncertain terms what he had to do. But as time passed, the priest noticed such a change in the young man's life that he too was convinced that Jesus Christ was the Way.

The priest congratulated the colporteurs on their work and told them that now was the time to spread the Scriptures in Africa because it was too late. The testimony of the young Christian furthermore opened up the whole of his village to the Gospel, and the visitors were able to leave many copies of the Word in homes where people were ready for its message.

The colporteurs also reported that in the area extending between southern Mauritania and Sierra Leone, all schools were visited and the Bible left in them after the teachers had been told of their responsibility to read the Scriptures and teach the truths contained in them to the generation of tomorrow. In the town of Kaolack, where there had not been a single copy of the Bible, 130 Bibles were sold in three days. At Conakry, the capital of Guinea, 350 Bibles were sold.—Bulletin of United Bible Societies.

"Mr. Chaplain, please talk to my boy and find out why he hasn't written me; I go to the mailbox every day expecting a letter. I can't keep from crying when I find the box empty. Try to make him understand that we still love him and miss him every hour of the day. Tell him his room is just as it always has been. Even the cover of his bed

is turned back just like I always fixed it at night." (A lonely mother's letter to retired Chaplain A. R. Beasley, Parchman, Miss.)—Prison Mission Assn., Inc.

## Field Notes

### CONTINUED

An incubator has been given by the Blooming Glen, Pa., congregation to the new hospital being built by Bro. Meryl Grasse at Calico Rock, Ark. A number of brethren from Blooming Glen have helped with the construction at the hospital.

A summer camp program meeting was held at Cherry Box, Mo., on Feb. 24. The following committee was elected to plan this year's program and locate personnel: Harold Kreider, Hannibal, chairman; Ralph Detweiler, Wellman, Iowa, and Roman Stutzman, Kansas City, Mo.

Bro. Nevin Miller, Detroit, Mich., addressed the Mennonite Fellowship at Ann Arbor, Mich., on March 8, speaking on "The Urban Church."

The chorus of Ontario Mennonite Bible School and Institute presented an Easter Chorus at Kitchener, March 15, St. Jacobs, March 18, and Steinman's, March 22.

Bro. Amos Zehr, returning from a Shantyman tour to northern Ontario, spoke at International Falls, Minn., on Feb. 26.

Bro. Paul M. Miller, Goshen, Ind., spoke in a conference on Christian worship at Preston, Ont., March 14, 15.

Bro. Maynard Shetler, of the Scottsdale sales office, conducted summer Bible school sales workshops for the Lancaster, New Holland, and Souderton bookstore employees. He also participated in a workshop at the Philadelphia Area Sunday School Association, where he presented the Herald Summer Bible School Series. Bro. C. F. Yake participated in an SBS workshop at Indiana, Pa., on Feb. 27.

The Way of the Cross in Human Relations by Guy Herschberger will appear in a list of "Twenty-five Best Books for Evangelicals" in the May issue of "United Evangelical Action." The list was compiled by the librarian at the Bible Institute of Los Angeles.

Bro. M. S. Troyer, Elida, Ohio, preached in the early morning worship service at Bay Shore, Sarasota, Fla., on Feb. 22.

Bro. J. D. Graber addressed the Mennonite Students' Fellowship in Philadelphia on March 14.

Bro. Neil Gingerich, camp director at Laurelville Mennonite Camp, spoke at Mastontown, Pa., on March 15.

Moderator J. C. Wenger spoke on the work of Mennonite General Conference at Nappanee, Ind., on March 8.

Bro. Paul Showalter, Wooster, Ohio, preached at First Mennonite, Fort Wayne, Ind., on Feb. 15.

Missouri pastors David Hathaway, Daniel Kauffman, and Harold Kreider visited the Missouri State Prison on Feb. 21 and contacted Johnny Allison, George Kuone, Kenneth Kneemiller, and Bobby Bowling. Bobby recently accepted Christ.

Publishing Agent A. J. Metzler was elected vice-president of the Protestant Church Owned Publishers' Association in the recent meeting of that organization in St. Louis.



Serving in a Sunday-school workshop for children's workers at Berne, Ind., March 14, 15, were Mary Kay Nafziger, Kathryn Aschliman, and Mary Royer, Goshen, Ind.

Main speakers at a Pax Peace Conference held in Austria, March 11-16, were Peter Dyck, Clarence Bauman, and André Trocme.

Bro. Luke Birky, administrator of the La Junta Mennonite Hospital, spoke on March 10 in graduation services of the second class of the La Junta Hospital School of Practical Nursing. Three graduates received certificates.

Bro. Leonard L. Licht, of the Hesston College faculty, has been invited to the National Science Foundation Summer Institute for teachers of mathematics to be held this summer at the University of Kansas.

Attempts of coal mining companies to surround the village of Suingcreek, Ohio, with strip mines are being opposed vigorously by William H. Stauffer, a long-time advocate of conservation on Christian principles.

Bro. O. O. Miller spoke in a vesper service at Hesston, Kans., on March 15.

Alternatives, the film prepared by the National Service Board at Washington to inform the public about provisions and opportunities for conscientious objectors to military service, is reported to be in great demand.

#### Announcements

Richard Martin, Elida, Ohio, at the young people's meeting at Rockhill, Telford, Pa., April 12.

Bible Instruction meeting at Carpenter's, Bareville, Pa., with Paul D. Angstadt, Wernersville, Pa., as principal speaker, March 25-28, and all day March 29.

The address of Bro. Alvin Kanagy, who was ordained to the ministry on March 22, is Wymer, W. Va.

The Coming of Eternal Day by John D. Burkholder has been published by Exposition Press. Copies may be ordered from Mennonite Publishing House.

Lawrence Burkholder, Goshen, Ind., at Wooster, Ohio, April 3-6.

Edward Stoltzfus, West Liberty, Ohio, in annual youth conference at Leetonia, Ohio, April 11, 12.

Philhaven Hospital is in urgent need of a registered nurse. This is an opportunity for Christian service to the mental ill. One or two I-W men are also needed. Write J. Horace Martin, Lebanon, R. 5, Pa., or call Lebanon, Crestview 9-2491.

Week-end Bible Conference at Bridgeport, Pa., with Omar Showalter and Charles Cogel as speakers, April 4, 5.

Christian Training for Christian Service will be the theme of the annual meeting of the Ohio Christian Workers' Conference to be held at Neffsville, Pa., Aug. 18-20. Ray Bair will serve as moderator.

Guest speakers in a Christian Education workshop to be held at Eastern Mennonite College, April 27, 28, are Elizabeth Showalter, Alta Erb, and Willis Hallman, Scottsdale, Pa.

**Correction:** We mistakenly reported that Laban H. Martin and wife, Maugansville, Md., were moving to Colquitt, Ga. They went there to help in the work for two months but now have returned to their home. They describe this as a needy field.

Change of address: J. Kore Zook from Blountstown, Fla., to 412 East Lincoln Ave., Goshen, Ind. Mrs. Zook will be matron of

the Girls' Center and Bro. Zook will be employed at Goshen College. Tobe Schmucker from Route 2 to 22370 Ice Trail, South Bend 14, Ind.

Abundant Life meetings at Landisville, Pa., with Paul Gingrich, Ethiopia, as speaker, March 25-29.

H. Clair Amstutz, Goshen, Ind., keynote speaker at Brotherhood Conference on Training Workers with Older Adults, at Manchester College, Ind., Aug. 24-26.

J. J. Hostetter, Peoria, Ill., will conduct workshops for Sunday-school workers at Bay Shore, Sarasota, Fla., April 2-4.

#### Evangelistic Meetings

Roy Koch, West Liberty, Ohio, at Thomas, Hollisport, Pa., April 19-26. Samuel Janzen, Glenwood Springs, Colo., at Garden City, Mo., April 3-10. Martin R. Kraybill, Elizabethtown, Pa., at Buffalo, Lewisburg, Pa., May 3-10.

Thirty-one ministers, representing ten denominations, met on March 10 to plan for a Fulton Co., Ohio, Crusade for Christ. The meeting was held at Central Mennonite Church, Archbold, with Bro. Jesse Short in charge, and ladies of the church serving a breakfast. Evangelist Myron Augsburg was represented by Eugene R. Witmer, who presented plans for the preparation of the crusade to be held in late July.

Ministers in Hutchinson, Kans., report unprecedented co-operation for the evangelistic crusade to be led by Myron Augsburg March 28 to April 12. Co-operating in the Crusade is the Hutchinson Ministerial Association, representing nearly seventy churches, also the Christian Businessmen's Committee, Youth for Christ, and many individual churches. Bro. Augsburg addressed a prayer rally on March 7, at which time the local prayer committee opened a continual prayer vigil in a newly completed Methodist Chapel in downtown Hutchinson. Music director for the crusade is Roy D. Roth, who will be conducting a three-hundred-voice mass choir made up of persons from the city churches.

A united Gospel Crusade will be held at the International Falls, Minn., high school May 3-11, with Bro. George R. Brunk as evangelist. Bro. Lester L. Mann is chairman of the planning committee. Other pastors are heading committees on personal work and publicity, prayer meetings, and music. The evangelical ministers of the area are co-operating in this crusade.

A. C. Good, Sterling, Ill., at Chadwick, Ill., E.U.B. Church, March 15-22. Lloyd Weaver, Jr., Denbigh, Va., at Hildebrand, Waynesboro, Va., April 5-12. Elam Peachey, Belleville, Pa., at Maple View, Burton, Ohio, April 12-19.

William Miller, North Liberty, Ind., at Farview, Minot, N. Dak., March 22-29.

## Mission News

#### CONTINUED

Bro. John I. Smucker, superintendent of the Mennonite House of Friendship, Bronx, N.Y., was ordained to the Christian ministry on Sunday morning, March 15, by Bro. Aaron Stoltzfus, Quarryville, Pa. Bro. Ira Kurtz, Morgantown, Pa., preached the ordination sermon.

Bro. Ovet Maldonado, a young man from Barrio Honduras, Cidra, Puerto Rico, who

made his decision for Christ in the closing session of the Puerto Rico conference on March 8, has requested a change of classification from serving in the armed forces to a conscientious objector position. Pray for this young Christian.

Bro. Jess Kauffman, Divide, Colo., secretary for Church Camps of the Mennonite Commission for Christian Education, served as one of the guest speakers at the Ann Street Mennonite Church, Peoria, Ill., on Sunday evening, March 8.

Bro. and Sister Samuel Winey, Goshen, Ind., who recently celebrated their 54th wedding anniversary, have received a great deal of enjoyment from processing used postage stamps for mailing to the Ralph Buckwalter at Kushiro, Japan, to be sold for their church building fund. They have processed about 68,000 stamps brought to them by the local Sunday school and interested friends. Bro. Buckwalter reports that 50,000 stamps have been sold for about \$150. The total of usable stamps received in Japan has reached about 100,000. Some 15,000 arrived unusable because they were marred in removal from the envelopes.

Bro. Elam Stauffer, Tanganyika, preached at New Holland, Pa., on March 22.

Bro. George Miller, Honduras, now in school at E.M.C., preached at Trissels, Broadway, Va., on March 15.

Bro. Jacob R. Clemens, Secretary of the Franconia Mission Board, spoke at Herstein's Chapel, Neifers, Pa., on March 10 concerning mission work in Mexico.

Bro. John Leatherman, Tanganyika, spoke at North Goshen, Ind., on March 1.

Sister Mildred Eichelberger, Brazil, will speak at Crown Hill, Rittman, Ohio, on April 1.

Bro. Don McCammon, on furlough from Japan, will be the guest speaker at the annual meeting of the Illinois Mission Board at Highway Village, East Peoria, April 17-19.

Sister Margaret Derstine, Cuba, spoke at Rocky Ridge, Quakertown, Pa., on March 8.

Mrs. John Leatherman, Tanganyika, was the YPM speaker at Trevoze Heights, Pa., on March 15.

**Missionary Day speakers:** March 8—John David Zehr, Goshen, Ind., at Forks, Middlebury, Ind. Aaron Mast, New Holland, Pa., at Sandy Hill, Sadsburyville, Pa. Norman Derstine, Mennonite Hour, and Ralph Stahl, Indiana-Michigan District Board, at Yellow Creek, Goshen, Ind. Urie A. Bender, Scottsdale, Pa., at Kidron, Ohio. Paul Guengerich, Farnell, Iowa, at Anderson, Fort Wayne, Ind. Cleo and Nellie Mann, Indianapolis, Ind., at Benton, Ind. E. J. Leimbach, Moorepark, Mich., at South Colton, Mich. March 15—Myron Augsburg, Goshen, Ind., at Midland, Mich. March 22—John Leatherman, Tanganyika, and M. L. Troyer, Elida, Ohio, at West Clinton, Pettisville, Ohio. Frank and Anna Byler, Argentina, at Roselawn, Elkhardt, Ind.

The newly elected president of the Argentine Conference is Bro. Lawrence Brunk. Other members of the Executive Committee are Martin Oregon, Ernesto Suarez, Pedro Lanik, Floyd M. Sieber, and J. Delbert Erb.

Bro. Walter Oberly and wife, who served a short term at Araguacema, Brazil, were guest speakers at Walnut Creek, Ohio, on March 15.

## TO BE NEAR TO GOD

(Continued from page 275)

"Longing I sought Thy presence, Lord;  
With my whole heart did I call and pray,  
And going outward toward Thee, I found  
Thee

Coming to me on the way."

Read Psalm 145:9-21.

## Saturday, April 4

Peace is not a spiritual vacuum. Perhaps at times during the past week you have remarked, "If only I could find peace and quiet somewhere!"

We are told the Kekchi Indians of Guatemala call peace "quiet goodness." Inaction or trying to "get away from it all" does not bring this kind of peace.

The Baouli of French West Africa speak of peace as "having a song in my body." The witness of peace responds to the fullness within.

Think with what price Christ has purchased this spiritual peace for us. Can we get it for any less cost? Pray that your peace in Christ shall become an effective witness for Him.

Read John 14:25-31.

—Ellrose D. Zook.

## Births

"Lo, children are on heritage of the Lord" (Ps. 127:3).

Beerge, James and Mary (Troyer), Fentress, Va., fifth child, fourth son, Daniel Lionel, March 4, 1959.

Bontrager, Perry and Mabel (Miller), Kalona, Iowa, sixth child, third son, Steven Edward, March 1, 1959.

Christner, Jonas E. and Rosalie S. (Reichelt), Fort Wayne, Ind., second son, John Mark, March 10, 1959.

Friesen, Jacob and Wilma (Weber), third child, third son, Darrel Peter, Jan. 13, 1959. (no address given)

Graybill, Chester W. and Ruth (Kolb), Norristown, Pa., first child, Nancy Louise, March 3, 1959.

Hawes, Ralph and Greta (Burkhart), Guernsey, Sask., fourth daughter, Beverly Frances, Jan. 21, 1959.

Hofar, Raymond and Rosalina (Ortiz), Freeman, S. Dak., second daughter, Nanette Rose, Feb. 25, 1959.

Keim, Ray and Clara (Bontrager), Goshen, Ind., third son, John Arlan, Feb. 16, 1959.

King, Mel and Arlene (Weaver), Elida, Ohio, third daughter, Lois Susan, March 6, 1959.

Lambricht, Lowell W. and Rosia (Pletcher), Howe, Ind., second son, Ryan Fred, March 3, 1959.

Lapp, Elmer S. and Fannie (Lapp), Gap, Pa., first child, Timothy James, Feb. 6, 1959.

Lehm, Edwin S. and Ellen (Hofstetter), Kidron, Ohio, sixth child, second daughter, Loretta Fay, March 5, 1959.

Liechty, Wayne and JoAnne (Kratzer), Orrville, Ohio, second child, first son, Craig Alan, Feb. 18, 1959.

Litwiler, Willis and Marilyn (Zehr), Hopevale, Ill., sixth child, fourth son, Kevin Jay, March 5, 1959.

Martin, Earl, Jr., and Mary Louise (Shank), Myerstown, Pa., fourth child, second daughter, Rhoda Ann, Feb. 23, 1959.

Mast, Milford S. and Ruth (Landes), Elverson, Pa., fourth child, third son, Dennis L., Feb. 28, 1959.

Mellinger, Carl and Phoebe (Blank), Paradise,

Pa., fourth child, third daughter, Joanne Eileen, Feb. 27, 1959.

Meyer, Albert J. and Mary Ellen (Yoder), Goshen, Ind., second child, first daughter, Anne Christine, Feb. 22, 1959.

Miller, Gideon G. and Dora (Birk), Beemer, Neb., eighth child, fourth daughter, Jolene Phyllis, Feb. 27, 1959.

Moland, William and Donna (Sweigart), Frith, Texas, fifth child, fourth daughter, Linda Lorene, Feb. 27, 1959.

Myers, John and Joan (Burkholder), Harper, Kans., second child, first son, Gregory Alan, March 3, 1959.

Nisly, Raymond and Mary (Yoder), Hutchinson, Kans., fourth child, second son, Jason, Feb. 21, 1959.

Ruhl, Harold and Rachel (Hess), Lancaster, Pa., fourth child, third daughter, Amy Louise, March 2, 1959.

Shantz, Carl and Martha (Mast), Bliss, N.Y., fourth child, first daughter, Rennee Dawn, March 8, 1959.

Shetler, LaVern and Ruth Marie (Zuercher), Apple Creek, Ohio, third child, second daughter, Vivian Elizabeth, March 4, 1959.

Smucker, Elden and Marilyn (Miller), Harrisburg, Oreg., second child, first daughter, Debra Renee, March 2, 1959.

Stoltzfus, Lore and Wilma (Pletcher), Perryton, Texas, second daughter, Jana Eileen, Feb. 10, 1959.

Stoltzfus, Bryan and Margaret, Goshen, Ind., a daughter, Kristine Louise, March 4, 1959.

Stoltzfus, Daniel H. and Rosalie (Garber), New Carlisle, Ind., sixth child, first son, Lloyd Daniel, March 5, 1959.

Sweigart, Earl and Winnie (Snyder), Gray, Okla., third child, second daughter, Anna Maye, Jan. 27, 1959.

Troyer, Wayne and Doris (Knuth), Colorado Springs, Colo., first child, Eric Wayne, Feb. 18, 1959.

Unger, Jerry L. and Ruth (Moore), Louisville, Ohio, first child, Jeffery Lee, Dec. 25, 1958.

Weaver, Henry, Jr. and Mary (Ebb), Goshen, Ind., second daughter, Judy Lou, Feb. 16, 1959.

Yoder, Henry and Esther (Eash), Grantsville, Md., third child, first son, Roger Craig, March 6, 1959.

Yoder, Leslie James and Naomi (Wideman), Tofield, Alta., fourth child, third son, Ervin David, Feb. 28, 1959.

Yoder, Mark R. and Verna (Spicher), Belleville, Pa., second son, David Conrad, Feb. 24, 1959.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Baer—Hiestand.—Daniel R. Baer, East Petersburg, Pa., cong. and L. Virginia Hiestand, Manheim, Pa., Risser cong., by Clarence E. Lutz at the home of the bride, Feb. 21, 1959.

Gehman—Bowman.—Paul J. Gehman, Philadelphia, Pa., and Inez E. Bowman, Reading, Pa., by Luke G. Stoltzfus at the Fairview Church, Reading, Jan. 31, 1959.

Gerber—Zook.—Kenneth M. Gerber, Dundee, Ohio, and Julia Renee Zook, Sugar Creek, Ohio, both of the Walnut Creek cong., by Paul R. Miller at the church, March 7, 1959.

In St. Paul's Church, Strasburg, France, there is a stained-glass window which shows a Negro angel. It is a Christian artist's comment on the race problem. The same artist has a painting of a Negro Virgin and Child.

## Anniversaries

Rockwell, William S. and Jane (Williams) Rockwell quietly observed their sixtieth wedding anniversary on Feb. 8, 1959.

They were married Feb. 8, 1899, in Uniontown, Pa., by the late T. S. Penning. Shortly after their marriage they united with the Maestown Mennonite Church, where they are in fellowship. Mr. Rockwell spent his lifetime as a farmer and coal miner.

Their children are Martha—Mrs. Harry Gray, Brown, Glenn, Elmer, Lloyd, Richard, and John. Elizabeth—Mrs. Frank J. Townsend is deceased.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Hershberger, Joseph N., son of Noah and Susan Eash; born July 11, 1868, in Lagrange Co., Ind.; died of infirmities of old age Feb. 28, 1959, at Goshen, Ind.; aged 90 y. 7 m. 17 d. Married on Jan. 1, 1895, in Lagrange County, to Mary Weirich, who died March 22, 1939. He was a businessman and day laborer. Four children also preceded him in death. Surviving are one son (Ray, Niles, Mich.) and 3 brothers (Jacob, Goshen; William, Elkhart; and Dan, Kokomo). He was a member of the North Goshen Mennonite Church. Funeral services at the Yoder-Culp Funeral Home, Goshen, March 3, in charge of Russell Krabill; interment in Shore Cemetery.

Martin, Annie W., daughter of the late Abraham and Barbara (Wenger) Martin; born in Lancaster Co., Pa., Aug. 15, 1865; died Feb. 20, 1959, at the home of her nephew, Menno W. Martin, Ephrata, Pa., with whom she resided for almost 14 years; aged 93 y. 6 m. 5 d. Surviving are one brother (Isaac W. Maugansville, Md.) and many nieces and nephews. Nine brothers and 4 sisters preceded her in death. She was a member of the Pike Church, where funeral services were held Feb. 23, in charge of Joseph Weaver, Joseph Brubaker, and Jacob Stauffer; interment in Groffdale Cemetery.

Notzinger, Willie M., daughter of Joseph and Catherine (Schlatter) Yoder; born Jan. 15, 1898, at Grabbill, Ind.; died May 1, 1958, at the Detweiler Memorial Hospital, Wauseon, Ohio, after a heart attack; aged 60 y. 3 m. 16 d. Married on Jan. 26, 1919, to Elmer J. Notzinger, who survives. Also surviving are 4 sons and one daughter (Katharine—Mrs. Hubert Short), Apple Creek, Ohio; Dale J. Wakarusa, Ind.; Carl J., Everett C., and Gerald L., Archbold, Ohio; 7 grand-children, and 2 sisters (Leah—Mrs. J. J. Conrad, Leo, Ind.; and Ida—Mrs. Clarence Notzinger, Wauseon, Ohio). One daughter, who died in infancy, and 3 brothers preceded her in death. She was a member of the Central Church, where memorial services were held May 4, with Jesse J. Short and Walter Stuckey officiating; burial in Pettitsville Cemetery.

Sutter, Christian Sylvester, son of Crist N. and Fannie (Stalter) Sutter; born Dec. 31, 1876, at Hopevale, Ill.; died of a cerebral hemorrhage Feb. 27, 1959, at the Hopevale Hospital; aged 82 y. 1 m. 27 d. He was married on Aug. 28, 1899, to Idella Miller, who died June 7, 1946. He was a farmer. Two daughters, 2 brothers, and one sister also preceded him in death. Surviving are 2 sons and 6 daughters (Lawrence, Sarasota, Fla.; Mrs. Fannie Litwiler, Hopevale, Ill.; Mrs. Carrie Ebersole, Lagrange, Ind.; Mrs. Bessie Oyer, Hebron, Ind.; Mrs. J. C. Galt, Kouts, Ind.; Minnie, South Bend, Ind.; Mrs. Mary Demchak, Westville, Ind.; and Clayton, Goshen, Ind.), 33 grand-children, 47 great-grandchildren, and 9 brothers and sisters (Lee, Hopevale; Julius, Elwyn, Pa.; Aaron, Mansion, Iowa; Harvey, Peoria, Ill.; Elmer Delavan; Edward, Eureka, Ill.; Mrs. Barbara Zehr, Hopevale; Mrs. Louisa Zehr, Morton; and

Matilda Sutter, Hopedale). He was a member of the Hopewell Church, Kouts, Ind. Services were held on March 2 at the Hopedale, Ill., Church by Ivan Kauffmann, and on March 3 at the Hopewell Church by Samuel S. Miller; interment in Hopewell Cemetery.

Wesley, Harry W., son of the late Martin and Clara (Walck) Weyer; born Nov. 7, 1889, in Franklin Co., Pa.; died of a heart attack at his home in Maugansville, Md., Feb. 25, 1959; aged 69 y. 3 m. 18 d. Married on Nov. 11, 1909, to Oma A. Kendle, who died Jan. 20, 1943. To this union were born 6 sons and 3 daughters. On March 14, 1946, he married Hettie (Martin) Bauman, who survives. Also surviving are 5 sons (Milford, Leonard, and Ralph, Maugansville;

Howard, Greencastle, Pa.; and Walter, Baltimore, Md.), 3 daughters (Gladys—Mrs. James Koonz, Greencastle, Pa.; Mildred—Mrs. Daniel Dentler, Hagerstown, Md.; and Mary—Mrs. Ira Burkholder, Greencastle), 5 stepchildren (Mrs. Amos Strite, Jr., Waynesboro, Pa.; Mahlon Bauman, Boyds, Md.; Mrs. Charles Myers, Chambersburg, Pa.; Leonard Bauman, Gaithersburg, Md.; and Martha Bauman, Marion, Pa.), a sister (Mrs. Dorothy Pentz, Greencastle), 32 grandchildren, 12 stepgrandchildren, and 15 great-grandchildren. One son preceded him in death. He was a member of the Reiff Church, where funeral services were held Feb. 28, in charge of Stanley H. Martin, Reuben E. Martin, and Oliver H. Martin; burial in adjoining cemetery.



## ITEMS AND COMMENTS

### BY THE EDITOR

A new ruling by the University of Missouri has reversed a decade-old regulation prohibiting religious services on any of the institution's property. The latest action will apply to the new chapel now under construction on the campus and to another chapel in the University's medical center. It permits religious services but not "regular recurring services of any one group," and stipulates that "no advantage shall be given to any religious group over others."

Dr. Martin Luther King, southern Negro Christian leader, studied the Gandhian non-violence movement during a month-long tour in India in February sponsored by the American Friends Service Committee.

A citation hailing President Eisenhower for his "distinguished Christian example and conduct" in public life was presented to the Chief Executive in Washington by the National Religious Broadcasters during their annual convention. A similar citation was given to Vice President Nixon by officers of the organization who praised him highly for the forbearance and courage he showed when under personal attack by demonstrators during his tour of South America.

An award of merit to the radio and television program, "The Hour of Decision," conducted by Evangelist Billy Graham, was presented by the National Religious Broadcasters in recognition of the high standards the program has set for radio evangelism. The citation spoke of the "distinguished leadership" the Graham program has given and "the significant contribution it has made to the maintenance and encouragement of the highest policies and practices of Christian broadcasting."

The Nazarene Church, in its 1958 Golden Anniversary year, established 232 new churches. Church membership during the year gained 3.8 per cent. Per capita giving was \$133.05.

The Martin Luther King has been given a "most objectionable" rating by Argentine Catholic Church. This rating bans this film for all Roman Catholics in the country.

The United States Supreme Court in 1948 ruled that discriminatory restrictive covenants with respect to housing are legally un-

enforceable. In spite of this, however, studies by the Anti-defamation League reveal that the whole country is dotted by innumerable islands of religious housing bias. Many villages and suburban areas are closed to Jewish purchasers and renters. There are such communities in almost every state.

An inter-faith committee has been appointed in Israeli Jerusalem. Represented on the committee are Christians, Jews, and Moslems. The major emphasis of the committee will be on the fostering of cultural interchanges between the various religious communities in Israel. The appointment of this committee is in line with recent emphases to use religion as an approach to Middle East peace. One does not often think of Islam as a religion of peace, but in a recent meeting a representative of the Moslems quoted the following from Mohammed: "Muslim is he whose tongue or hand does not injure others."

Literature and Life, a Soviet literary magazine, gave a backhanded compliment to Russian Baptists when it criticized the Society for the Propagation of Scientific and Cultural Knowledge for inefficiency in anti-religious propaganda. The magazine called particular attention to Magnitogorsk, a town in the Ural Mountains, where, it said, "the hundreds of atheistic lectures attended by thousands of people cannot compete with the influence of local Baptists." This situation, the magazine speculated, was due probably to "the individual approach pursued by the Baptist community, especially by its leader, Brother Frizen." Since Frizen, with various spellings, is a common Mennonite name and since Mennonites in Russia are classified with Baptists, one must wonder whether a Mennonite community is being referred to.

Baptists of Germany are planning to open a seminary in Berlin to train preachers for the 35,000 Baptists in the Soviet Zone of Germany.

The crumbling of massive resistance to racial integration in Virginia is generally interpreted as the beginning of educational integration in all of the South. However, it must be remembered that there are only a few cities in which there is a total integration in Virginia, and in six states in the

South there has been no integration at all. It is greatly to the credit of the governor and the people of the Old Dominion that when the courts ordered it, integration was begun without incident or violence. However, some of Virginia's college and university teachers are greatly concerned about what the next steps will be. They have been circulating petitions supporting Virginia's constitutional guarantee of a free public school system and opposing the abandonment of compulsory school attendance. Organizations concerned about separation of church and state have given warnings that state tuition grants for private education as proposed by Virginia's governor breach the wall of such separation.

A bill has been introduced in Congress to exempt members of the Old Order Amish Mennonites who object to Social Security from participation in the government program. An Ohio congressman, whose constituency includes Wayne County, where Amish farmers have refused to pay the tax, proposes that this be done by making participation in Social Security voluntary for all farmers just as it is at present voluntary for members of the clergy.

An all-Negro church was admitted into membership in the Detroit Association of American Baptist Churches. Association leaders hailed the move as "integration in a very real sense."

The Vatican radio, in a world-wide broadcast, strongly condemned the destruction of family life in Communist China through the forced introduction of so-called communes in which wives and husbands and their children live in separate barracks. The broadcast estimated that some 49 million Chinese children are now isolated from their mothers and fathers.

According to the Evangelical Press the medical missionary work of the African Inland Mission in Sudan has been ordered closed by the Sudanese government. All doctors were to abandon their work by January, 1959. Missionaries in the Sudan are not permitted to move from their stations without permits. Consequently, village evangelism is greatly curtailed. Official reason for the action is not known, but it is probably a part of the pattern of the rising tide of nationalism around the world identifying missions with foreigners.

The Catholic High Court of Appeals in Vatican City ruled on 232 marriage annulment cases in 1959, granting 119 annulments and refusing 113. An annulment differs from divorce in that it is a dissolution of the marriage bond. When the church annuls a marriage, it is assumed never to have existed.

Premier Khrushchev, a professed atheist, made lavish use of Bible phrases in a speech to the Soviet Communist Party Congress which met recently in Moscow. His Scriptural references, uttered in highly derivative tones, caused his Kremlin audience to "roar with laughter." According to Pravda, the official party organ. He talked about the money-changers who drove Christ out of the temple, about hell and heaven, about it



being easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven. He said Chancellor Adenauer, who is a Catholic, holds the cross in one hand and the atomic bomb in the other. For such men as he, said Khrushchev, there will be no heaven, for "according to the Gospel legends quite another place has been prepared for such as he in the inferno of hell."

General Conference Mennonites in their triennial meeting next August will be observing the one hundredth anniversary of the General Conference Mennonite Church. The meeting will be held at Bluffton, Ohio, and Franklin H. Littell, well-known authority on Anabaptist history, will be the visiting speaker.

Evangelist Billy Graham told newsmen in New York that racial tensions in the North equal anything in the South. Graham said, "The social problems of New York are equal to those of the South. Sections of this city after dark are very dangerous." One authority has said that in the South, segregation exists by law; in the North, by custom.

Tuskegee Institute's annual report on race relations in the South is rather pessimistic. It notes "a growing element of southern people who came face to face with a drastic fact that suspension of public services, particularly schools and parks, was the alternative to any measure of desegregation."

A Gallup Poll shows that President Eisenhower heads the list of ten men living anywhere in the world whom Americans admire the most. For the sixth year the President has led this balloting. Winston Churchill stands second, while third and fourth places are held by men chiefly famous in the religious world: Albert Schweitzer, famous medical missionary and Nobel Peace Prize winner, and fourth, Billy Graham.

The Mennonite Brethren in Christ Church of Pennsylvania has decided to change the name of the denomination to Bible Fellowship Church. When the main body of the Mennonite Brethren in Christ eleven years ago changed their name to United Missionary Church, the Pennsylvania congregations did not go along. Now they have followed with still another name.

The Pittsburgh Press reports that an elderly lady was mailing a package containing a Bible. When the postal clerk asked whether there was anything breakable in the package, she replied, "Only the Ten Commandments, young man."

Evangelist Billy Graham is now engaged in an evangelistic campaign in Australia in spite of serious eye trouble which developed some weeks ago. Medical opinion is that he will suffer some permanent impairment of vision. His load of work in Australia is being cut down. Those who have planned the campaign say that it will go forward virtually as planned from the beginning. Australia is a nation in great spiritual need. Forty-two per cent of the population is

identified with the Anglican Church and 25 per cent with Roman Catholicism. Methodists number 12 per cent of the population and Presbyterians 10 per cent. But with all this church membership, there is a great deal of materialism and religious complacency.

James H. Robinson, Negro Presbyterian pastor in New York, plans to take 150 young Americans on an African tour in 1960 to help promote a better understanding between North America and Africa. Dr. Robinson says that things are happening far too fast in Africa for either the Western world or even Africa itself to assimilate readily. Within the next five years, he says, all Africa will be "afire with this manifestation of progress." Let us hope and pray that it may really be progress.

The Lutheran Church Missouri Synod has launched in St. Louis what is believed to be the largest sociological study of a metropolitan center ever undertaken by a single denomination. The project is aimed to evaluate current changes in all sections of metropolitan St. Louis and to assist congregations in meeting the changes.

The Chicago Parent-Teachers' Association went on record as being opposed to any teaching about God in the city's public

schools, maintaining that such instruction is the responsibility of parents and churches. It said the association "believes that moral and ethical values can be taught by explanation, experience, and example, as is now the case, without a religious approach." The action of the association may have been in answer to the earlier action of the Chicago Church Federation which "contents that a policy of so-called neutralism or silence about God in education is actually partisanship and has the effect of denying religion's importance in life."

The Baptist Association in San Antonio, Texas, is using the telephone to make a city-wide religious census. Thousands of names have been taken from telephone books and assigned to volunteers. Past religious censuses have been conducted by door-to-door calls.

A leading communist publication in Budapest complained even men of science are still going to church in Hungary because antireligious propagandists have fallen down on the job. The article demanded an increase in propaganda to combat "the still strong influence of religion" on the minds of the people. It said the failure to provide an adequate supply of atheistic material is the only possible explanation for "the scandalous fact that even outstanding scientists

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For years 1959, 1960, and 1961.  
For Christian year 1959 and 1960.  
Church calendar for 1959.

#### Church Organization

Address of each organization with names and addresses of personnel of that organization.

#### Statistics

Church membership.  
Ministerial changes.  
Summer Bible Schools.

#### Church Directory

Every church name, address, and pastors of that church are listed according to the conference.

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Alphabetical listing of all ministers in each Mennonite-related denomination.



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and other figures of public life can still be seen regularly attending church services." Could be that atheism fails to satisfy even a scientist

Senior Homes, at Denver, Colo., an inter-denominational project for retired citizens, will be ready for occupancy April 1. Buildings comprise 150 housing units costing more than one million dollars. The great increase in aged people requires churches to think not only of more facilities but to rethink entirely the requirements of older people. Less institutionalism and more separate home living seems to be the trend.

Church construction in the United States got off to a big start in 1959, setting a new January mark of \$73 million. Even though this was a seasonal decline of \$5 million from the December figure because of winter weather, it topped January, 1958, by \$5 million.

Four Protestant clergymen, three Methodist and one Illinois Synod Lutheran, died when their ill-fated airliner smashed into the icy East River after undershooting a landing in the fog at La Guardia Airport in New York. The three Methodists were members of that church's Television, Radio, and Film Commission.

A Roman Catholic nursing sisterhood in Liverpool, England, have obtained permission from their archbishop to travel about the city on motor scooters. To their request he replied that they could "use anything you like except skates."

Time magazine reports that in Japan, where the suicide rate is notoriously high, suicide is the leading cause of death in the 15-24 age group, 54.9 per 100,000. Of the country's 22,000 suicides each year, 34 per cent are in that age bracket.

Anglican Archbishop Joost de Blank of Capetown says there are signs of an awakening conscience among the people of the Union of South Africa concerning the government's racial policies. De Blank says the protagonists of segregation admit that they failed to get their ideas across and that their segregation policies signify white supremacy and not separate and equal development for all. "All over the country," he says, "the tide of moral conviction is rising. In time it will wash away the cruel rocks of arrogance and pride and soften the hardness of men's hearts."

Some 2,500 Bibles and 40,000 New Testaments have been distributed by the Philippine Branch of Gideons International since it was organized in 1953. In addition to hotels, which have presented some "difficulties," Scripture placements have been made in schools and hospitals.

Communist authorities in East Germany have issued regulations setting forth the principles to be followed and the methods adopted in promoting Red rites as substitutes for Christian ceremonies. Church sources said the regulations reveal for the first time in detail the East German regime's plans to develop the communist ideology in-

to an atheistic "counter church." The Soviet Zone state is the first East Block country to make efforts to set up its own state-backed rites. The vow to be taken by participants in socialist weddings was prescribed in the regulations as follows: "Feeling responsible to all working people, to ourselves and to one another, we pledge in mutual love to shape our marriage, concluded here and today, as a union concluded for the whole of life. We vow to augment with joint active strength the socialist achievements and the power of the workers and peasants. We vow to each other attentive respect, care, and sacrificial aid in distress, mutual promotion of our professional and cultural development, unity in decisions, and insoluble faithfulness." The speeches made in connection with a socialist wedding are to include the statement that "Religion has failed as a protector of marriage because of the impotence of the church and the nonexistence of a God, as well as due to the immorality of church leaders who approve of war as a means of God's government." There are similar rites prescribed for socialist funerals and name-giving ceremonies as a substitute for baptism.

A new Baptist center, financed by Southern Baptists of the United States, has been opened in Dar es Salaam, Tanganyika. Literacy and Bible classes will be held at the center as well as classes in home arts.

According to a story in the *New York Times*, in an international gesture of good will a Navy hospital ship is to be outfitted as a floating medical school to underprivileged countries of southeast Asia. It will be equipped with hospital beds and operating rooms. The ship will visit only those countries to which it is invited by the medical profession.

Lin Yutang, Chinese philosopher whose pagan book, *The Importance of Living*, was a best-seller twenty years ago, has now accepted Jesus as his Lord and Saviour, and has joined a Presbyterian church in New York. He says: "I have come to the realization that . . . man needs something greater outside himself, a sense of unity with God."

The translation of the Bible into the Japanese vernacular is being purchased in the millions of copies, although Japan has only a half million Christians. A similar translation is being made in Thailand.

Reinhold Niebuhr, pointing out that Catholics generally have been more successful than Protestants in insisting on respect for all men of all races, says, "The race issue thus remains for Protestantism the primary challenge to prove our faith according to the Scriptural test, 'by their fruits shall ye know them.'"

Buddhist demands for the nationalization of Christian schools in Ceylon were sup-

ported by the Anglican bishop of Kurunagala. "It would seem a very sane and irenic move," said the bishop, "for such schools, at any rate in the South, to be handed over to the government as desired by the Buddhist Advisory Council."

C. N. Hostetter, Jr., Chairman of Mennonite Central Committee, has resigned from the presidency of Messiah College, Brethren in Christ institution at Grantham, Pa., effective in the summer of 1960. Elected as his successor is Arthur Clinebaugh, bishop and general superintendent of the denomination's work in Africa.

The state of Iowa reduced its total of lives lost in automobile accidents in 1958 considerably by its point system for driving violations. Each violation is assigned a number of points, depending on the type of offense. By reaching ten points a driver is out from behind his wheel with a suspended license. One major offense, such as drunken driving, will ground a driver.

The *New York Times* reports that beer drinking in Britain fell off 20 per cent in the years between 1946 and 1956. But the consumption of spirits went up about one third in that same period and the use of tobacco substantially.

Alcoholism kills one Frenchman every 26 minutes, according to a report submitted to the first congress of the French Anti-alcoholism League. It added that the money spent each year on alcoholic drinks would build 430,000 houses in France.—Union Signal.

The Moslem premier of northern Nigeria has given assurance that the work of Christian missionaries would not be curtailed when the country becomes independent in October of 1960.

His magazine, organ of the Inter-Varsity Movement, edited by Joseph Bayly, has been named periodical of the year by the Evangelical Press Association.

Racial integration in American industry is proceeding rapidly and without any serious incidents. The president's committee on government contracts keeps working constantly with good effect. Competent Negro college students are recruited by industry along with white students. The number of Negroes employed in white-collar jobs has increased eight times since 1940. There are three times as many craftsmen and foremen. Of course, there is still a long ways to go.

Two thousand delegates from every state of India and fifteen other nations attended the Youth for Christ World Congress at Madras, South India, early in January. Approximately 12,000 decisions for Christ were recorded during the Congress.

# Gospel Herald

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## Notes from the Tanganyika Anniversary

By John R. Mumaw

On the occasion of the twenty-fifth anniversary of the opening of mission work in Tanganyika by the Eastern Mennonite Board of Missions and Charities a series of meetings was scheduled at the various mission stations. It was my privilege to be present at these meetings with the deputation over a period of eight days. Although in each meeting members of the American deputation and members of the missionary staff spoke, I have recorded only the impressions drawn from messages delivered by African leaders as they spoke one by one from place to place. I do not mean to imply that what Europeans said was unimportant, but simply indicate hereby that I felt what the Africans said was more significant to the purpose of my reporting. I would like to share a bit of the spiritual pulse of our African brethren in Tanganyika and share their appreciation for what God has done under the leadership of the mission personnel.

### *Peace After Trouble—Mugango*

The representative of the African church spoke with great feeling about the tribal troubles that characterized their community before the missionaries brought the good news of salvation. There was not only conflict among tribes but strife among villages within the tribes. They had great struggles among clans within their tribes who were troubled by jealousy and envy. Above all this was the deep trouble of the heart. There was no rest with the setting of the sun. There was no peace after tribal wars had ceased.

With the preaching of the Gospel came deliverance from spirit worship and pagan practices. The church provided shelter from the troubles of tribal conflict and of personal revenge. The grace of God brought peace and joy. His mercy was extended far beyond human

A church has been established. But now the entire church is in debt to the unsaved of the community. They are in sin. They are without God. Christians have the message that saves. It must be told.

merit or deserving. The church became a rallying point of interest and fellowship.

Now in the forward look it is clear that all Christians must discharge their duty in evangelism. This good news is for all. It has saving quality for every village. To carry out this great commission will require increased gifts to the treasury of the church. The giving should be measured by the enthusiastic support Africans have given to politics or industry. By means of evangelism and giving the church will grow. It is basic, however, to remember that by whatever human effort invested, the church will grow only if it is based on the Word of God.

### *Light in Darkness—Bukiroba*

In the years within memory of first-generation Christians great wickedness prevailed in this tribe. There were fightings and wars among the Africans. German possession of the land was very oppressive to the natives. When the American missionary arrived, he was regarded with the same fear and suspicion; he was the same color as the German occupation officers.

After watching the missionary and listening to his message the African was assured this word about Jesus was a different voice. But it sounded to him as though it was for the European only; it could hardly include the African. Finally it became clear that this Saviour died for the African too. The true light shone in the darkness. The burden of sin was lifted from African hearts, too. Changes took place and souls found rest.

The missionaries were like the Samaritan woman at the well. They had tasted of the wells in America of farms, schools, and of Christ. They left those wells of prosperity and came to the poor villages of Africa to tell about Jesus. They said to the African, "Come and see Jesus.

## Early April

By LORIE C. GOODING

Beneath this azure sea of air—  
Not crystal yet, deep, luminescent—  
I walk alone without a care—  
The moon a dying crescent.

A bird goes by on swimming wings,  
Exotic blossoms come uncured—  
I've seen almost two score of springs  
But none like this—beyond the  
world.

Grotesque, the looping willows lean;  
The eager ivy tendrils climb;  
Before now I have never been  
Suspended beyond time.

The lily swings a slender stalk;  
The gentle mountains sheltering  
bend;  
Beneath my feet the path I walk  
Has no beginning and no end.

What loving power should thus efface  
The world I've known since I was  
born,  
To build this lovely peaceful place,  
This not-quite-sunrise April morn.  
Millersburg, Ohio.

This is certainly your Saviour, too." And He is. He has proved Himself to the African too. Since then Jesus—His work on the cross—has been the means of great changes. Light has come to African villages and homes. Peace has come into marital relations. Fellowship has come between African and European.

Now the African church must evangelize and nurture its members in Christian faith and life. The church must grow in order to serve the needs of future years.

### Freedom from Bondage—Musoma

In this service we heard the testimony of one who was among the first to confess faith in Christ during the early days of the Mennonite Mission in Tanganyika. His reference to "the acceptable year of the Lord" had application to his own experience and to that of others. As the Israelites found release from their creditors in the year of Jubilee, so he found release from his great debt to God. As the slave found freedom from his master, so he found freedom from the

bondage of sin. Such slavery as previously held him brought much grief.

In the early days of the mission there was much desire to attain righteousness but little strength to achieve it. Members of the church lived in the ways of their pagan fathers. Some were trained for church leadership, but they felt the binding effects of sin. Lying, deception, and selfishness hindered the work of God. Quarreling and strivings stood in the way of effective evangelism. Finally the acceptable year of the Lord came and brought freedom. The eyes of the spiritually blind were opened. People were delivered from their sins. Fellowship was restored among the people and between European and African. Forgiveness of sins of the flesh and of religious sins brought a new liberty.

In the forward look the church needs to find the way of repentance. It needs the Word of God to show the way to life. Through God's working there is prospect for growth and deeper fellowship among its members.

### Strength out of Weakness—Bumangi

In this area people resisted vigorously the early witness of the missionaries. There was much weakness in morality. There was much weakness in fear. There was much weakness in suspicion. There was much weakness in family life. Then a few gradually confessed faith, but it was a weak faith. Some became backsliders through coldness, and others fell into great sin.

A few faithful members of the church continued their witness. Gradually others were attracted to it. Among those who struggled on in faith was one who was severely tempted to give up. He found himself very weak in his faith. He was weak in his efforts. While others were falling back, he felt some responsibility for this condition in the church. With this sense of responsibility came repentance and strengthening of faith. God worked in him and among others. In times of temptation God sustained him. In all his weakness God helped him.

This same man sensed a call of God to give more time to evangelism. He regarded himself a weak vessel but sensed also that God is able to make him strong. In this confidence he yielded what he had for service in the church. His prospect for future usefulness is found in this that God's strength is made perfect in human weakness.

## Our Readers Say—

I just finished reading "Shepherding Our People" (Feb. 24). It blessed my soul; God bless Bro. Peachey for his openhearted article. A pastor's lot is far from easy. I know, but a lot of the flock are getting complex because pastors have lost their first love and cannot properly shepherd the sheep when they need help so badly themselves. It seems that qualifications for Christian leadership have changed from love, humility, drive, and prayer to personality, natural ability, and formal training. It is time we get our bearings straight and quit beating the air. If all pastors stood where this article stands, they would see the awakening in the churches they are now wondering about. Many cannot go any farther than their leader, even though they would much desire to do so.—Kenneth Kuhns, Glenwood Springs, Colo.

I wish to express my sincere appreciation for the practical editorials published in the *GOSPEL HERALD*. I was very greatly inspired by your entry in the March 3, 1959, issue, which was entitled "Isolationism Is Dead." I especially appreciated your challenge included in the last paragraph of the article concerning the calling and commission of the church.—Carolyn L. Shank, Lancaster, Pa.

I really appreciate M. T. Brackbill's *Starrywood Notes* in the *GOSPEL HERALD*. They are wonderful pieces of literature. They mean even more to those who know M. T. Brackbill's artistry in many fields from their stay at E.M.C. By all means, keep on printing them!—Jan Gleysean, Scottsdale, Pa.

### Truth for Ignorance—Kisaka

Before the missionary came to this area there was much ignorance in the land. The people did not know the Lord. An African of another tribe moved into the community with a profession of Christianity, but he came for mercenary reasons. Although he was a man of the world, he remembered the teachings of his former years. He began to pray. His wife prayed with him. His family joined in prayer. Neighbors came in to pray. Gradually the little group enlarged. Although this person was a man of the world, God brought conviction of sin upon him. Others felt condemned and sought peace with God.

The day came when a woman of the community brought her instruments of witchcraft and rain making and sought for more truth. Another followed in confessing her need. They had a fire to burn these symbols of ignorance. They sought the truth. The missionaries came preaching the Gospel. At first they used the shade of a tree. Then a grass hut served

(Continued on page 307)

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR    ELLNORE D. ZOOK, MILLARD C. LIND, CONSULTING EDITORS    LEVI C. HARTLE, MISSIONS EDITOR    BERTHA NITZSCHE, EDITORIAL ASSISTANT

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## EDITORIAL

### *Gains and Losses in Church Publishing*

There is nothing like attending the annual meetings of our church boards if one would get a panoramic picture of the tasks the Mennonite Church has assumed and the methods being used to serve our people and to bring the truth in Christ to the world. These meetings are always open to the public, and one often wonders why more members of the church are not present. They would be more than welcome.

The annual meeting of the Mennonite Publication Board was held at Nappanee, Ind., March 13-15. What did we see and hear there?

We saw all but five of the brethren that the various conferences have elected to conduct their publishing business. We heard the report of President E. C. Bender and of Publishing Agent A. J. Metzler. We listened as officers and Board members together analyzed figures to sense trends and to map directions. We were inspired and instructed by addresses and a good panel discussion. We left the meeting with a lot of information, with a deep appreciation for what the Lord is doing through the publishing arm of the church, and with an enlarged vision of opportunities and responsibilities in the area of literature.

Nappanee was a good place to have the meeting. Meals were served in the Fellowship House near the church on North Main Street. Only a few blocks away is the Evangel Press, Brethren in Christ publishing center. We were warmly received in our visit here, and also at the bookstore near the square. The guest speaker, Editor J. N. Hostetter of the *Evangelical Visitor*, brought two helpful addresses to the Board meeting.

The Publishing Agent reported that there are 173 full-time employees; 33 part-time workers bring the total to 206, of which 147 are at Scottdale.

Total press impressions increased by about 950,000. Five of our periodicals increased in circulation, and five, including the *GOSPEL HERALD*, showed a decrease. Tract circulation decreased a little. Bookstore sales increased by about \$100,000; however, because of expense of relocation at London and Lancaster,

profits were a little smaller. Wholesale business increased, but mail-order business fell off sharply. Total sales were \$1,548,938, which is \$120,000 higher than last year and a new record.

However, the sobering fact which caused a great deal of discussion in the meeting is that there was a net operating loss of \$14,525, the greatest loss we have ever had. The chief profit-making item was Uniform Sunday-school materials. Profits were lower in summer Bible school materials and in the bookstores. Losses in mail order, book publishing, and periodicals pulled the total down into the red. The deficit for the *GOSPEL HERALD* was \$13,113. Costs had increased sharply and income increased only a little.

Financial Agent C. L. Graber pointed out that the loss could have been eliminated by decreasing the amounts set up for bad debts' depreciation, or by listing a gift of fixtures from the prior tenant at Lancaster, which saved us a sizable sum. But honest bookkeeping which made no attempt to cover real losses should increase the confidence of the church in those responsible for its large publishing business.

We would point out in this connection that our publishing business cannot be run on the usual business principle of eliminating that part of the business that does not pay. For instance, if we would stop publishing books, tracts, and the official church organ, profits would be assured. But these are precisely some of the items for which the Publishing House was established. And so our management must seek to reduce deficits wherever possible, but in the end some inevitable subsidies must come out of profits in other operations.

Christian educational materials, including the story papers, accounted last year for almost one third of the total sales.

The Publication Board, more nearly than any other church agency, endeavors to serve our entire brotherhood, at home and overseas. All twenty of our conferences are represented on the Board. With some divergencies in taste and practice among us, it becomes increasingly a difficult task to please everybody. The Board faced frankly certain areas of dissatisfaction and concern. Bro. Metzler will report in our columns action which was taken. The spirit of the Board meeting

was excellent, and this gives us hope that this unified production and sale of literature, though difficult, will not prove to be impossible.

Opportunities in foreign literature again came in for major consideration. Plans were approved for co-operation with the Eastern Board of Missions in operating bookstores in several countries of Africa and Asia. Steps were taken looking to the organization at Scottdale of a division of foreign literature. The Publishing Agent referred in his report to the unprecedented "acquaintance, interest, and fellowship" among Mennonites in 30 countries, using 20 different languages. Orie Miller prophesied recently that within ten years there will be more Mennonites outside of America than in America. The chief means of our help to these multitudes can well be the printed page.

Plans for some changes in periodicals were approved. There will be a quarterly family worship magazine, which will conserve the excellent service of the *WMSA Prayer Guide* which it will replace. There will be a monthly leadership magazine, which will replace *Christian Ministry*, *Herald Teacher*, and *Program Builder*. These two magazines will presumably be circulated through the Sunday school. Dates for their first issue should be set soon.

Plans for the merger of the Mennonite Publication Board and the Commission for Christian Education have been discussed for some time. It is obvious that the two organizations have many interests in common. The conjoint Curriculum Committee has been an evidence of this. Though this change seems to your editor to be natural and inevitable, a report presented by a study committee felt that the time for it is not yet here. A compromise plan was approved which provides for a Curriculum Committee whose members are chiefly non-MPH, a Curriculum Staff which is chiefly MPH, and a Curriculum Council of a dozen or more persons appointed by House and Commission officers. They will represent grass-roots Christian education leadership in the church, and may be rotated frequently. This council will meet biennially. Attached to this plan is an agreement that introducing, interpreting, and servicing Christian educational materials shall be primarily the responsibility of the Publishing House.

Another item of business was the approval of constitution and bylaws for the incorporation of Mennonite Publishing House. This will facilitate such things as the holding of copyrights, the borrow-



ing of capital funds, and the holding and transfer of property. Heretofore only the Board was incorporated. Since the officers were not at Scottdale, operations often became awkward.

All officers of the Board and the House were re-elected. In the only editorial change Helen Alderfer will next January succeed Alta Mae Erb as Home Life Editor of *Christian Living*.

Space forbids further detail of the year's operations or of the Board meeting. We hope to publish soon a series of reports from the Publishing Agent.

The printed page is so influential in modern life that one cannot conceive of a functioning church without a publishing arm. The great potentialities here call all of us to diligence and care, so that the influence of the Herald Press may always be for the good. To this end your Board and your publishers are deeply concerned.—E.

## Will You Cross Me, Pastor?

By CLAYTON SOMMERS

The pastor was at work in his study when there was a rap on his door. He opened the door and saw a middle-aged lady whom he had never seen before. "Come in," he said, and the lady stepped into his office. She appeared quite nervous and looked as though she might be feeling ill.

"Pastor, I have come to you. I don't know who else to go to. I would like to ask you to do something for me."

"I will be glad to help you in any way that I can," said the minister. "What can I do for you?"

"Well, Pastor, I would like for you to cross me. I haven't been feeling well at all lately and I thought if you would cross me it might help me."

"Have you been going to a church somewhere?" the minister asked.

"No, I haven't gone to church lately. You see, I work at the laundry down the street and I'm tired when Sunday comes and I stay at home and rest. Maybe I should go to church, but I thought even if I didn't go, you might do this for me and help me."

"Do you have any brothers and sisters?" the minister asked.

"No, I buried them all with my own hands."

"You buried them with your own hands?" the minister said with horror.

"Yes, I buried them with my own hands. No, I don't have any family any more; I don't have anybody. I'm all alone. Except at night. At night my brothers talk to me. They talk to me

and I can't sleep. Always at night they are talking to me, waking me up. I think if you would cross me, maybe my brothers would stop talking to me. Then I could sleep."

If you were the pastor, what would you do?

Interviews such as this were presented to us for our counsel as we thought together for two weeks on the theme, "The Minister's Role in Mental Health." From June, 1958, to January, 1959, twenty-one ministers from Kokomo, Ind., thought on mental health and related subjects. We were a part of a "guinea pig" project being conducted by the University of Chicago and financed by the Eli Lilly Foundation.

The question behind the project was, "What would happen in a community if all the ministers would think and work together in the area of mental health?" The answers are not in as yet, but in the words of the project director, Dr. Granger Westburg, "We believe that the total impact of the pilot effort in 'Project Kokomo' will be very great on the nation as a whole."

For one week in June and one week in January we sat together in the conference rooms at the University of Chicago and looked and listened and counseled and asked questions. Sometimes we were together as a group, working through a counseling situation like the one mentioned above. At other times we met in small groups of five or six to wrestle with the situations which came out of our own experiences as we worked with the people we met. At other times we were behind a one-way glass, observing psychiatrists at work in group therapy and individual counseling. During the second week on campus we served as chaplains in the large Billings Hospital.

We were constantly reminded that we as ministers were in a unique position to do something about mental illness. "Your work as ministers carries you into the homes of your people, where you meet them under normal conditions as well as under conditions of great stress and crisis," we were told. "The minister is the person who can be of greatest help in mental health if he is able to detect the early signs of mental illness and then give the counsel that will lead to early treatment. It is your duty and privilege also," we were told, "to give counsel to people who have unhealthy patterns of living, which might later necessitate a long period of psychiatric care."

The instructors not only lectured and led discussions, but played out situations from real life. They called it "role-playing." Sometimes the instructor was a grief-stricken parishioner who had called you out in the middle of the night. At other times he was a church member who was faced with a serious operation and had a confession to make before surgery.

## 50 Years Ago

(from GOSPEL HERALD, March 20, 1909)

Bro. Daniel Kauffman and family expected to leave their home at Versailles, Mo. . . . and start on their journey eastward. . . . Bro. K. will take charge of the office editorial work of the GOSPEL HERALD on April 1.

(from GOSPEL HERALD, March 27, 1909)

With this number we close volume number one of the GOSPEL HERALD.

On . . . Mar. 14, Bro. Amos Gingerich was ordained to the ministry in the Mt. Zion congregation, Morgan Co., Mo.

John H. Mosemann . . . series of meetings at Goodville. . . . Fifty-three were made willing to accept Christ. . . .

The walls of prejudice between the North and South are rapidly crumbling.

Always the questions, "What will you say?" and "Is this the best thing to say?"

As I look back on this experience, I am inclined to echo the statement of a fellow minister when he said, "This experience has fitted me out with a new pair of glasses and given me a hearing aid."

Kokomo, Ind.

## I Believe

By EDNA M. MERTZ

I believe in God, Almighty,  
In the face of crime and war,  
With fantastic, evil powers  
Gaining footholds more and more.

Cosmic rockets; guided missiles;  
Quests to conquer outer space;  
Fear and horror, men's hearts failing,  
Keeping up the feverish race.

I believe in God, Almighty,  
When accepted rules give way;  
When confusion reigns about us;  
Christ is all my hope and stay!

I believe in God, Almighty!  
Let the scoffers do their worst,  
Godless men cannot thwart Him—  
Jesus Christ shall come out first!

I believe in God, Almighty.  
What may come in "fifty-nine"  
Only God knows—this is certain,  
I am His and He is mine!

God, forgive our faithless moments,  
As we view the zero hour;  
Grant us confidence and courage  
In the greatness of Thy power!  
Ft. Wayne, Ind.

# In the Shadow of the Electric Chair

By George A. Uhler

The plane was warming up and I was worn and weary after the hard day. I had only a stand-by ticket for this flight and when the regular passenger failed to show up I was given his seat and it was the very last one. The Lord was taking care of one who was unworthy to be His servant. As we began to roll down the runway, I went over the course of the events which put me on this plane.

On Friday, Nov. 14, 1958, at eight o'clock the electric chair at the Ohio Penitentiary was to be used for its gruesome purpose of taking the life of two young brothers for a crime of murder.

Maybe it wasn't unusual for people to die in the electric chair; but in this instance it was, because these two young brothers were deaf, and I am a deaf minister to the deaf.

It all began on a Tuesday evening in the early fall of 1957. As I was reading the evening papers, I was jolted upright in my chair. There was an article telling of the two young deaf brothers condemned to the electric chair for murder. In sorrow I lifted my heart in prayer to the Father for guidance as to whether or not I should try to speak to these boys about their souls before they were to die, for without Christ we go to a Christless grave and to an everlasting hell.

After much supplication and prayer the way was opened by the Lord for me to visit those boys. My first visit was made at the county prison. When I arrived, I was taken into the prison and directed to a side hallway to wait for the boys. I watched them approach; the older brother, Joseph, was tall and thin and the younger, Bert, was shorter and heavier. Both seemed to have no emotion except that they were puzzled as to who would be visiting them. After introduction I proceeded to help them spiritually.

I asked them what they thought their standing before God was, showing that "it is appointed unto men once to die, but after this the judgment."

I tried to impress upon them that although I had not committed a crime, it didn't make a bit of difference to God. "For there is no difference: for all have sinned, and come short of the glory of God." Pointing out verses in the Bible which showed they had no eternal life in their present state, they began to see that there seemed to be no hope for them and their countenances fell. I showed them 1 John 3:15, which in my Bible was underlined: "No murderer hath eternal life abiding in him."

Seeing that they were being convicted, I changed the approach. From John 3:16; Rom. 5:8, and 1 John 4:10 it was

shown to them that God still loved them, that what they had done could be washed away by the blood of Jesus. 1 John 1:7. Turning to John 3:5, 7, I tried to show them the necessity of the new birth. I turned to Ezek. 36:26 and asked them what they thought it meant. Joseph, the older of the brothers, answered and said, "I think it means to be born again."

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## Thought for the Week

It is a serious thing to fight against God. His grace is not a namby-pamby tolerance. His mercy and His truth dwell together. His loving-kindness and His holiness walk hand in hand.—E.

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My visit was cut short because of the dinner hour, and so I prayed with them and gave them each a Bible and tracts. I walked between them down the hallway to their cell and then the door between us closed with a cruel clang, separating us. While I waited for another door to open, so that I could leave the cell house where the prisoners were kept, I looked behind and saw two pairs of eyes looking at me and two hands raised in a farewell behind the crossbarred door. I waved to them, and turned quickly to step out into freedom, trying to stifle the gathering emotions that welled up in me.

A few months later another visit was made and this time it was at the penitentiary. Another minister, Bro. Reuben Stoltzfus, accompanied me, and upon arrival at the prison we were refused admittance. It wasn't visiting day and the boys had a Roman Catholic priest, experienced in the sign language, assigned to them. (Later they were received into the Catholic Church.)

Discouraged and crestfallen we left the prison to return home. On our way back to the airport we stopped at a restaurant for a little lunch, for which we had no appetite. Bro. Reuben left the restaurant, I thought to get an address from the rented car we were using. I thought it was strange that it took him so long.

When he did return, it was with a smile. He said, "I phoned the warden and we are going back to the prison." My heart soared like a rocket and blossomed like a rocket burst with praise and thanksgiving to the God and Father of miracles. We returned and were admitted into the prison, but the visit was very unsatisfactory. We were restricted and

watched by the guards and the visit was made with bars between us. There was hardly any response to our ministry, but it was only preparatory for the next visit.

Many letters had been written back and forth to the authorities of the prison, pleading for a visit before March 10, 1958, the execution date. No permission was granted and finally the brothers received a stay of execution. I tried to keep in contact with the prison and the boys until it seemed hopeless. Then finally a frantic letter came from the boys' mother, whom I visited during my first visit to her sons, begging me to do something to save the lives of her sons. They were to be executed on Nov. 14, 1958. I was deeply moved and thought, What can I do? I couldn't stop the wheels of justice. I had no authority to give a stay of execution or to authorize executive clemency.

I went to the Lord in prayer and asked, "What wouldst Thou have me to do?" It seemed as if a small voice said, "Write to the governor." But I was non-existent as far as the governor was concerned, and what could I write that would help save the boys' lives? And so, being Spirit-led, I sat down and wrote a letter to the governor, explaining that I thought it wasn't a question of a fair trial, which I was sure was given, or a question of justice achieved, but a question as to whether the deaf brothers had been understood as deaf people. I pleaded that to understand the deaf was not a matter of putting cotton in one's ear for a few days and saying, "Well, now I can understand what it means to be deaf." Neither was being deaf like a silent movie picture, as hearing people are fond of describing the deaf. It goes much deeper than that, I wrote, and there are no words to explain that feeling of being deaf. I closed my letter with a plea for clemency.

The governor wrote back, personally thanking me for expressing my views in the boys' behalf and assuring me that careful consideration was being given to their case. I was humbled and was more sure than ever that the Lord had a hand in this. I was not the only one pleading for the lives of the brothers; there were many others. And there were many praying for the boys too.

My request to the warden of the penitentiary for a visit to the deaf brothers was the most satisfactory of them all. I was allowed in each of their cells in the death house, which was an answer to prayer. The boys were happy to see me and as I sat on their bunks in their small cells they sat close to me, hanging on every word, listening and drinking in every word that was signed to them.

Using my Bible I began with Amos 4:12, "Prepare to meet thy God." I spoke to them of judgment and the wrath to come, of death and life; I spoke to them of Jesus and His cross, of His love and

gift of eternal life. I spoke of Christ taking their place and how their sins could be gone and they could have life eternal. Pleading that "he that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12), I pressed upon them to make a decision, and as far as I know both accepted Christ as their only hope for salvation. They prayed with me and thanked the Lord for saving their souls and Joseph thanked the Lord for bringing to him the minister to tell him of Christ.

It was extremely difficult to leave. I didn't mind the closeness of the death house and all its smells; it seemed to me that it was transformed into a cathedral full of singing angels and the presence of the Lord was keenly felt. As I rose to go, leaving it to God to reveal in eternity what was done, I stepped out of their cells and walked down the long passageways full of cells and prisoners, with a guard at my side, my heart preoccupied with the Lord in prayer and thanksgiving. Somehow I knew that the boys would receive clemency.

Just eleven hours before the hour set for execution, the Lord answered the prayers of many, and the governor granted clemency. It was like the Lord to do it.

The steady roar of the engines as the plane left the runway slowly pulled me out of my reverie. And as my plane, taking me home, gradually lifted into the gathering dusk, I settled back in my seat and said, "Thank you, Lord."

Mechanicsburg, Pa.

## The Pattern of Christian Experience

in Romans I-VIII

By JAMES R. HESS

(continued from last week)

### III. Sanctification—6:1-7:25

Justification is God's declaring the sinner to be just and righteous. Sanctification is the setting apart unto God of this justified person. What God begins He completes. And thus from justification through sanctification to final glorification the beautiful panorama of redeeming grace is portrayed to our view. Just as God has justified us from the original condemnation of sin, so He keeps us from new enslavement to it. This is brought about by our new and unique relationship to Christ.

#### 1. In relationship to Christ—6:1-7:6.

A twofold theme is found in this section. It is death to sin and life with Christ. We find this to be an exact reversal of our life outside of Christ. Then it was death to Christ and our living in sin. But now sin is not our master, but

Christ. It is this chapter which is an extended commentary on Christ's words, "No man can serve two masters" (Matt. 6:24). According to Rom. 6 we have identified ourselves in Christ's death (verses 3, 6), have buried our old man with Him (verse 14), and have shared in His resurrection unto an entirely new life (verses 4, 5).

What, then, are the implications of this union with Christ? First of all it means a complete denial of all the lusts, sins, and attachments of our former life. And no matter what the cost in terms of earthly loss, the break must be clean, not even a shred still intact. God has pardoned us and given the standard of living for our new life. He has even given us the new heart to live this new life. This is real nonconformity to the world.

But God has not eradicated Satan for us. While He has given us a new heart, Satan seeks to turn that cleansed heart from God and into the paths of our former life. And if ever a person needs trust in the Lord, it is in his sanctified life. The least deliberate sin can sever our union with Him and only our continual yieldedness continues His guidance.

In the second place our union with Christ means a connection with the God of eternity. Here the creature reflects its Creator. Here the power that created life itself becomes ours. Here is real conformity unto Christ.

And what does this conformity include? It includes our whole life—each member as an instrument in God's hands. We have become Christ's. We are His to use as He sees fit. And should He deign for us some small corner of service, we yet rejoice that we are even worthy of that. For He has redeemed us from a worthiness of death to a worthiness of life. Nothing now matters except Christ and His cause. As the widow whose dead husband is no longer hers, but a new husband, so our old life is no longer ours, but a new life in Christ.

These are high standards, but they only reflect the character of Him who has given them. They are too high for us to attain, but they are not too high for Christ in us to attain. This is the life in the Spirit. This is life eternal. This is the only life.

#### 2. In defeat of self—7:25.

We shall now notice the result of dependence upon self rather than Christ for living the sanctified life. After showing how the law for the Jew was good in that it reminded him of his sins, and how it failed in that it had no remedy for these sins, Paul begins his description of the conflict in man between evil and good. This is not a picture of the ideal in Christian living as presented in chapter 6, but is man living by his own power. And that power will always fail. We can do our deeds of charity, be good citizens of pure morals, but apart from the moti-

vation of Christ's love these will fail. They are Satan's blinders with which he covers our eyes from seeing the real Source of good—God Himself. And so the modern follower of the social gospel stands on the tottering seasaw of human goodness. But with an unregenerate nature only evil prevails ultimately. Only by the rescue by God from this can he be lifted from the plane of moral goodness to the topmost plane of Christ's goodness.

### IV. Glorification—Chapter 8

In chapter 8 Paul shows the secret of living the victorious life which finally leads to eternal glorification with Christ. That secret is reliance upon the Spirit of Christ as our Guide, Companion, and Help. This chapter has been called "The sunlit summit of the Word of God." As though in a review of the whole process before a look into the final future, Paul gives us a résumé of justification and sanctification in verses 1-13. The emphasis is on the work of the Spirit in these processes. Sin is dead; Christ lives. This is all leading up to the glorious climax of the following verses. We are sure we are sons of God by the Spirit's witness to us. Verses 14-16. But more than that, we are heirs—coheirs with Christ. For as we have shared in His sufferings, we shall also share in His glory. Verse 17.

Does this make the Christian life worth while? Are the denials of self which the new life makes necessary worth the cost? They are small indeed compared to that which lies in store for us in the future. Before I knew this, Jas. 4:14 was a tone of dread to me. But now I can sing with joy that my life "is even a vapour, that appeareth for a little time, and then vanisheth away." Dim indeed are the glories of this world compared to that future realm. Slight indeed are the severest afflictions of this world compared to the balm of His presence in glory. And though a life of sanctification is a happy one, it is but a foretaste of that which shall be ours. Verse 23, Weymouth. And so the whole process shall be completed. From sin to righteousness to glory God brings man. Through His foreknowledge He has chosen us to share in this plan. With this happiness flooding our souls we can sing with Paul that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

### V. Conclusion

A study of Paul's Gospel as presented in these first eight chapters of Romans, if it does no more, should make strong our faith and trust in our Lord whose redeeming work is the theme of this sec-

tion. In following Paul's progression of thought we feel we have followed God Himself. And we have, for this is God's plan for us and for all mankind, "that he might . . . purify unto himself a peculiar people" (Titus 2:14) composing that glorious church without spot or wrinkle (Eph. 5:27) which shall in eternity behold the face of Him that sits on the throne of God and the Lamb. Rev. 22:3, 4.

Trujillo, Honduras.

## Kitchener House of Friendship

By DOROTHY SWARTZENTRUBER

The House of Friendship in Kitchener, Ont., continues to render an effective and necessary ministry to transient men. This was pointed out during the annual meeting of the Board of Directors held on Jan. 17. Not only has the mission gained co-operative support from surrounding evangelical churches, but its program continues to expand from year to year.

The director, Orval Jantzi, reported to the Board a total of 10,233 free meals served during the past year. Facilities added during the year to provide sleeping accommodations were used 3,774 times. On a comparative basis, the report showed an increase during the month of December of 358 meals and 123 night lodgings over the same month a year earlier.

This mission work, located in downtown Kitchener, has been in operation since 1938. Preceding this date a number of Christian women who had a burden for Jewish evangelism met in prayer groups to seek definite leading of the Lord in the establishment of such a witness. When a converted Jewish rabbi, Joseph Cramer, came to Kitchener to represent the Jewish work in which he was engaged in Coney Island, he met the prayer group, was challenged by their burden for this work, and felt a call to it. Russian-born Mr. Cramer had come to Toronto, where he held a position in a Jewish synagogue until his conversion, after which he went to New York as a worker in "God's Power House." He left that work in 1938 to spend the next eleven years with the "House of Friendship to All Nations," a name chosen by him as representing his concern for people of various foreign nationalities. Mr. Cramer's background and his remarkable linguistic ability (he spoke twelve languages) made him a singularly effective worker. Helping him were two members of the prayer group, Ilda Bauman and a Baptist Christian from the area. Ilda was active in the work until 1952. Mr. Cramer's service terminated with his death in 1949.

Soon after the launching of this work, it was felt to merit direct church sponsorship. An Advisory Board was formed in 1939, consisting of Bishops C. F. Derstine, J. B. Martin, and Oscar Burkholder. Bro. Derstine was appointed chairman of the Board, a position he has held ever since, having been reappointed at the 1959 annual meeting. Bro. Martin continues active on the Board, which is now composed of ministers and laymen from the various Mennonite groups in Kitchener and Waterloo. Support for the work comes largely from these supporting churches, as well as other evangelical city churches, interested individuals, and an annual city grant.

Orval Jantzi, the present director of the work, succeeds Ross and Martin Goodall, who were in charge of the mission from 1950 to 1957, during which time the work was divided. The "House of Friendship to All Nations" became "The House of Friendship"—a rescue mission to transients; and "The Ontario Hebrew Mission"—an arm of Jewish evangelism. The present location of the House of Friendship is 23 Alma Street, Kitchener. The Ontario Hebrew Mission work, with headquarters in Toronto, has since come under the administration of the Mennonite Board of Missions and Charities.

Like all rescue mission endeavor the work is difficult. The pre-meal sermonettes aim to point these men to Jesus Christ, the Saviour of the world, the One who can forgive their sins, change their lives, and give them victory over the evil habits which have ensnared them. The missionaries often long for more spiritual fruits for their labor and more lasting spiritual results in the lives of those who make confessions and commitments. Recognizing the power of the evil which has so long held its victims captive, the workers continue to depend on the preaching of the Word as the most effective means of breaking through the sin barrier. They believe this Gospel to be the power of God unto salvation to all who believe.

(Watch a later issue of the GOSPEL HERALD for a true story of a miraculous demonstration of this power!)

Kitchener, Ont.

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Dewy-eyed religious educators who reject divine authority contend that it stops the process of earnest search and curtails the spirit of adventure. A group may be exploring various solutions to a problem by uncovering many kinds of data and insights—until they come upon the words, "Thus saith the Lord." . . . What if God's Word does stop the process of earnest search! When the Eternal One furnishes the answers that are inherent in the very structure of the uni-

## A Prayer

FOR THIS WEEK

Gracious Father,

Remembering Thee, we are lifted and refreshed, for our hope is renewed.

We thank Thee for this hope we have in Christ, whose giving for us was without limit.

We ask Thy presence among the hundreds of Thy ordained servants who this week are seeking Thy answers to the needs of the church.

We ask Thy Spirit's promptings in American homes, that Bible Sunday might be more than a formality, and that the Open Book might be brought into a new place of honor and use.

Give us a vivid consciousness of Thy longing to free us from the thongs of habit and the cramping of care.

We lift our eyes to Thee, awaiting Thy breath to infuse us with life, desiring Thy touch to release us from tensions and fears, seeking Thy smile to convince us that the struggle will end in eternal joy.

In Jesus' name, Amen.

—Daniel M. Kradys.

## Prayer Requests

(Requests for this column must be signed)

Pray for the conference of the Toba Indian churches in the Argentine Chaco to be held at League 15 on April 18, 19.

Pray for the father of two members of the Rehoboth Mennonite Church, St. Anne, Ill., and the grandfather of a kindergarten student, both of whom are operating vice establishments in the Rehoboth area. Pray for the local churches as they witness against vice in the community.

Pray for the Augsburg Evangelistic Campaign at Hutchinson, Kans., March 27 to April 12, that many may be saved and led to Christian living.

Pray for the guidance of the Lord so that the Mennonite Church may have legal right to work and worship in Mexico.

Pray earnestly for the salvation of teenagers, a boy and a girl who are living in sin.

Pray for a young man and wife who were active in church work but have picked up liberal religious views. Pray that they may see the true light and use their talents to help others.

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verse, why not stop when we have discovered them? —Lois E. LeBar, in *Education That Is Christian* (Fleming H. Revell Company).





## OUR SCHOOLS

### HESSTON COLLEGE

Sam Sturm, the probate judge of Harvey County, spoke in chapel on Friday, March 20.

On March 13 and 14, Reynold Sawatzky, head of the social science department, attended the Missouri Valley Conference for Teachers of History at the University of Omaha in Nebraska.

Mae Nitzsche, dean of women, attended the convention of the National Association of Women Deans and Counselors, at Cleveland, Ohio, March 18-22.

The high-school and college home economics classes with their instructors, Janeth Nicols and Myrtle Hamilton, attended the Home Economics Convention in Wichita, on Friday, March 20.

The high-school biology class with their instructor, Vincent Krabill, visited industries in Wichita on Tuesday, March 17—the Cudahy Packing Co., Steffen Dairy Food Co., the Wholesale Greenhouse, and the Public Health Department. In their classroom this high-school biology class has two pairs of rats under observation, a white pair and a black pair. Last week the black pair gave birth to eleven babies.

The college sophomores and freshmen had class parties Friday evening, March 20—the sophomores at President Roth's home and the freshmen in the gymnasium. John Blough is president of the sophomores, and Vincent Krabill and Marvin Miller are the sponsors. Clair Brenneman is president of the freshmen, and Melva Kauffman and Evan Oswald are the sponsors.

The collegiate men's quartet—Dwight Hersherberger, Wesley Richard, Floyd Kauffman, and Maurice Lehman—with their sponsor, Marvin Miller, gave programs at Garden City, Mo. (Dwight's home church), at Wayland, Iowa, and at Mt. Pleasant, Iowa (Wesley Richard's church), during the March 13-15 week end.

On Sunday, March 15, the collegiate ladies' quartet—Arlys Stoll, Carol Hinstead, Mary Kate Kinsinger, and Byrdene Cerig-sang at the dedication of the Bellwood Mennonite Church in Milford, Nebr. Ivan Lind is pastor of the church and Paul Erb preached the dedicatory sermon.

On the evening of March 17 the faculty had another of its monthly discussions on the improvement of instruction, based on Le Fevre's *The Christian Teacher*. Melva Kauffman gave the review and Mary Miller led the discussion.

The science teachers, D. D. Driver and Vincent Krabill, with a number of their students attended classes held weekly in Newton for science teachers and civil defense personnel on the use of instruments for the detection of radioactive material. The college will receive detection equipment which the government is making available to those trained in using it.

On March 20 and 21, the members of the executive committee of the Mennonite Board of Education—Nelson E. Kauffman, A. J. Metzler, J. Forrest Kanagy, Melvin H. Lauver, Sanford E. King, and A. P. Hallman—with President Paul Mininger of Goshen College, and the President-elect of Hesston

College, Tilman R. Smith, met on the Hesston campus for their regular spring meeting for college business.

### GOSHEN COLLEGE

Courses of study in Pastoral Counseling, Teachings of Jesus, Missionary Methods, and Contemporary Theology are among those being offered June 15 to July 3, during the first three-week term of the Summer Session at the Associated Mennonite Biblical Seminaries in Elkhart, Ind. A second term is scheduled July 6-24 in this first Summer Session sponsored by the Associated Seminaries.

The program of summer studies has been designed to serve all kinds of church workers, including mission candidates, missionaries on furlough, seminary students, pastors, women in church vocation, and Christian teachers. Although students who are eligible may receive regular graduate level credit for the summer's work, non-credit students are entirely welcome at the Summer Session.

In order to complete the work of the entire course in three weeks, each class will meet every day, five days per week. Two credit-hour courses will meet for two hours each day. A maximum of three credit hours may be taken during each term, making a total of six credit hours a maximum for the entire summer.

In addition to Harold S. Bender, who serves as Associate Director of the Summer Session, the Goshen College Biblical Seminary will contribute the services of a number of faculty members, including Howard Charles who will teach courses on Ephesians and the Teachings of Jesus; J. D. Graber teaching Missionary Methods; Paul Mininger teaching Philosophy of Christian Education; J. C. Wenger teaching The Doctrine of Scripture; and John Howard Yoder who will have a course in Contemporary Theology.

A visiting professor in the Summer Session is Frank C. Peters, well-trained and experienced pastor of the Mennonite Brethren Church who is now on the faculty of the Canadian Mennonite Brethren Bible College, Winnipeg, Man.

Erland Waltner, President of the Elkhart Seminary, serves as Director of the Summer Session, and will teach a course in the Use of the Bible in Preaching. Other Elkhart professors who will share in the summer's work are William Klassen in the field of New Testament, J. J. Enz in Old Testament, and S. F. Pannabecker who will offer a course in Non-Christian Religions.

This Summer Session has the encouragement and support of the Committee of Mennonite Mission Board Secretaries which includes the Mennonite Board of Missions and Churches, Congo Inland Mission, General Conference Board of Missions, Eastern Mennonite Board, Mennonite Brethren Board of Missions, Brethren in Christ Board of Missions, and the Conservative Mennonite Mission Board.

Members of the Mennonite Church will register through the Goshen College Biblical

Seminary and should write to the Dean at Goshen, Ind., for information and all arrangements.

### EASTERN MENNONITE COLLEGE

Eastern Mennonite College desires to be as helpful as possible in counseling students considering college training. To aid in this area and to assist in preregistration guidance, the college is requesting all students making application to the freshman class to take the College Qualification Tests unless they have taken the Scholastic Aptitude Test of the College Entrance Board Examination.

Arrangements have been made to have the tests administered at the following schools on the dates listed:

Eastern Mennonite College Harrisonburg, Va.	April 18 June 13 July 18
Christoph Dock Menn. School Route 1, Lansdale, Pa.	April 18 June 13 July 18 Aug. 15
Belleville Menn. School Belleville, Pa.	April 18 June 13 July 18
Alden Mennonite School Alden, N.Y.	April 18 July 18
Lancaster Menn. School 2176 Lincoln Highway East Lancaster, Pa.	March 21 April 18 June 13 July 18
Johnstown Menn. School Route 2, Hollsopple, Pa.	April 11 June 13 July 18
Warwick River Church School c/o Mrs. Eva Carper 298 Hoopes Road Denbigh, Va.	April 11 June 13 July 18

If a student lives more than 25 miles from one of these centers, he can arrange for his pastor or a school official to administer the test privately. The cost of the test is \$1.50 at a testing center and \$2.00 when administered privately.

Application for the test at one of the centers should be made to the principal of the school at least one week ahead of the scheduled date, or write the Office of College Admissions, Eastern Mennonite College, for information.

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During the last war, the rose window in the great Rheims cathedral was shattered into bits by an indirect hit. The parishioners lovingly got down on their hands and knees to gather together all the tiny pieces of broken glass. When the war was over, they hired the most skilled workmen available to rebuild it, piece by piece, from the gathered fragments. Today's rose window in Rheims is more beautiful than it ever was. So God can take our broken lives and reshape them as we pray, "Lord, please forgive my mistakes of this day."

—Reuben K. Youngdahl, in *Turbulent World, Tranquil God* (Fleming H. Revell Company).



## TEACHING THE WORD

### Why Graded Lesson Materials

By J. J. HOSTETLER,  
Secretary of Sunday Schools

Children grow through various stages as they develop physically, mentally, socially, and spiritually. Preschool children cannot read nor write; their skills and powers of comprehension are quite limited. The vocabulary of the average five-year-old is approximately 700 words, while an adult vocabulary is 7,000. When the child attends school a year or two, he learns new words, new ideas, and acquires new skills. Public school, with its away-from-home experience and new social relationships with other children, opens a new world of activity and understanding for the primary child. The change from preschool to primary life and experience is a great one for most children.

The junior child (grades 4, 5, and 6) also learns rapidly. He acquires greater skill in reading, studying, and memorizing. The junior child is a hero-worshiper. He enjoys stories about great people. His ability to memorize enables him to store many historical and Biblical facts.

When the child grows to the junior-high age (grades 7, 8, and 9, the intermediate department), great changes take place. These changes seem to involve every aspect of life. His voice changes, his body develops, and uniquely, attitudes toward boy-girl relations change. Often at this age the time of accountability arrives. The intermediate is confronted with so many new life situations he hardly knows where to turn. Special guidance is essential to his well-being and happiness.

In view of these growth stages, and the more or less distinct mental and spiritual development, it is urgent that Bible teaching be presented to the child in the proper way at each step of the way. Further, we believe the Bible is inspired by the Holy Spirit and is able to speak to every need and problem of man, woman, boy, or girl, regardless of age and circumstance.

Preschool children must learn of God's love, His care, and their need for dependence upon Him. Primary children must be taught the Bible accounts of God's ways and workings. Junior children must have their minds filled with the stories of Bible heroes, and particularly the life of Jesus, the great Saviour. Intermediates must be taught more fully the truths of God's love as revealed to mankind through the Word

and through Jesus the Saviour, so that they will readily accept Him as personal Saviour.

Graded lessons enable teachers to provide children with the right lessons at the right time, and in a manner in which they will comprehend, accept, and believe the truth. When advanced lessons are presented too prematurely, children are confused rather than helped.

For many years our Sunday-school lessons have followed the International Uniform Sunday School Lesson Outlines prepared by the Division of Christian Education of the NCCC. These outlines have been prepared on a broad basis for use by all denominations. Children in the primary department, as well as those in the junior, intermediate, or adult departments, were required to study in general the same lesson materials. These Uniform lessons often made primary teaching difficult. Because of this problem the Uniform committee attempted some modifications for the children's lessons, using only a phase or an associate Scripture. This was a step in the right direction, but did not solve all the problems.

Teachers and Sunday-school leaders have often urged that we prepare our own outlines, making them distinctly Mennonite, and graded to the needs of pupils. This is a great undertaking, financially, educationally, and physically. After a number of years of study, planning, and research, the Herald Graded Sunday School Series are now becoming a reality. The first lessons, Year I, for the primary children, written by Alta Mae Erb and Winifred Erb Paul, will be released this fall for use in our Sunday schools. Graded lessons for juniors and intermediates will probably follow next year, October, 1960. With the release and use of these graded lesson materials, the Uniform series will be discontinued on all levels except the youth and adult.

Peoria, Ill.

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Pray for your clergy. Don't pray at them; pray for them. You have a right to expect moral and spiritual leadership from them, but has it ever occurred to you that they are human, often lonely, often defeated, often overworked, sometimes over their depth? They don't need criticism as much as they need understanding and support and prayer. I don't believe that any minister who is truly prayed for by even one small dedicated group in his parish will either fail his people or fail his Lord.—Helen Smith Shoemaker, in *Power Through Prayer Groups* (Fleming H. Revell Company).

## Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

All the Men of the Bible, by Herbert Lockyer; Zondervan, 1958; 369 pp. & Bibliography and Index; \$4.95.

More than 3,000 Biblical characters are listed here in this cyclopedic work on all the men of the Bible. The names are arranged in alphabetical order, making it easy to turn to any character desired, and in addition there are five pages of index listing the more prominent men. The meaning of each name is given, the Scripture reference, and, in the case of the better-known men, a biographical sketch.

An important feature of the book is a chapter devoted to the genealogies and names of the Man Christ Jesus, under the chapter heading, "The Greatest of All Bible Men."

But this book is more than an encyclopedia. The teacher and the pastor have been kept in mind and the material is arranged and selected so as to have the maximum of homiletical and teaching usefulness. For every biographical sketch that runs over a dozen lines the author has given an appropriate heading, each one a possible sermon topic. For example, Jehu is "The Man of Speed"; Epaphras, "The Man Who Was a Giant in Prayer"; Simon, "The Man Who Was Zealous"; and a second Simon, the sorcerer, "The Man Who Tried to Buy Power"; Simeon, "The Man Who Died Satisfied"; Joseph, husband of Mary, "The Man of Wood and Nails."

As a further example of the pedagogical and homiletical structure we may look at Ezra, "The Man Who Honored Scripture." Summarizing his life and labors the author writes that he was:

1. A man of deep humility and self-denial. Ezra 7:10-15; 10:6.
2. A man of great learning with a zeal for God's honor. Ezra 7:10; 8:21-23.
3. A man of great trustworthiness. Ezra 7:13, 26.
4. A man anxious to commend his cause to others. Ezra 8:2-20.
5. A man who knew how to pray. Ezra 8:21; 10:1.
6. A man deeply grieved over the sins of the people. Ezra 9:3; 10:6.
7. A man who spared no pains to bring the people to repentance.

The author is a popular and widely known student and Bible teacher. He makes his home in Bromley, Kent, England, but travels extensively as Bible teacher and preacher. He is known for the clarity and simplicity with which he expounds the deepest Bible truths.

I recommend the book without reservation to Sunday-school and home libraries. —J. D. Graber.

A Spiritual Clinic, by J. Oswald Sanders; Moody Press; 1958; 160 pp.; \$2.75.

This comprehensive handbook on the Christian life deals with problems of Christian life and Christian service. It is practical and easy to read. The approach is evangelical and inspirational. It contains a wealth of material for talks and sermons. Recommended for all ages beginning with the upper teens.—Norman Derstine.



## FAMILY CIRCLE

### Vital Statistics Summary

By ORLO C. BRENNEMAN

During the third quarter of 1958 the GOSPEL HERALD reported the following:

#### Births

A total of 465 births were reported, of which 221 were males and 244 were females. First children numbered 129. The largest family reported during the quarter was eleven children. Other children reported numbered approximately 846. Four pairs of twin sons and four pairs of twin daughters were reported, and the adoption of 3 sons and 5 daughters was also included in the reports.

Family names numbered 247, of which 184 occurred only once. Names appearing most frequently were Yoder 18, Martin and Miller with 16 each, Landis 9, King 8, and Weaver 7. Given names (first and middle): 174 boys' names and 173 girls' names. First names used totaled 144 boys' names and 130 girls', of which 106 boys' names and 84 girls' names were used only once.

Births were reported on 114 days, including all days in June, July, and August except July 30 and August 24. Ten births were reported on June 10, nine on July 11, eight on June 7, 9, and 19 and July 16.

#### Marriages

For the quarter 256 marriages were reported by 167 officials, with 126 reporting only one marriage each. Two hundred and sixteen were performed in places of public assembly. One minister reported 7 marriages, three reported 5 each, seven reported 4, nine reported 3, and twenty reported 2 each. In 58 marriages the bride and groom claimed different geographical areas. Marriages reported during the quarter occurred on 77 different dates, with 20 on June 7 and 14; 19 on June 28; 14 on June 21; 10 on Aug. 2, 23, and 30; and 9 were reported on July 5.

#### Deaths

A total of 150 deaths were reported during the quarter. Eleven were accidental deaths; of these, 10 involved automobile or truck, and 2 were struck by trains; one airplane accident was reported. The deaths of one minister, one minister's widow, and one deacon were reported.

The total age of the 150 persons reported during the quarter was 8,906 years, 5 months, 14 days. The average age was 59 years; ninety-seven persons or 65 per cent lived beyond 60 years. Thirty-

three or 22 per cent lived beyond 80. Nineteen deaths were reported under 10 years.

For the quarter 106 persons left 2,117 descendants: there were 490 children, 1,182 grandchildren, and 445 great-grandchildren. The largest number of descendants was 104, and the largest family was 13.

#### Anniversaries

One thirtieth and three fiftieth wedding anniversaries were reported during the quarter.

#### By States, Provinces, and Foreign Countries

	Births	Marriages	Deaths
Not given	2	0	0
Alabama	1	0	0
Alaska	2	0	0
Arkansas	0	1	1
California	1	0	1
Colorado	4	4	0
Delaware	0	0	2
Florida	2	2	4
Idaho	2	0	0
Illinois	23	16	8
Indiana	37	35	13
Iowa	23	9	7
Kansas	7	6	3
Kentucky	1	0	0
Maryland	8	3	7
Michigan	18	8	3
Minnesota	1	0	0
Mississippi	1	0	0
Missouri	1	1	4
Montana	0	1	2
Nebraska	5	3	1
New York	15	10	0
North Dakota	2	1	0
Ohio	74	44	20
Oklahoma	0	0	0
Oregon	10	5	2
Pennsylvania	142	64	36
Vermont	2	0	0
Virginia	22	12	10
West Virginia	1	0	1
Wisconsin	3	0	0
Alberta	9	2	2
Ontario	32	28	22
Saskatchewan	1	0	0
Puerto Rico	3	0	0
Ethiopia	1	0	0
Korea	1	0	0
Belgium	1	0	0
Indonesia	1	0	0
Switzerland	1	0	0

#### By Months

	Births	Marriages	Deaths
No date given	2	0	0
August, 1957	1	0	0
November, 1957	1	0	0
January, 1958	1	0	1
February, 1958	1	0	0
March	5	0	3
April	13	8	6
May	42	6	22
June	144	110	46
July	152	38	29
August	75	76	35
September	28	18	9

#### Deaths by Ages

	Deaths
No age given	1
Under one year	11
1 to 5 years	8
10 to 19	2
20 to 29	2
30 to 39	11
40 to 49	1
50 to 59	13
60 to 69	22
70 to 79	43
80 to 89	25
90 to 99	8

Scottdale, Pa.

Men may take pleasure in sin while they are living, but we have never heard of anyone rejoicing in sin when dying—Walter E. Isenhour.

### EXPRESSIONS OF APPRECIATION

I wish to take this method of expressing my thanks to all who remembered me in prayer, and with cards and flowers while I was in the hospital and at home. God bless you all.—Mrs. J. Henry Eshleman, Lititz, Pa.

I wish to thank all who remembered me in prayer, and with cards, visits, and gifts during my hospital experience and since my return home. May the Lord bless you all.—Mrs. Andrew N. Miller, Manheim, Pa.

We wish to express our thanks and appreciation for the cards and letters of sympathy we received since the passing of our companion and mother. May the Lord bless you all.—S. S. Hersherberger and children, Harrisonville, Mo.

### I Am a Steward

Because:

1. The only things I can "take with me" are the things I have given away.
2. No man can be truly happy until he shares what he has with others.
3. The more I share, the more I make room for God in my life.
4. To give with a reward in view is to cancel the reward that would come to you.
5. The decision to tithe makes it unnecessary to worry constantly about how much one can spare.—Selected.

There have been notable cases in which the episode of the footwashing has made a transforming impact upon thought and life. H. A. Hodges, Professor of Philosophy in the University of Reading, England, strolling along an Oxford street one Saturday afternoon, saw in a bookstore window a representation of the incident. The scene gripped him. He himself tells the story, "As I looked at that picture," he says, "I knew that the Absolute was my footman." The doubting philosopher passed through an experience of conversion. Memories of childhood, of home and Sunday school, were set in a new perspective. There was born a flash of spiritual insight and intuition. He said to himself: If Ultimate Reality, if the Absolute, is like that stooping Figure, that God has my allegiance. Young Hodges became a Christian. His whole world view was changed. He knew that in God's world the human absolute is the servant, that it is the meek who "shall inherit the earth," that there is no ultimate place for pure force, for the tyrant or the dictator, but only for those who are willing to serve God and man in the form of servants.—John A. Mackay, in *Theology Today*.

Men do not reject the Bible because it contradicts itself but because it contradicts them.—Selected.



## TO BE NEAR TO GOD

Sunday, April 5

The word "humility" comes from the Latin word humus, meaning earth or soil. When a Greek or a Roman said a man was humble, they thought of him as being low, mean, and cowardly. Heathen moralists considered humility as a vice.

God has said in His Word: "When pride cometh, then cometh shame." "Every one that is proud in heart is an abomination to the Lord."

Our Lord discovered and exalted humility. In the presence of Jesus we find the lowly, the poor in spirit, those who have become as little children. For He said, "I am meek and lowly in heart."

"Nearest the throne itself must be  
The footstool of humility."

Read Matt. 11:25-30.

Monday, April 6

Pride searches for power. Self feels insecure without God. Pride grasps for power over things and persons. Self hides its true nature behind the curtain of pride. Pride is like the mirror that distorts our true self. It sends a chill through the inner soul.

Humility is the cheerful acceptance of ourselves as we really are. Thomas à Kempis writes: "A humble knowledge of thyself is a surer way to God than a deep search after learning."

The Prophet Isaiah has this message from God: "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

Read Psalm 10:12-18.

Tuesday, April 7

Man in his pride is unwilling to admit his ignorance. He is aware of the uncertainty of his knowledge. He considers what truth he may discover or possess to be final. So in the search for truth he moves farther from the Source.

St. Austin said, "If you ask what is the first step in the way of truth, I answer humility."

The psalmist writes, "The meek will he teach his way."

"Humbleness of mind" marks the spirit of the Christian. This is the mind of Christ. The kingdom of heaven belongs to the "poor in spirit."

Read Phil. 2:1-8.

Wednesday, April 8

Pride of self-righteousness marks the man who delights in his own goodness. These men are certain of their own rightness. Their judgment is cruel and without mercy. This is the pride that crucified Christ on Calvary.

The self-righteous person is like a small bird that found itself imprisoned in a great cathedral. It flew from timber to timber and place to place. Finally it flew into a brilliantly painted window, but fell helpless and exhausted on the pavement floor below. Then it saw the open door and flew to freedom.

You too will not find freedom in the glory

of your own painted righteousness. Drop down upon the lowly floor of penitence; then you shall see Christ as the open door to freedom with Him.

Read I Pet. 5:6-11.

Thursday, April 9

Richardson writes: "Spiritual pride is the most dangerous and the most arrogant of all sorts of pride." It is this pride that makes the rules of men to appear to be the laws of God.

F. B. Meyer said that he thought God's gifts were on shelves one above another. The taller we grow in Christian character, the easier we can reach them.

But he learned that God's gifts are on shelves one beneath another. It is a matter of stooping lower. In humility we have to go down, always down, to get His best gifts.

Read Jas. 4:1-10.

Friday, April 10

"You all put on the service-apron of humility toward each other, because, 'God sets Himself against the arrogant, but He grants grace to the humble.'" The Apostle Peter here exhorts us to wear the "overall" of humility.

Perhaps this piece of clothing reminded him of the feet-washing service, in which he was taught loving submission to his Lord.

Humility in service will reward you with the joy of the Lord. Deeds of thoughtfulness, long forgotten, will go on bearing fruit in the lives of others. A word of encouragement will strengthen a weary heart. A sincere smile will brighten a soul in a moment of trial. A glistering tear will reflect the soul's inner love.

The humble servant seeks not to remember all his good deeds. The reward of joy comes at unexpected times.

Read John 13:3-17.

Saturday, April 11

The psalmist writes: "The Lord is high

(Continued on page 307)

## Israel's First King

Sunday School Lesson for April 12

(I Samuel 8-11)

Israel changes her form of government. To prepare us to follow Israel's history from this crisis point we should review her past.

With whom did God's chosen people begin? With a map before the class follow the history from Abraham to Isaac, to Jacob, to Egypt. Recall the promises to make Abraham's seed as the stars in number. This happened in the rich country of Egypt, where Israel was for centuries. Thousands or perhaps millions go out under Moses to the land promised to Abraham. Let a pupil trace this journey on the map. What important event happened on the way at Sinai?

After Joshua took Israel into the land, they drove out enemies with the help of God. Did they drive out all? The land was divided amongst the tribes. See tribe map. The enemies who were left harassed certain tribes for years. Often a tribe fought alone under a judge that God raised up. Israel was not united.

What had already happened under Samuel's leadership? As circuit judge he did much to unite Israel.

In all this story God was Israel's king. He gave the laws. He raised up and blessed the leaders. Recall the going out of Egypt, the care of all these many peoples for years in a desert land, and the Jericho victory to see what a King Israel had.

Now why do they want to get a man for a king? (Don't forget good teaching lets pupils think and respond.) Samuel is old and can't serve too much longer. His sons promise poor leadership. Surrounding enemy nations are threatening them. And then they want to be like other nations, perhaps for both pride and security. This is the desire of the people. How does it coincide with Samuel's desire? with God's? Can a man hold Israel together politically better than God could by religion? They were al-

ready badly tainted with the religion of the enemies too.

In what ways did Samuel try to divert Israel from this strong desire? See how very closely Samuel works this all out with God. Why did God tell Samuel to grant the wish of Israel?

Saul came to Samuel's house as a guest. How did this happen? Before Saul left, Samuel, as a priest of God, anointed Saul, who was God's choice. Samuel gave Saul tokens of divine presence which Saul verified as he left Samuel to go home. How this must have opened Saul's eyes and heart! The Spirit of the Lord came upon Saul and God gave him another heart. God prepared the man. How gracious a God we see in all this rejection of Him!

Let a good reader read aloud the story of the choosing of the king at Mizpeh. This public gathering was to identify Saul as king by lot, also to manifest God's choice and present Saul to the people. What qualifications did Saul have? "God save the king" was the enthusiastic response. A few people didn't respond thus. Who?

Samuel through God also gave Israel the basis of their government, which was written in a book and laid before the Lord. God would still be their divine king if they would accept Him.

Soon an enemy reproached Israel. Saul, directed by the Spirit of God, sent messengers to call Israel together. They came to the number of 330,000. Saul won a great victory over the Ammonites.

Again Samuel called the people together at Gilgal and there made Saul king before the Lord. Israel was now all united under the new king. Although this was God's second best, He would bless Israel if they obeyed His laws for them.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1957 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.





## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The Olive congregation, Elkhart, Ind., is experimenting during April with the plan of having the church service first, followed by the Sunday school.

Bro. James Detweiler, pastor at Central, Elida, Ohio, has accepted a call to the pastorate at Pleasant Valley, Harper, Kans.

Bro. Paul Wittrig, Colorado Springs, was chapel speaker at Colorado Springs Bible College on March 11.

Bro. John R. Mumaw, Harrisonburg, Va., who recently returned from a five-month world tour, gave a report to the Northern District of the Virginia Conference on the afternoon of March 29.

Bro. Kenneth Hiebert, former director of Agape-Verlag at Basel, Switzerland, spoke at Market Street, Scottsdale, Pa., March 22. Bro. and Sister Hiebert are planning to return to Switzerland, leaving from New York on April 1.

The staff from the Adriel School, West Liberty, Ohio, gave a program at Central, Elida, Ohio, on March 8.

The Marlboro, Ohio, Conservative congregation is holding prayer meetings each Tuesday morning from 5:30 to 6:30 in behalf of the evangelistic meetings to be held in June.

Bro. Wayne Martin, Perkaspie, Pa., led the congregation of Lambertville, Pa., in a sermon in song on March 29.

Bro. J. Ross Goodall, Tampa, Fla., director of the Ontario Hebrew Mission, spoke and showed slides at Gullhaven, Gullport, Miss., on March 23 and at Allemands, La., on March 24.

Opportunities for Christian Service was the topic for discussion at the Benton, Ind., Men's Fellowship on March 24, with Dorsa Mishler as speaker.

Books purchased for the Manclonella, Mich., Library by the Cold Springs congregation are Glances of Mennonite History and Doctrine and Doctrines of the Mennonites.

Speakers at an all-day meeting on Good Friday at Kauffman's, Manheim, Pa., were the brethren Glen Sell, Laytonville, Md., and Elam Stauffer, on furlough from Tanganyika.

Dedication services at Sandy Bottom, Swift Run, Va., were held on Easter Sunday afternoon with Bro. Eli Yutzy, Loman, Minn., formerly of Kalona, Iowa, bringing the dedicatory message.

Bro. Gerald Hughes, pastor of the Gladstone congregation, Cleveland, Ohio, discussed some of the problems associated with race relations at Martins, Orrville, Ohio, Sunday evening, March 22.

The Crusaders' Quartet from Northern Indiana gave a worship service in song at First Mennonite, Indianapolis, Ind., on March 15.

Bro. Ezra Hersherberger, art instructor at Goshen College, had an oil painting, "Tree Patterns," on display at the First Biennial

Local Michiana Art Exhibition at the Art Center in South Bend, Ind.

The Lansdale, Pa., quartet gave a program at Faith, Oxford, N.J., on Monday evening, March 30.

Exchange programs: Perkaspie, Pa., congregation at Swamp, Quakertown, Pa., March 22. Bro. Paul Brunner, pastor at Wooster, Ohio, at Martins, Orrville, Ohio, and Bro. Stanford Mumaw, Martins, at Wooster, March 8. MYF of Martins, Orrville, Ohio, at the Kidron, Ohio, MYF meeting, March 10. A group of young people from Greystone Park, N.J., at Lambertville, N.J., March 22.

Sister Lorie C. Gooding, whose poems appear in the GOSPEL HERALD frequently, read some of her poems in a Christian Literature program at Martins, Orrville, Ohio, on Feb. 22.

The Iowa Mennonite Historical Society met at Iowa Mennonite School on March 23 to discuss the Life and Influence of Samuel D. Guengerich, the Iowa Amish leader. Speakers were Melvin Giegerich, Elmer G. Swartzendruber, and A. Lloyd Swartzendruber.

Forty members of the Blooming Glen, Pa., MYF, accompanied by their pastor, David F. Derstine, went to New York City by bus on March 21. After touring the United Nations Building, they conducted a worship service at the Bowery Mission.

Bro. Leroy Umble, Media Chapel, Oxford, Pa., preached the morning sermon at Wesley Chapel, Newark, Del., on March 15. Bro. Herman Click, pastor of Wesley Chapel, preached at Maple Grove, Atglen, Pa., that morning.

The East Bend, Fisher, Ill., MYF invited all persons of the congregation who were born prior to 1900 to a "Turn of the Century" banquet on March 27. The theme of the evening was the significance of the Passover, and an interesting feature was the typical Passover menu.

New members: three by letter and three by baptism at Oxford, N.J., Feb. 28; seven by baptism and one reclaimed at Holland,

The 1959 Mennonite Yearbook is ready to be mailed. This Yearbook is a valuable reference book for every church member. Those who are active in church work find it a right-hand servant. It has complete lists of ministers, their addresses and phone numbers, information on church organizations, reports, statistics on membership, missions and church schools, even a complete list of Herald Press books.

With each congregational order for 10 or more Yearbooks we will send a free copy for the minister. See your pastor soon to order your copy of the 1959 Mennonite Yearbook. Individual orders welcomed also. Each, 75¢

Toledo, Ohio, March 1; one by baptism at Lititz, Pa., Feb. 22; eight by baptism at Nau-binway, Mich. (instead of Grand Marais, as we reported), Nov. 23; thirteen by baptism at Farmerstown, Ohio, March 15; one by baptism at Park View, Harrisonburg, Va., March 25; six by baptism at Still Pond, Md., March 15.

Speaker at the commencement program of the Ontario Mennonite Bible School and Institute, March 23-25, was Raymond Charles, president of the Eastern Mennonite Board of Missions and Charities.

Speaker at a Fireside Service at Erb St., Waterloo, Ont., on March 22 was Willis Hunking, Nigeria.

The Second Forty Years was the subject discussed by Dr. Marjorie Morrison at an educational meeting at Philhaven Hospital, Lebanon, Pa., on March 26.

Bro. Paul M. Miller, Goshen, Ind., spoke in a youth rally at Benton, Ind., March 20-22.

Bro. T. H. Brennenman, Sarasota, Fla., assisted by a chorus, conducted a service at the Ohio Trailer Park on March 8.

Construction of additional Sunday-school rooms has been approved by a vote at Line Lexington, Pa.

President W. L. McDivitt of Otero Junior College brought the evening message at the La Junta Mennonite Church on March 18.

(Continued on page 307)

## Calendar

Spring meeting, Commission for Christian Education, Scottsdale, Pa., April 10, 11.

Allegheny Music Festival, Thomas Church, Hollis-  
ville, Pa., April 12.

Annual meeting, Illinois Mission Board, Highway  
Village, East Peoria, Ill., April 15.

Annual Mission Board conference, South Central Con-  
ference, Cherokee, Colo., April 17-19.

Annual conference, Illinois Board, Elida, Ohio,  
April 17-19.

Home Sunday, May 10.

Annual meeting, Ohio and Eastern Conference, Ted-  
row, Wauson, Ohio, May 12-14.

Annual meeting, Mennonite Board of Missions and  
Charities, Hession, Kans., June 8-14.

Central Conference and associated meetings,  
Bloomfield, Mont., June 16-19.

Laurelville Mennonite Camp: Johnston Youth Re-  
treat, June 18-21; American Sunday School Union,  
June 22-26; Boys' Camp, June 27 to July 3; Girls'  
Camp, July 4-10; Junior High 1, July 11-17; Junior  
High 1, July 18-24; Youth Camp, July 25-31; Family  
Week, Aug. 1-7; Music Conference, Aug. 8-14;  
Missionary-Bible Conference, Aug. 15-21; Business  
Family Week, Aug. 22 to Sept. 2.

Peace Sunday, June 28.

Little Eden Camp, Okemaka, Mich.: Boys' and Girls'  
Week, June 27 to July 4; Junior High, Grades 7, 8,  
July 4-11; Junior High, Grades 8, 9, July 11-18; Sen-  
ior High, Grades 10, 11, 12, July 18-25; Home Build-  
ers' Week, July 23 to Aug. 1; Christian Business  
and Professional Week, Aug. 1-8; Christian Fellow-  
ship and Family Week, Aug. 8-15; Farmers' Week,  
Aug. 15-22; Rest, Relaxation, and Meditation, Aug.  
22-29; Golden Age Week, Aug. 29 to Sept. 3;  
Goshen College Faculty Retreat, Sept. 2-7.

Camp Luz, Orrville, Ohio: Boys' Camp, July 4-11;  
Girls' Camp, July 11-18; Missions Week, July 18-  
25; Junior High 1, Aug. 1-7; Junior High 2, Aug. 8-15;  
Youth Camp, Aug. 15-22.

Annual meeting of the Ontario Mennonite Conference and associated meetings, Lindale, near Edom, Va., July 28-31.

Annual meeting, Allegheny Conference, at Stahl's,  
Johnstown, Pa., Aug. 7, 8.

Annual meeting, Iowa-Nebraska Conference, Shick-  
ley, Neb., Aug. 11-14.

Annual meeting, Illinois Mennonite Conference, Met-  
amora, Aug. 15-16.

Annual meeting, Ohio Christian Workers' Conference,  
Vesterville, Pa., Aug. 15-20.

Biennial meeting of the Mennonite General Conference,  
Goshen, Ind., Aug. 25-27.

Annual church-wide conference meeting, Orrville, Ohio,  
High School, Aug. 28-30.

Study Conference on Home Interests sponsored by  
the Mennonite Commission for Christian Education,  
Goshen College, Goshen, Ind., Aug. 28-31.

Annual meeting, Mennonite Board of Education, Hes-  
son, Kans., Oct. 21-24.

# Missions



THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE • 1711 PRAIRIE STREET, ELKHART, INDIANA • TELEPHONE, ELKHART 2-2786

## News Notes

A group of Mennonites from Brussels, Belgium, planned to go by car to Valdoie, France, to attend the spring meeting of French-speaking Mennonites from Belgium, France, and Switzerland on March 30.

The census at Mennonite Hospital, La Junta, Colo., reached 102 as of midnight Feb. 25, the highest it had been since July 11, 1953. On May 7, 1954, it was 101.

Since the funds available for a church building in Sao Paulo, Brazil, are not sufficient for a church edifice, the Mission Council at its Feb. 16 meeting decided to build a hall on the rear of the lot to serve temporarily for church services and later for Sunday-school purposes with possible living quarters for a worker.

A Mental Health Conference for Mennonite Central Committee constituent churches in Western Ohio will be held at the Zion Mennonite Church, Archbold, Ohio, beginning at 9:45 a.m., April 7. All interested persons are invited to attend. Ministers and mission board members are especially urged to attend.

Sister Mildred Eichelberger, missionary on furlough from Araguacema, Brazil, will be speaking to the Kidron, Ohio, Evening Sewing Circle on March 31 and to the Day Sewing Circle on the afternoon of April 1. On April 1, evening, she will speak at the Crown Hill Mennonite Church, Rittman, Ohio, on April 2 at Farmerstown, Ohio, and on April 5, morning, at the Salem Mennonite Church, Wooster, Ohio.

The annual Women's Retreat for the Bihar, India, churches was held at Latehar, March 7-13. Miss Leticia Yaqub of Calvary Bible School, Allahabad, served as guest speaker, conducting a study of the book of Ruth. The women lived in tents in a jungle camp for this retreat.

The following executive committee was elected at the annual meeting of the Argentina Mennonite Conference held at Trenque Lauquen in February: Lawrence Brunk, moderator; Martin Obregon, assistant moderator; Raul O. Garcia, secretary; Delbert Erb, treasurer; Ernesto Suarez, Pedro Lanik, and Floyd Sieber, additional members of the executive committee.

A deputation team from Hope Rescue Mission, South Bend, Ind., gave a program at the Johnsville Mennonite Church, Johnsville, Ohio, on Sunday, March 22. Bro. Tobé E. Schmucker, superintendent of the mission, spoke at the Salford Mennonite Church, Harleysville, Pa., on March 29, Easter Sunday.

Bro. Agustín Darino, moderator of the Argentina Mennonite Conference for a number of years, asked to be relieved of executive committee responsibilities at the recent meeting of the Argentina Mennonite Confer-

ence. The conference in granting the request expressed appreciation for the 12 years of service Bro. Darino has rendered to the conference as an executive committee member.

The annual meeting of the Congo Inland Mission is scheduled for April 13, 14, at the new Elkhart, Ind., headquarters. A dedication service for the headquarters is being planned to be held during the sessions.

Sister Anna Schroeder, Mennonite Biblical Seminary student from Montevideo, Uruguay, is serving for four months on a practical work assignment at Sertaozinho, Brazil. She is giving leadership in organizing women's meetings twice a month, directing a sewing circle for young girls, serving as Sunday-school teacher, and assisting with the farm witness.

Bro. E. V. Snyder, missionary on furlough from Puerto Rico, spoke at the Olive Mennonite Church, Elkhart, Ind., on March 22. He is scheduled to speak at the East Goshen Mennonite Church, Goshen, Ind., on Sunday evening, April 5.

Bro. Earl Eberly, Hesston, Kans., brought the morning message for the Kansas City Mennonite Fellowship, 2500 Holmes St., Kansas City, Mo., on Sunday morning, March 15. A group of preuniversity students from Hesston College provided special music.

Bro. Robert Stieder, former Pax man, spoke on "Lay Witnessing, an Effective Missionary Method" at Meadville, Pa., on Sunday evening, March 15, and showed slides of his Pax experience in Germany.

The Englewood Mennonite Church, Chicago, Ill., is planning a fellowship meal and footwashing service for Saturday evening, April 11. Communion services will be held the following morning.

The Albert Buckwalter's report heavy rains in the Argentine Chaco during February. Their town, Saenz Peña, was completely isolated except for railroad and telephone service for a while. They were able to visit only three of the nearest congregations during the month, but found spirits high because the cotton harvest was on.

Bro. Howard Beltz, who has been serving as assistant pastor at the Union Avenue Mennonite Church, Chicago, Ill., recently accepted a pastorate in Mt. Morris, Ill. The local congregation together with the Englewood Mennonite Church held a farewell fellowship dinner at Union Avenue on March 22.

Four persons were received by baptism and one by letter at Sertaozinho, Brazil, on March 1. They included Maria Cecilia Baleotti, Nina Turko, Luzia Ferreira, Jacira Souza Dias, and Joaquim Dias.

Bro. H. James Martin, missionary on furlough from Uruguay, is scheduled for the following appointments during April: April 5, morning, Huber, Medway, Ohio; eve-

## Your Treasurer Reports

Final reports are now available covering contributions made during Missions Week. The following figures include reports for both district boards and the General Board.

Total funds reported for all boards amounted to \$301,193.89. Last year (Missions Week 1957-58) total contributions were \$203,423.76. This represents an increase over last year of about \$98,000.00. On the basis of approximately 60,000 members for reporting boards, this represents a per member giving of \$5.00 for this year.

In breaking down the above figures we find that total funds going to the district boards for district programs amounted to \$102,164.57, representing an average of about \$1.68 per member. This figure varies greatly, however, between conferences. Total funds allocated to the General Board program reached a total of \$199,129.32, representing about \$3.32 per member.

Total increase in giving during this year's Missions Week has gone a long way toward meeting the operating needs of our mission boards for this year. May we again thank each person and each congregation for their part in making this effort successful.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

ning, Dayton, Ohio; April 12, Oak Grove, West Liberty, Ohio; April 17-19, missions conference, Petoskey, Mich.; area; April 26, morning, Berlin, Ohio; evening, Coshocton, Ohio.

The Eastern Mission Board, Salunga, Pa., has approved continuing the Information Center project which began last summer near Lancaster on a trial basis. Registration in the guest book at the Information Center totaled 935 persons, and there were those who did not register. A great variety of faiths were represented, including a considerable number of Jewish folks. Many folks were of the higher intellectual type. The registration book indicates visitors from the British Isles, Europe, South Africa, China, and many parts of the United States. Most American visitors originated in the New York-New Jersey area. The Center will be opened this year for the first time on Good Friday through the Easter season; it will be open each Saturday during May, on Memorial Day, and continuing throughout the tourist season on a six-day weekly basis.

The total attendance in the Ethiopian Mission clinics showed an increase from 50,786 visits in 1957 to 56,577 visits in 1958.

(Continued on page 308)

# We Must Accept the Literature Challenge

By A. J. METZLER, *Secretary for Literature Evangelism*

Oswald Smith says that the tremendous task of world evangelism would appear impossible if it were not for the printed page as a medium of communication.

Today more than ever the Mennonite Church believes this, and through its mission and publishing agencies is doing something about it. It was this need that took me for six weeks (Jan. 19 to March 1) to Europe, East Africa, and India.

Six hours and 33 minutes from New York to London by jet plane impresses one with the small world in which we live. Truly those in the most remote corners are our neighbors. Our knowledge of their need and the short time required to reach them places a tremendous responsibility upon us today.

After one day with London publishers, I went on to Western Europe, the first of the three major areas covered in these six weeks. It is six years since the Mennonite Publishing House, in co-operation with the Mennonite Central Committee, established its European branch, Agape Verlag, at Basel, Switzerland. A staff of from four to six persons from America, France, and Germany have nearly completed rewriting and publishing the Herald Press summer Bible school materials in German and French. These same people have also done much field work in introducing these materials and organizing and directing Bible schools. In addition to being used in Europe, these books have gone to other countries, including South America and Canada.

Agape Verlag now moves into a larger sphere of publishing in addition to continuing in the field of Christian education materials. We expect that our European Mennonite brethren will eventually be ready to assume the full direction of this project. To discover what this larger publishing program should be and how and by whom it might be best developed was a major objective of this visit. Accompanied by Agape Verlag Manager, Gerry Reimer, and part of the time by European MCC Director, Peter Dyck, I counseled with nearly 40 Mennonite leaders in South and North Germany, Holland, Belgium, Luxembourg, France, and Switzerland.

Peter Dyck, in a conference with O. O. Miller and myself, expressed the situation well when he said, "Two things are clear: first, the church in Europe needs and wants this publishing endeavor; and secondly, they are not yet ready to carry it forward on their own."

In addition to the European churches with their literature needs, there are seven American Mennonite agencies serving in

Western Europe. These, and especially the General and Eastern Mission Boards, are being invited to join in the Mennonite Publishing House—Mennonite Central Committee publishing endeavor.

The second field visited was Ethiopia. Here one is impressed with the strides being made in the development of the country in the postwar period. One wishes, however, that more attention might be given to education and literacy rather than the elaborate public works program in the capital, Addis Ababa. Literacy is greatly retarded due to a law prohibiting publishing in any language other than Amharic. However, His Majesty, Haile Selassie, is leading his government in establishing many schools.

The East Africa visit this time grew out of an invitation from the Eastern Mission Board to the Mennonite Publishing House to co-operate in establishing a number of bookstores in East Africa areas where that Board has missions. This visit was timed to meet the three Eastern Board representatives in Ethiopia. The present proposal is for stores at Addis Ababa and Dire Dawa in Ethiopia, Mogadiscio in Somalia, and Musoma in Tanganyika.

The one at Addis Ababa is already in operation with more than \$100,000 annual sales and is owned and operated by the Sudan Interior Mission. Since their concern is more in direct evangelism rather than the operation of institutions, they have difficulty in securing competent store personnel.

In the work of missionary literature, distribution is very important, and so far a quite undeveloped phase of the entire undertaking. Therefore, it is quite necessary for the church to develop strong channels of distribution such as well-operated bookstores.

In these first two phases of the trip I served as a representative of our church publishing house in its co-operation with MCC and the Eastern Mission Board in our overseas literature service. During the third phase in India I represented the General Mission Board in its growing emphasis on helping the young churches abroad to develop their publishing work.

India is rapidly becoming a New India. Political and social changes have been many during its 12 years of independence. The rigid caste system of the past is rapidly losing its force. Industrialization is in full swing. This is typified by the three large new steel mills being constructed which will increase steel output many times. The mill being constructed near Durg and the extensive ore mines to the south are bringing tens of thousands of workers and families into our own India Mennonite church area.

Increased literacy and educational programs are rapidly raising the present 15 per cent to 18 per cent literacy. The number of primary schools is to be double by 1965. Even a 3 per cent annual increase in literacy among India's 400,000,000 people will mean 12,000,000 additional literates each year.

What a tremendous challenge this presents to the church! The situation becomes all the more urgent when one sees the extensive display of attractive communist literature on newsstands all over India. One Indian leader has said, "The church has taught us to read. The communists are giving us the material to read."

The doors for a literature ministry are open to us in several ways. There is the need for bookshops. Three could well be opened in the Durg and Raipur districts served by our mission and church.

Another opportunity is co-operative publishing—which is actually being done now. The joint Mennonite Literature Committee, representing our own and General Conference Mennonite missions, is rewriting and translating the Herald Press summer Bible school courses. These will be published in co-operation with an evangelical publisher at New Delhi.

Then there is the need for literature emphasizing certain neglected Scriptural principles which we may need to prepare, publish, and distribute entirely on our own. For example, it is not likely that other publishers would be interested in our peace literature.

Literature work is primarily a task for the nationals. Therefore, discovering talent and providing training opportunities become a part of the total task. Writers' courses, workshops, and other aids need to be established. It is possible that a writers' center could be developed at the Union Biblical Seminary, Yeotmal, where we are already co-operating with a number of the other more conservative missions and churches of India.

Another related need and opportunity presented to me calls for a competent person to render significant service in the field of Christian education. Not only are materials needed for the Sunday school and other Bible teaching agencies, but much help is needed in improving present teaching efforts in the local congregations and in establishing additional schools.

In the early days of our foreign mission work, medical and educational services were most urgently needed. Today the more progressive governments in many countries are doing much more to provide these services. But as never before, today is the time to develop the maximum potential of Christian literature, both as a means of evangelism and as a force in the nurturing of believers.

Scottsdale, Pa.

The final authority in the universe is God, and He has expressed His authority through revelation.—Harold E. Bauman.



## Iowa City Used Clothing Drive

BY RACHEL FISHER

It all started one day at one of our regular WMSA meetings. We were discussing the used clothing drive that MCC was sponsoring, and the article in the Women's Activities Letter concerning the need for used garments. What could our small group do? We had all been contributing used clothing whenever we had any of our own to bring.

Our group has only four sewing machines; so while four women sew, the remainder quilt comforters. In one day's work we don't have much to show for our labors—perhaps four blouses or dresses and a finished comforter. Could we do more by staging a clothing drive in the city and processing this clothing for relief?

We decided to try it; so the following article was sent to the Iowa City Press Citizen to appear twice:

"A drive to collect used clothing for overseas relief has been launched locally by the Iowa City unit of the Women's Missionary and Service Auxiliary of the Mennonite Church. Clothing with at least six months' wear is being accepted from 6:30 to 8:00 p.m. this week and next week at the Mennonite Church, 614 Clark Street. The church group will pick up clothing at homes if the donors will call 6138. Articles of clothing will be sent through the channels of the church relief organization, the Mennonite Central Committee."

Also, we bought a \$1.00 advertisement on radio station KKIC which gave the same information. The \$1.00 paid for one announcement, but it was repeated three times at no extra cost. WSUT also gave the same announcement once or twice without charge.

Two women were asked to be at the church each evening during the hours specified, and then clothing began to pour in. At 6138, the home of our evening president, numerous calls came in as well. Station wagon loads of boxes were collected and brought to the church.

The next regular meeting was spent in going through some of the boxes—sorting, mending, making decisions. "What should be done with this? Is it good enough to send? Does it need washing first? Does it have six months' wear in it?"

Clean and serviceable things were packed into big boxes. Those needing repair were piled up separately and the women spent the day mending by machine and by hand. Some lovely garments came in without buttons—the owner had evidently cut them all off before sending the clothes. This meant sewing on new ones. Some clothes needed washing; others needed dry cleaning; shoes needed polishing. A box was started for the Salvation Army and another for the Press Citizen which had advertised for soft cotton rags. There was also a pile that we felt

would make a good bonfire—there was too much evidence of moth infestation.

When we started on a box or sack of clothing, we could almost tell by the top garment what the rest of the box would contain. It was a joy to go through some of the boxes, discouraging to finish others. The most difficult thing was to decide what to do with each item, and after several hours of work, we felt the strain telling on us.



Herb Wiebe fits American-sent clothing on refugee boys in West Berlin. He serves in a Red Cross camp for East German refugees who cross to West Berlin at the rate of 500 a day.

A letter was sent to MCC headquarters to inquire if a truck could come and pick up the clothing. To our surprise a telegram came in reply stating that the MCC truck was leaving on its customary route and would stop by the following Tuesday or Wednesday! A special meeting was called Monday evening. More clothes had arrived in the meantime and the presidents were overjoyed to see so many women turn out.

Sorting, mending, pressing, and shoeshining continued. About 50 garments had been taken to be dry cleaned (not pressed). When the manager discovered where they were going, he did the work below cost and hung each garment on a hanger so that it should not become wrinkled. When the evening was over, we had 732 pounds of used clothing, including a big box of shoes, ready for shipping.

The spirit of the meeting was very good. One member who works at a bakery brought two other girls with her who have no connection with our WMSA or church (they were Catholic girls), and they enjoyed helping, too. She also brought a big box of

doughnuts; so we relaxed over coffee and doughnuts when the work was done.

On Wednesday morning the truck arrived and picked up our boxes, leaving us to reflect on the value of our efforts. Was it worth it? We certainly feel that it was. Having spent a term in relief work myself, in connection with clothing distributions, I could see in my mind groups of poverty-stricken people coming to look at the coats, suits, dresses, and children's garments we had collected and I knew it was worth every bit of work and expense that had been involved. We may think we have given liberally in this drive, but we could give again and again and still be rich compared to those who will receive these garments. (Clothing continued to pour in at the Iowa City Mennonite Church for days. The WMSA contributed almost half a ton of serviceable garments to MCC all told.—Editor's Note.)

via MCC, Akron, Pa.

## Spanish Witness Challenges Workers

BY SHIRLEY J. WEAVER

"The Lord hath done great things for us; whereof we are glad." This Scripture reflects the experience of the workers at Bridgeport Mission, Lancaster, Pa. We enjoy the work and look forward to each meeting with anticipation.

Sewing school and boys' workshop meetings are held every Monday evening. We have a fine group of boys and girls who come to these meetings. They seem very eager to learn and appreciate taking home a pincushion, an apron, a little elephant for baby sister or brother, or some finished product they have made with their own hands.

Attendance at Bridgeport is steadily growing, with a present attendance of around 80 to 85. We have 10 Spanish members. Two mothers have recently been baptized and received into church fellowship. Pray for one Spanish brother who is living in sin and is not coming to services.

Bro. John S. Hess is still actively serving as mission superintendent, visiting among the homes, which means much in the progress of the work. He sets the example for us as workers to follow.

There is a great concern on our hearts for the Spanish folks living in the city. A few years ago they came here as farm laborers and after living here a few years, brought their families from Puerto Rico. Many have rented homes; some have good jobs and have bought their homes. They seem to get along financially, but some have the drinking habit, and their homes are not happy.

The children love to come to Sunday school, but since the workers cannot speak Spanish to the parents, they are as sheep



without a shepherd. One is always welcome in their homes, however. They love to fix a cup of coffee, or a nice meal of rice and beans, with a plate of fried ham. One Puerto Rican mother said she likes it here, but she misses her loved ones in Puerto Rico.

Bro. and Sister Elmer P. Weaver, Jr., and their family left on Dec. 9 for Puerto Rico to learn more of the Spanish language. Remember the work at this place in prayer. We are laborers together with God.

Lancaster, Pa.

## Jamaica Witness

By B. CHARLES HOSTETTER

Warren and I have been going out in visitation this week (Feb. 16-21). You would have to see it to realize how poor many of these people are. However, they keep themselves pretty clean and come to church with fairly nice clothes. When you get into their homes, you learn differently. Many times six or more people live in one room. They also have a little extra shack they call a kitchen. But they live and sleep in their one room. However, since it doesn't get cold here, one can be outside a lot of the waking hours.

Did I report on the morals in my last letter? I don't think I did. The last Latin-American edition of Time Magazine reported that seven out of ten children here are born out of wedlock. . . .

This noon we met at the church for prayer and fasting service. There were seven men and six women present. One Jamaican took one of his vacation days today so that he could come. Another wealthy lady who builds homes was present. She is not a member here but has been attending some. We had a blessed time together from 12:00 to 2:15.

Yesterday I was in town (Kingston) and stopped at a Christian bookstore. I found they were selling **Keep Yourself Pure**. They had about 50 or more in stock. The manager said they sell a lot and recommend it to the young people at conferences and conventions.

Friday night is a very busy market night here. Therefore, we are canceling the meeting at the church and using the night to have an open-air meeting about 60 miles from here on the north coast. It will be at the place where we only got in a partial service the first Saturday night. It's called Retreat and is the place where Willard Heatwoles will be moving shortly to start a new work.

Then the last Saturday night I am in Jamaica I have been invited to speak at the Youth for Christ meeting in downtown Kingston. So we are canceling our meeting at the outpost church where I'll be then.

Next week I'll be speaking at a noon meeting at a business place and I'll also be

speaking at chapel at a Bible Institute next week. Our schedule has been quite full. I have spoken every night since I left, and it looks like that will pretty much be the schedule. . . .

I wish you could hear many of these people pray. It would bless your heart. Many of them really know the Lord.

(to be continued)

Kingston, Jamaica.



Taiwan, Christmas, 1958. Any doubt that Christmas bundles bring joy? Just look at these happy Taiwan youngsters. Although MCC no longer administers the Taiwan program, it continues to send Christmas bundles to the orphans—760 bundles were sent in 1958. MCC also supplies one worker, Roy Habecker, Washington Boro, Pa., to assist in mobile clinic work.

Now is the time to prepare Christmas bundles for Christmas, 1959. For further information, write MCC, Akron, Pa.

## Literature Meet Held

The Gospel Book Store, Goshen, Ind., and the home missions department of the Mennonite Board of Missions and Charities, Elkhart, Ind., sponsored a "good literature" meeting at the Clinton Christian Day School east of Goshen on Friday evening, March 6. Some 425 persons attended the meeting in spite of inclement weather.

Marion Lehman, manager of the bookstore, chaired the meeting. Christmas Carol Kauffman, Elkhart, author of five books, told about how she began to write and related the story behind her books.

John M. Snyder, Goshen, worker among men in prison under the General Mission Board, discussed the need for literature in the prison program at Michigan State Prison, Jackson. Nelson E. Kauffman, Secretary for Home Missions and Evangelism, then told about the need for funds to provide literature for prisons, hospitals, schools, and other institutions. He indicated that 12 sets of the \$10.00 book package listed on page 160 of the Feb. 17 GOSPEL HERALD have already been placed in 12 prison camps operated by Michigan State Prison.

The \$10.00 package contains seven books by Mennonite authors which will be mailed by the Mennonite Publishing House, Scott-

dale, Pa., to any address indicated by the purchaser.

An offering of \$275 was lifted for the home missions literature fund. The Gospel Book Store also sold a number of books after the meeting. Mrs. Kauffman autographed copies of her books.—via MBMC.

## Rescue Mission Rally Held

The Eighth Anniversary Rally of the Goodwill Rescue Mission, London, Ont., was held at the Christian Reformed Church, just opposite the mission, on Jan. 30, 1959. Some of the converts from over the past eight years gave witness to the fact that Jesus was and is the answer to every problem in their lives.

F. Dickson Marshall, superintendent of City Rescue Mission, New Castle, Pa., gave two messages pointing out the God-given appointment of rescue missions, and the effectiveness of such work done in co-operation and union with the church as a whole. Bro. Marshall is known as the Beverly Shea of rescue missions, as well as being mission superintendent and president of the International Union of Gospel Missions, Niagara District. The Goodwill Mission is a member of this fellowship. A high light of the evening service was the altar call. Six men made decisions for Christ.

Superintendent Alvin Roth in his report told how God had blessed the mission with souls saved since its inception in 1951. He also related how God's people were responding to the support of the work. He reviewed the financial standing of the building fund, stating that about \$15,000 had been received in donations and pledges. A promise from Master Feeds of \$10,000, the \$20,000 offered by the city of London, and the \$10,000 from the sale of the present building now bring the building funds to \$55,000. The present plans call for a new building; the estimated cost of lot and building is \$75,000, which means that \$20,000 remains to be raised.

Enos Bearer, superintendent of the Harbour Rescue Mission, Hamilton, and Orval Jantzi, superintendent of the House of Friendship, Kitchener, took part in the rally. Another welcome guest was Bro. Bill Alexander, member of the Board of City Mission, New Castle, Pa. Mahlon Bender represented the Goodwill Rescue Mission Board.—Adapted from the Goodwill Rescue Mission Newsletter.

## Reds Attack Missions in Africa

A release by Radio Liberation tells of a violent attack on missionary work in Africa by Radio Moscow in which it accuses missionaries of pursuing "egotistical aims" in seeking to force upon the Africans the American way of life. According to the broadcast from Moscow, the great American army of 5,000 missionaries seeks to drive the European imperialists from the African colonies so as to impose U.S. domination.—Missionary Banner.

## Broadcasting

### Youngquists to Go to Philippines

"The bottleneck in missionary radio is man power," says Dr. Clarence W. Jones, cofounder of HCJB, now on a world trip of missionary radio stations.



To this need Rodney and Ann (Maniscalco) Youngquist have dedicated their talents. They plan to work with the missionary radio station of the Far East Broadcasting Company in the Philippines for a three-year term.

Rodney has a B.S. in Engineering from Montana State College. While working for RCA in Lancaster, Pa., he purchased a Bible and about a year later became a Christian. Ann became a Christian while attending the Ybor Mennonite Church in Tampa, Fla.

If God would have you make a monthly pledge toward their support, send it now to Mennonite Broadcasts, Inc., Harrisonburg, Va. First monthly pledge would not need to be paid until May 1. This would be a worthy project for a congregation, Sunday-school class, MYF, or an individual.

They plan to sail shortly providing sufficient support is raised. Pledged support is FEBEC's method of providing for their broadcasting personnel.

### Defiance, Ohio, Station Broadcasts "The Mennonite Hour"

Beginning on Easter Sunday, March 29, The Mennonite Hour will be heard on WONW at 9:30-10:00 p.m. WONW, at 1280 on the dial, will cover northwest Ohio. Since it has been difficult to buy time in this area, we praise God for this new opening.

### Dust or Destiny?

During the April Mennonite Hour series B. Charles Hostetter will speak on Dust or Destiny? Sermons are entitled: "Who Am I?" "Where Am I?" "Why Am I Here?" "Where Am I Going?"

### Race Problem Hit on "Heart to Heart"

Ella May Miller introduces her April talks by "We Like Variety," a discussion of the race problem. Other talks during April are "Living on Neighbor Street," "Children All," and "The Chosen Child" (adoption).

### Spanish Broadcast News

The Luz y Verdad choruses and quartet sang at the Annual Conference of the Mennonite churches of Puerto Rico held March

6-8 at Betania Mennonite Church in Pulguillas.

B. Charles Hostetter spoke on the Luz y Verdad program recorded March 9. Lester T. Hershey translated. Bro. Charles also gave a short talk to the chorus members after the recording.

The Spanish Broadcast Committee met at Goshen, Ind., on March 7 to discuss the work of the Spanish broadcast. Henry Weaver, Jr., is chairman of this committee.

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

## Bible Institute for Hokkaido

An "East Hokkaido Bible Institute" was held at the Obihiro, Japan, Mennonite Church, Jan. 1-11, with 63 young people registered. The director of the Japanese Mennonite Hour broadcast, Carl Beck, caught the vision of a Bible school as he helped to grade the test sheets of those enrolled in the radio Bible correspondence courses.

The students who came for the Bible Institute paid their own tuition, helped in serving food, washing dishes, and cleaning.

"The high point of the school was the week end Bro. Akira Hattori, our radio pastor, was with us," wrote Beck. Although 63 persons registered for the school, an estimated 100 attended two or more sessions, 25 finished the night classes, and nine completed the entire course.

"We were especially pleased with the group of students we had and were much encouraged to see marked signs of spiritual growth, even in so short a time. All who had anything to do with the school are happily thinking in terms of another school next year," concluded Beck.

For mission societies working in Latin America a new Catholic publication makes important background readings: New Horizons in Latin America, by John J. Considine; New York: Dodd, Mead and Co.; 1958; \$5.00. Following are a few excerpts from the book:

"The ten republics of South America possess a Protestant population of 2,714,000. Brazil is the unchallenged leader, with 1,776,000. Argentina and Chile have approximately the same Protestant membership, 364,000 and 370,000 respectively" (p. 245). (Ed. Note: EFMA figures show a Protestant membership of 3,024,852; an estimated Protestant community of 8,526,819.)

"Their (Protestant) theological students (in Brazil) total over 1,500 in thirty houses of training. A Spanish seminary professor who visited some of these seminaries was impressed by the high order of their organization. . . . When one recalls that major seminaries for our diocesan clergy in Brazil total but 1,200 (though there are more such candidates for the religious orders), these 1,500 Protestant candidates give us reason for thought" (p. 246).—EFMA.

## MISSIONS

## EDITORIAL

### Capitalistic Christianity

The Bible speaks about a church which prided itself in its wealth. The members didn't need to depend on God for anything visibly needful. They relaxed on their cushioned seats, listening to the music of the choir or the organ and the comforting tones of the sermon. They equated material pomposity with spirituality and failed on the final examination.

Now evangelical Christians can become slaves to things in another way. Given a summer Bible school to organize, they must find at least a schoolhouse in which to conduct it and secure the right kind of teaching materials with plenty of paper, crayons, audio-visual aids, and other teaching materials. (These do aid in teaching.)

However, what are the minimum facilities for teaching or witnessing? Must we wait to organize a Sunday school or a summer Bible school until the ideal situation has been provided? I witnessed a summer Bible school conducted by VS workers out of doors on the banks of the Mississippi River near Cass Lake, Minn., to which even the Indian grandmothers came. The workers had to build smudge fires to keep the mosquitoes away while conducting their classes.

The minimum requirements for conducting church, Sunday school, summer Bible school, or any other witness situation are people. Jesus said, "Where two or three are gathered together . . . , there am I in the midst of them."

Too often we find excuses for not witnessing which are invalid. A witnessing situation occurs whenever a born-again believer meets an unbeliever. A teaching situation occurs whenever two people with knowledge to share meet, and they don't have to meet in a classroom with one behind a desk and the other in front.

God expects Christians to use their ingenuity. He expects them to be resourceful, to use all the aids immediately available for witnessing or teaching, but most of all to get on with the witnessing and teaching. Paul was not ashamed to gather with the women on the banks of the river near Philippi. Philip could witness to an Ethiopian riding through the desert in a chariot. Paul made a sanctuary out of his prison cell.

We are not seeking an excuse for slovenliness or indolence. Our emphasis here is on the primacy of doing the best job possible with the materials available, rather than not doing anything at all. When Jesus saw the Samaritans coming out to see Him at Jacob's well, He didn't rush around looking for a blackboard, or a slide projector, or hymn-

(Continued on page 307)



## RELIEF AND SERVICE

### Voluntary Service

Elkhart, Ind.—Plans are being made for those persons attending unit leaders' conference from April 14 to 17, to speak in a number of churches in a class regarding the work of the VS unit which they represent.

Calling Lake, Alta.—Area VS Director Ike Click and his wife spent several weeks in the Chipewyan area of Northern Alberta recently in connection with the possibility of beginning VS work there.

Elkhart, Ind.—Included in the group of volunteers attending orientation from March 10 to 20 were 15 persons from nine states who have gone to serve at eight different locations.

Two registered nurses and one licensed practical nurse took part. Doris Gerber, R.N., Kidron, Ohio, has joined the nursing staff of the Mennonite General Hospital, Aibonito, P.R. Ferne Kauffman, R.N., Mio, Mich., is serving at Broth Brothers Homestead, Sturgis, Mich. Martha Diener, L.P.N., Sarasota, Fla., joined the La Junta, Colo., unit, and will be working in the Pioneers Memorial Hospital, Rocky Ford, Colo.

Carlton and Janice Yoder, Goshen, Ind., were not able to attend the entire orientation since it was necessary for them to be at their assignment in Glenwood Springs, Colo., at the end of the first week. Velma Good, Denbigh, Va., will be serving as a nurse aide in the hospital there.

Richard Hostetter, Fort Wayne, Ind., and Devon Yoder, Brook, Ind., will be serving in homes for the aged at Rittman, Ohio, and Eureka, Ill., respectively.

Elsie Swartz, Phoenix, Ariz., Betty Stutzman, Wellston, Ohio, and Lydia Kauffman, Reedsville, Pa., are working as nurse aides in the Kansas City (Mo.) General Hospital.

Darrell Blosser, Dixon, Ill., Eldon Christophel, Battle Creek, Mich., and Faye Gingerich, Parnell, Iowa, have begun serving at Stanfield, Ariz. Faye's assignment includes directing girls' club, and Darrell and Eldon will be helping in the construction of the new unit house.

Leah Anne Yoder, Shipshewana, Ind., is serving in Mathis, Texas, where she is assisting with the housework.

## MCC Weekly Notes

### Mennonite Aid Section Meets

A review of the total South American program was the major item of discussion at the Mennonite Aid Section Meeting in Chicago, March 19. Subjects discussed were the programs in Paraguay, Uruguay, Brazil, and Argentina. C. A. Defehr, Winnipeg, Man., reported on his 1958 visit to South America and the progress he had noted after a 10-year interval. Requests for assistance from new Mennonite settlements in Bolivia and in British Honduras were also under consideration.

These recommendations grew out of the meeting:

1. That the Mennonite colonies in the Chaco be urged to move toward mechanization of agriculture where profitable.

2. That priority be placed on the completion of the Trans-Chaco Roadway.

3. That the situation of the Old Colony Mennonites in British Honduras be investigated with a view toward meeting their emergency needs.

4. That we favor a Pax team going to Bolivia for agricultural extension work among the Mennonite and other smaller colonies.

Composed of representatives from constituent groups in the U.S.A. and Canada, the Mennonite Aid Section advises MCC on aspects of the work which deal particularly with long-term Mennonite immigration and refugee resettlement problems.

William Snyder and C. L. Graber were re-elected chairman and secretary of MAS respectively. Ray Schlichting, Heston, Kans., was elected vice-chairman.

### Paraguay Ambassador Visits Headquarters

"The Mennonite settler in Paraguay is like a school for our people." This is what Dr. Juan Plate, Ambassador to the U.S. from Paraguay, had to say about the approximately 12,000 Mennonites who live in the Chaco and other rural areas of Paraguay. The ambassador, accompanied by his wife, three children and several friends, were week-end guests of MCC at Akron, Pa., on March 14. Mutual interests in Paraguay prompted MCC's invitation, although the visit was informal in nature.

Of particular interest to his hosts were the ambassador's comments on Mennonite settlers in Paraguay. He listed as outstanding their Christian way of living, their honesty, industry, peaceful attitudes and their friendliness.

As a former bank president, Dr. Plate appreciates Mennonite immigrants for being men who meet their obligations. They have the confidence of bankers, businessmen and industrial leaders, he said. The ambassador stated that the Mennonites raise the best quality of cotton produced in Paraguay. They also grow castor beans for export, the product being widely used for fuel in lighter-than-air craft, he said.

Asked to comment on the relationship between the United States and South American countries, the ambassador said that both the Americas are going in the same direction and that the good neighbor policy was never practiced more strongly than it is today. He feels that settlers such as the Mennonites who have gone to his country have done much to push forward this understanding and friendship.

### Personnel

Korea—Two Canadian nurses, Tina Letkeman, Graysville, Man., and Irma N. Dyck, Yarrow, B. C., sailed from San Francisco March 11 and expect to arrive in Korea for Easter. They will assist in hospitals in the city of Taegu.

Also on the same ship were two Delavan,

Ill., Pax men, Elton E. Sutter and Allen D. Litweiler. They are going to the Mennonite Vocational School near Taegu, to assist in the agricultural program of the school and adjoining farm.

Viet-Nam—Elnora Weaver, R.N., Gulliver, Mich., left New York City March 14 for a three-year assignment in Viet-Nam. She will assist in hospital and clinic work, first in Banmethuot, later in Saigon.

via MCC, Akron, Pa.

## WMSA Weekly Notes

A visitor—Mrs. Victor Ovando, Defiance, Ohio, visited the WMSA office, March 11. She was interested in discussing the kind of program that would mean most for the Spanish-speaking group of which she is a leader.

Need met—The Hannah's Helpers' group of the Pinto, Md., Church was organized to meet the need of the working women and the mothers with small children; their membership now totals 13.

Expressing appreciation—Mrs. Arrel Henley writes from North Lima, Ohio: "Our sewing has a box which is marked 'special project' and we all put into it as we are able. It is taken to each sewing and then at Christmas time we open the box and decide what we want to use it for. This year we used the money to redecorate Bro. A. J. Steiner's bedroom. Several of the ladies from our group painted the wall and ceiling and put up new curtains and window blinds. It has made the room brighter and more cheerful for him since he spends much of his time in bed." Many of our readers will remember Bro. Steiner as a visitor in their church in his active years.

Old put to new use—"This month our WMSA sewed on cut garments. We plan to send these garments and other new and used clothing to Indonesia. Mr. and Mrs. Glen Zimmerly from this community will be leaving this spring for a term of service in that country. They will pack their breakables with used clothing."—Mrs. Mildred Stauffer, Mt. Gilead, Ohio.

For your group, too—"After receiving the Reading List from the district secretary, we decided to buy the book *Breaking Bread Together* to use for devotions at sewing circle. We plan to have a book review given at each meeting to promote interest in good books."—Mrs. Agnes Childers, Watino, Alta.

### Last Call for Reports

By March 31, the end of WMSA's fiscal year, every local group should have sent in its annual report to the district.

Imagine—

... how busy district secretaries will be as they compile district reports to send to the general secretary.

... how encouraging these district reports will be in your annual meeting.

... how heartening when gathered together into a grand total for the general WMSA meeting, Heston, Kans., in mid-June.

No report should be missing—not for the world.

WMSA Office, 1711 Prairie St.  
Elkhart, Indiana

## TANGANYIKA ANNIVERSARY

(Continued from page 290)

as a church; later a permanent building was constructed. People left their darkness of mind and came to the light of truth.

Now farmers and shepherds have a church in their midst. While some people came to the Lord, others continued in sin. There is deep gratitude for the missionaries who came and pitched their tent among the wild beasts and ignorant people. They brought the truth and with that came the true light. They were witnesses of that light. This is worth more than any of them could have imagined. The light came so that all could believe and now they know there is great profit in believing.

The task that falls to the African church is to look on this field and see those who are yet living in their dark ignorance. There are many places where the people are without the truth. They will not learn about the truth unless it is taken to them. The church has an obligation. Each member has a responsibility. Every one has a great debt. Having received the truth and its light, each member is to be a witness to that light and share this great truth with others who are still ignorant of Christ and His salvation.

## Rest from Weariness—Nyabasi

The station started in 1939. Missionaries needed laborers to help with the construction of buildings. Although the African was a "man of Satan," he sought employment to earn money to buy more cows, to get new clothes, to buy beer, to get money to spend on women. Such a life was a great weariness. The missionaries would pray before working. This seemed like great foolishness. He heard them say they worshiped God. He knew some person must have made the world, but he had no way of knowing who He was. The African was invited to hear preaching on Sunday. This seemed like foolishness too, and so he refused. During all this time he carried heaviness of heart. He marveled at the patience and perseverance the missionaries showed to him.

Finally, the man ventured to attend a preaching service. It did not make sense to him but only added to his weariness. One day he heard the words, "Come unto me, all ye that . . . are . . . [weary]." That gripped him in an unforgettable way. He heard that Jesus was drunkards, adulterers, and all manner of wicked persons to come to Him. He heard the promise of rest. He was convicted of his sin. He was tired of his wickedness. He came to Jesus and found rest. The Holy Spirit came in. He was made a disciple but not without Satan's interference. He always found rest in Jesus.

Now this Christian, a disciple indeed,

is willing to be used as a witness to others. He is glad the American missionaries are being called today to witness to their own tribes. The time is here to go. This is no place to stop. An active witness is required of all Christians. Others are in weariness too. They will find rest in Jesus alone. We will all find eternal rest in heaven.

## Grace for Sinners—Shirati

The speaker recalled rather vividly how they were before the first missionaries came in 1934. People were without medical help, without schools, without the Gospel, all living in sin. He heard from others that missionaries had come and were employing Africans on construction jobs. He ventured to apply and began working. It was strange to him to be drawn into a worship service before going out to work. It was an unhappy experience, for he was a sinner.

After some time he was transferred to work in the missionary's house. There he became a thief. He was a great sinner. But God had mercy. The Spirit convicted him of his sins and called to repentance. God's grace was sufficient. He found forgiveness, freedom from sin, and joy beyond expectation. This is only one sample of God's grace poured out upon many. Salvation has come to their villages. A church has been established. But now the entire church is in debt to the unsaved of the community. They are in sin. They are without God. Christians have the message that saves. It must be told.

Another speaker referred to the great change that has taken place in their community. Now there are many people crying for peace. The church must give and go. People are calling with need from other lands. The church is under obligation to raise funds to send out evangelists and missionaries. Just as Americans sent missionaries to Tanganyika with their collections of money, so now the church of Tanganyika must give of its wealth—cattle, goats, sheep, and fruit—to send the Gospel to other regions. God has done a great thing here and offers the same grace to sinners elsewhere. But the church must go to make Christ known.

Harrisonburg, Va.

## MISSIONS EDITORIAL

(Continued from page 305)

books (good as those may be in their place). He became interested in immediately meeting the spiritual needs of those people and remained with them two whole days, teaching them the truths of the Gospel.

Purchasable things too often tempt the Christian worker to lean on them rather than to lean on Christ for the message he or she should be giving.—L. C. Hartzler.

## TO BE NEAR TO GOD

(Continued from page 299)

unto them that are of a broken heart; and saveth such as be of a contrite spirit."

Have you been broken by disappointment or loss? by pain or sickness? by your own mistakes or failures?

If you have, remember that God used broken things to do His will and bring a greater blessing. The broken loaves in the hands of Jesus fed the multitudes. The broken alabaster box set free the fragrance of love for the Master. We hear Jesus say, "This is my body, which is broken for you."

Kipling wrote:

"Still stands thine ancient sacrifice,  
An humble and a contrite heart.  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget!"

Read Luke 22:7-20.

—Elmore D. Zook.

## Field Notes

## CONTINUED

Hesston College has received a bequest of \$2,000 from an eastern brother who passed away in 1957.

Closing day of the Bienenberg Bible School near Basel, Switzerland, was Feb. 27. The enrollment this year was 76, a new record.

The Bellwood congregation, Milford, Neb., which dedicated its new church building on March 15, was organized in 1957. There is a present membership of 72. Bro. Ivan R. Lind is pastor. The congregation has adopted a budget of over \$13,000.

The public library at Iowa City, Iowa, has purchased, on the suggestion of some of our members there, the *Mennonite Encyclopedia* and *The Recovery of the Anabaptist Vision*. It has requested to be placed on the mailing list of new Mennonite publications.

The Eureka congregation, Washington, Iowa, sends monthly bulletins with announcements of programs to forty families in the community who are not regular attendants.

Visitation at Pleasantview Home each Wednesday afternoon is a part of the program of the newly organized Kalona, Iowa, church.

Visiting preachers at Bossler's, Elizabethtown, Pa., on March 15 were John H. Kraybill, New York, and Howard Stevanus, Attmore, Ala. Bro. Edgar Denlinger, East Brewton, Ala., spoke in the prayer meeting at Bossler's on March 18.

Bro. C. L. Graber, Goshen, Ind., gave an illustrated talk on Paraguay to the Shore Men's Fellowship, Shippewa, Ind., on March 20.

The church chorus from Hydro, Okla., gave a program at Yoder, Kans., on March 22.

Sunday school will follow the preaching service at East Bend, Fisher, Ill., beginning April 5. After some trial the congregation will vote whether this arrangement is to be continued.

Visiting missionary speakers at Holde-man's, Wakarusa, Ind., on March 15 were Bob and Evelyn Yunker, who have served in Japan under the Evangelical Alliance Mission Board.



Camp Menno Haven is the name of the new Mennonite camp near Tiskilwa, Ill. The name was submitted by Arlee Jean Albrecht, Morton, Ill., who will receive a free week of camping.

Bro. Paul Sieber, pastor of the new congregation at Lancaster Heights, at the edge of Freeport, Ill., preached at Science Ridge, Sterling, Ill., on March 15.

Passion Week speakers: Howard Charles, Goshen Biblical Seminary, at College Mennonite, Goshen, Ind., Harold Bauman, Goshen, Ind., at Orrville, Ohio, March 25-29. John Yoder, Millersburg, Ind., at Bon Air and Howard-Miami, Kokomo, Ind., March 25-29. Daniel Sensesing, Ethiopia, at Lansdale, Pa., March 25-29. C. Warren Long, Tiskilwa, Ill., at Congregational Church, Bureau, Ill., March 26-29. Paul M. Miller, Goshen, Ind., at Tiskilwa, Ill., March 29. A. Lloyd Swartzendruber, Kalona, Iowa, at Leonard, Mo., March 27-29. A. J. Metzler, Scottsdale, Pa., at Leo, Ind., March 27. Wyse Graber, Stryker, Ohio, at Kidron, Ohio, March 22-29. Nevin Bender, Greenwood, Del., at Plains, Lansdale, Pa., March 27-29. Simon Gingerich, Wakarusa, Ind., at Bean Blossom, Morgantown, Ind., March 27-29. A Prisoner at the Manistique, Mich., jail was permitted to go unaccompanied to the Cedar Grove Mennonite Church to attend services.

#### Announcements

Tel-Hai Mennonite Camp, Honey Brook, Pa., will be open for boys and girls, June 8-13, ages 9-11, and June 15-20, ages 12-15. For reservations write or call Vernon Kennel, Atglen, Pa.; phone, LYric 3-6263.

Spiritual Life meeting at Freemanville, Ala., with William McGrath as speaker, April 12-18.

Workers' Experiences in Witnessing is the topic for the monthly meeting at Vine Street, Lancaster, Pa., April 6, 7:30 p.m.

Annual all-day Jewish Evangelism meeting at Elizabethtown, Pa., April 22.

Hitherto Hath the Lord Helped Us is the theme for YPM at Landsville, Pa., April 5, 7:30 p.m., with Ivan Leaman, Sr., as speaker.

Bible Instruction meeting at Hammer Creek, Lititz, Pa., evening of April 11 and all day April 12. Main speakers: Ross Metzler, Mattawana, Pa., and Irvin Shank, Hagerstown, Md.

Ordination of J. Wilmer Longenecker to the Christian ministry at Congregational Mennonite, Marietta, Pa., the evening of April 5.

Monteire mixed chorus, Bird in Hand, Pa., in a program of sacred music at Congregational Mennonite, Marietta, Pa., evening of April 12.

A Home-School Institute, sponsored by the Illinois MYF, at Roanoke, Eureka, Ill., April 10, 11. Speakers: Atlee Beechy, Goshen College; Laban Peachey, E.M.C.; Paul Bender, Hesston College; and Tilman Smith, president-elect of Hesston College.

Lancaster Mennonite Historical Society annual meetings: Hernley's, Manheim, Pa., April 11; Bowmanville, April 18; Slate Hill, Shiremanstown, Pa., April 25.

Representatives of 25 northern Indiana congregations have been invited by the College Church Men's Brotherhood to meet on April 2 with Congressman John Brademas

to share with him some spiritual and moral concerns.

A I-O meeting at Plains, Lansdale, Pa., April 4 at 2:00 and 7:30 p.m. Speakers include Victor Olsen of Selective Service, Mrs. Ernest Clemens, and Paul Landis, VS Director of Lancaster Conference; there will be reports on some I-W service projects.

#### Evangelistic Meetings

A. J. Metzler, Scottsdale, Pa., at First Mennonite, Fort Wayne, Ind., March 22-29. Marion Good, Logan, Ohio, at Media Chapel, Oxford, Pa., March 26 to April 5. Harold Fly, Schwenksville, Pa., at Sandy Hill, Sadsburyville, Pa., April 2-12. Elmer Jantz, Au Gres, Mich., at Woodland Chapel, Reedsville, Pa., March 18-22. Eli Yutzky, Loman, Minn., at Pike, Harrisonburg, Va., March 29 to April 8; and at Sandy Bottom, Swift Run, Va., April 9-19.

## Mission News

### CONTINUED

Bro. and Sister Alvin Hostetler, missionaries on furlough from India, are scheduled to speak at Rockton, Pa., on March 31; Bethel, Biglerville, Pa., on April 1; Greencastle, Pa., on April 2; Market St., Scottsdale, Pa., April 5, morning; and Masontown, Pa., April 5, evening.

Bro. Don McCammon, missionary on furlough from Japan, will be speaking in the following churches immediately following Easter: March 31, Wooster, Ohio; April 1, Kidron, Ohio; April 2, Orrville, Ohio; April 3, Stoner Heights, Louisville, Ohio; April 5, Barrville, Pa.; April 7, Rocky Ridge, Quakertown, Pa.; April 8, morning, Christopher Dock School; April 8, evening, Blooming Glen, Pa.; April 9, Plains, Lansdale, Pa.; April 10, Bethel, Biglerville, Pa.; April 12, morning, Kingview and North Scottsdale, Scottsdale, Pa.; evening, Market St., Scottsdale, Pa. He participated in a mission emphasis conference at the Central Mennonite Church, Archbold, Ohio, March 27-29.

Bro. John R. Mumaw, Harrisonburg, Va., visited Eastern Board missions in Tanganyika, Ethiopia, Somalia, Europe, and Viet-Nam. He was able to give valuable counsel in the developing educational programs, particularly in Ethiopia and Tanganyika. While in Viet-Nam he had opportunity to preach in a national church, visit in the pastor's home, and have casual contacts with various Viet-Name Christians. He also spoke to the Christian students attending the university and conducted four sessions of fellowship and Bible study in joint meetings with mission and MCC personnel.

Two persons, a mother and a teen-age youth, were scheduled to be received into church fellowship at the Bethesda Mennonite Church, St. Louis, Mo., on March 29.

Bro. and Sister LeRoy Shirk, Jr., and daughters arrived home from their assignment in Somalia on Tuesday, March 17. Their address is R. 2, Lebanon, Pa.

Bro. J. D. Graber, Elkhart, Ind., was scheduled to bring a Palm Sunday message at the Mennonite Centre, London, England, on Sunday morning, March 22, and to speak at Free Gospel Hall, Kentstownton, in the evening. On March 23 he was to meet with European Mennonite leaders in Basel, Switz-

erland, regarding a German radio broadcast. Then on March 26 the European Mission Council, representing the General Mission Board's French-speaking program, was scheduled to meet in Paris with Bro. Graber and Bro. Boyd Nelson, just back from Algeria, attending.

There were 136 persons admitted to the Trujillo, Honduras, medical clinic during 1958, 40 of whom were maternity patients. The Lord has been with the nurses in meeting the needs, and the testimony of the clinic here as well as in Tocoa and Gualaco is widespread.

Sisters Lena Graber, Nepal, and Elizabeth Erb, Dhamtari, India, are spending several weeks' leave at the Brooklands Missionary Home, Connor, Nilgiris, India. They will leave for Dhamtari on April 6 and then Sister Graber will return to Nepal on April 9.

During 1958 an average of nine Somalis attended the Sunday morning services at Mahaddi Uen, Somalia, which previously had not been attended by local persons. No direct Bible teaching can be given in the boarding school of 56 students at this station, but toward the end of the year Bro. Carl Wesselhoef ordered elementary Bible story books from America in faith that a way would open up to begin a Bible class in his home. The Lord honored this faith, for three classes were begun with an average of 36 students attending. Pray for these children and the continuation of the classes.

The Lord has brought about an increase in membership in the Tanganyika, E. Africa, Church which now stands at about 1,664 baptized Christians. The catechumens under instruction number approximately 1,500. There is an increase in the number of African Christians participating in the ministry of Bible teaching in the schools.

Missionary Day speakers: March 8—Albert Cober, of the Brethren in Christ Church, at Morrison, Ill.

Bro. Frank Byler, Argentina, who was guest speaker at Missions Emphasis Week at Iowa Mennonite School, spoke at Iowa City the evening of March 19.

Speakers at Lansdale, Pa., on March 29 were Sister Margaret Derstine, speaking concerning the work in Cuba, and Bro. Jacob Clemens on Mexico.

One of the neediest areas in the entire Caribbean area is the little island of Haiti. The average income is between \$25 and \$65 per year. The people suffer constantly from malnutrition and many serious diseases—largely caused by a lack of proper sanitation. The heathen rites of Voodooism have a strong hold on the people, the majority of whom are of African descent. Only about 10 per cent can read and write, and only about 8 per cent have had more than two years of education. As soon as funds are in hand, missionaries hope to push forward a literacy campaign in the Creole language, which is the vernacular of the people. Materials have already been prepared. The main purpose of such a campaign is to enable the Haitians to read the Creole New Testament, which is now available. Pray for workers and funds to make possible the success of this strategic literacy drive in Haiti soon, that this may not be another tragic case of too-little, too-late.—Missionary Mandate.

## Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Altebach, Irwin and Mildred (Godshall), Souderton, Pa., first child, Ralph Edward, March 3, 1959.

Bontrager, Milton LeRoy and Freida (Grams), Burr Oak, Mich., third daughter, first child living, Annette Marie, March 12, 1959.

Bowman, Raymond S. and Ruth (Metzler), East Earl, Pa., fourteenth child, ninth daughter, Doris Elaine, Feb. 26, 1959.

Brenneman, Paul G. and Grace (Bergey), Doylestown, Pa., fifth living child, third daughter, Joanne Elaine, Feb. 28, 1959.

Chupp, Ivan J. and Delight (Kanagy), Fredricksburg, Ohio, second child, first daughter, Melody Ann, Dec. 31, 1958.

Chupp, Menno and Delila (Troyer), Burr Oak, Mich., fourth child, third daughter, Teresa Rose, Dec. 5, 1958.

Cutrell, John and Dorilyn (Evans), Denver, Colo., first child, Gregory Alan, March 11, 1959.

Groff, John R. and Leane (Bowman), Leacock, Pa., second son, Richard Lynn, Dec. 26, 1958.

Habig, Bernard and Martha (Hawkins), Wadsworth, Ohio, fourth child, third son, David Lee, Jan. 18, 1959.

Hackman, Paul and Faye (Martin), Norris-town, Pa., first child, Galan Paul, Feb. 21, 1959.

Hochstetler, Lewis and Marilyn (Lehman), Elkhardt, Ind., first child, Debra Lou, March 6, 1959.

Horning, I. Herbert and Mildred (Weber), Denver, Pa., first child, Larry Lee, Jan. 14, 1959.

Hostetler, Freeman and Ruby (Mullett), Denver, Colo., first child, Debra Sue, March 2, 1959.

Hostetler, Samuel and Florence (Schultz), Burr Oak, Mich., fifth child, second son, Samuel Gene, March 12, 1959.

Jantzi, Lyle and Jean (Nafziger), Wood River, Neb., fourth child, first son, Doyle Gene, Jan. 2, 1959.

Jantzi, Maynard and Wilma (Theander), Denver, Colo., first child, Eric Jane, Jan. 14, 1959.

Kauffman, Arlie A. and Roberta (Byers), Sheldon, Wis., first child, Calvin Lee, Feb. 14, 1959.

Kautz, Donald L. and Lois (Buchen), Lancaster, Pa., second son, Kevin Lee, March 10, 1959.

King, Elmer R., Jr., and Ethelmae (Gerber), Pekin, Ill., third son, Everett Philip, Feb. 28, 1959.

Kiser, Roy D. and Charlene (Weaver), Harrisonburg, Va., third child, second son, Roy Daniel, Jr., Feb. 21, 1959.

Lepp, A. Wayne and Mary (Elby), Kalispell, Mont., first child, Robert Wayne, Feb. 28, 1959.

Lee, Clint and Helen (Stuckey), Archbold, Ohio, first child, Mark Clinton, March 10, 1959.

Martin, Eldon Ray and Rose Mary (Wallace), Wakarusa, Ind., third child, second daughter, Janice Marie, March 11, 1959.

Martin, Fred M. and Beatrice (Martin), Denver, Pa., third child, second son, Ernest Ray, March 11, 1959.

Martin, Samuel B. and Maryann (Martin), Elmira, Ont., second son, Gordon Lee, Feb. 19, 1959.

Miller, Lewis and Ruby (Troyer), Colon, Mich., second son, Michael Eugene, Nov. 25, 1958.

Miller, William E. and Doreen (Yoder), Wichita, Kans., second child, first son, Loren Mitchell, March 2, 1959.

Nofziger, Dean E. and Janeth (Nofziger), Norrisburg, Pa., first child, Karen Fae, March 12, 1959.

Osborne, Millard and Joyce (Nye), Elkhardt, Ind., second daughter, Marilyn Joy, Feb. 27, 1959.

Ranck, Parke H. and Emma V. (Hostetter), Rousesville, Pa., first child, Patricia Ann, Feb. 24, 1959.

Schrock, Royer and Carol (Schlonger), Orrville, Ohio, first daughter, Kim Louise, March 16, 1959.

Showalter, Mark, Jr., and Dorothy (Shank), Broadway, Va., third son, Ray Lynn, Feb. 6, 1959.

Snider, John M. and Vera (Wismer), Kitchen-er, Ont., fourth son, Philip Lynn, Feb. 1, 1959.

Souders, Aaron H. and Mary Kathryn (Stauffer), Washington Boro, Pa., second child, first daughter, Miriam S., Feb. 28, 1959.

Stauffer, Dr. J. Marvin and Mary Ann (Stoner), Hoopa, Calif., first child, Carol Elaine, March 7, 1959.

Steiner, Edwin and Verena (Nussbaum), Orrville, Ohio, fifth child, third daughter, Diane Kay, March 9, 1959.

Waybill, Nelson and Marjorie (Yoder), Scott-dale, Pa., first child, Peter Nelson, March 23, 1959.

Yoder, Alva and Iva (Mau), Norfolk, Va., fifth child, fourth daughter, Ester Jane, Feb. 11, 1959.

Yordy, Delmar and Esther (Litwiller), Grid-ley, Ill., third child, first daughter, Amy Sue, Feb. 20, 1959.

Zimmerman, Leon R. and Lois Jean (Martin), Ephrata, Pa., first child, Rancee Corine, Feb. 14, 1959.

Zimmerman, Marlin and Joanne (Baer), Mechanicstown, Pa., second daughter, Susan Kay, March 11, 1959.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Martin-Bauman-Aaron Martin, East Earl, Pa., Weaverland cong., and Mary Jane Bauman, Ephrata, Pa., Hess cong., by Mahlon Zimmerman at the home of the bride, Feb. 28, 1959.

Miller-Kaufman-Alfred Miller and Gladys Kaufman, both of the Martins Creek cong., Millersburg, Ohio, by D. D. Miller at his home, March 10, 1959.

Ropp-Myers-Jesse E. Ropp, Fairview cong., Albany, Oreg., and Velma Myers, Sweet Home (Oreg.) cong., by J. G. Hartzler at the Fairview Church, March 6, 1959.

Sollenberger-Neil-Samuel B. Sollenberger, Chambersburg, Pa., Pleasant View cong., and Patricia Neil, Willow Hill, Pa., Shady Pine cong., by Amos E. Martin at the Shady Pine Church, March 7, 1959.

Stoltzfus-King-Elam Glenn Stoltzfus, Atglen, Pa., and Mary Jane King, Bird in Hand, Pa., both of the Maple Grove Church, Atglen, by Aaron F. Stoltzfus at the church, March 14, 1959.

Swartley-Landis-Wilson N. Swartley, Doylestown, Pa., cong., and Ruth A. Landis, Harleysville, Pa., Salford cong., by Henry L. Ruth at the First Church, Feb. 14, 1959.

Wenger-Carpenter-John S. Wenger, Ephrata, Pa., Carpenter cong., and Esther M. Carber, Litz, Pa., East Petersburg cong., by Henry E. Lutz at the East Petersburg Church, March 14, 1959.

Religiously, France has been called as "50 per cent atheistic." Yet a recent ad in the French Readers' Digest offering Bibles or New Testaments free to the first 300 who wrote in brought requests from over 4,000 people. A correspondence course in the Gospel of Luke has been prepared for those who desire to take a formal course of study. Pray that their reading and study of the Scriptures may bring many French people into an understanding of the Gospel message and a complete commitment of their lives to the Saviour.-Missionary Mandate.

## Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Beachy, Fannie, daughter of Daniel and Elizabeth (Yoder) Beachy, born April 8, 1873, at Aurora, W. Va.; died Feb. 26, 1959, after a lingering illness, at the home of Evan Miller, Meyersdale, Pa., where she had lived the past two months; aged 85 y., 10 m. 12 d. Before going to Meyersdale, she had lived with her sister, Mrs. Kate Hersherberger, Salisbury, Pa. She is survived by her sister and 3 foster daughters (Mrs. Harold Hughes and Mrs. William Webster, Coatesville, Pa.; and Mrs. Ivan Yoder, Springs, Pa.). She was a member of the Gortner Amish Church, where funeral services were conducted Feb. 28, in charge of Bennie Yoder, Eli Beachy, and Ivan Miller; interment in the family cemetery near Aurora.

Berkheimer, Steven, son of Andrew L. and Mary Kathryn (Gelman) Berkheimer, Port Trevorton, Pa.; born May 4, 1949; was stricken fatally ill on Saturday morning, Jan. 24, 1959, and died en route to the hospital; aged 9 y., 6 m. 20 d. Surviving are his parents, 3 sisters (Joanna, Donna, and Vicki), one brother (Andy), all at home, and his grandparents (Mr. and Mrs. M. H. Berkheimer and Mrs. Wilson Reinard, all of Port Trevorton). Funeral services at the Susquehanna Mennonite Church, Jan. 27, were in charge of Roy Graybill; interment in church cemetery.

Biesch, Maude, a daughter of Upton and Lily (Cohausz) Lay, born Dec. 18, 1878, at Greencastle, Pa.; died March 9, 1959, at Chambersburg, Pa., of infirmities of old age; aged 80 y., 2 m. 22 d. Surviving are 5 children (Jean L. and Julian C., at home; Mrs. Milton Wase, Hadonfield, N.J.; William and Merle, Chambersburg, Pa.), a sister (Mrs. John Hock, Chambersburg, Pa.), 11 grandchildren, and 3 great-grandchildren. She was a member of the Methodist Church. Funeral services at the Barbour Funeral Home, Chambersburg, March 11, were in charge of Paul E. Myers and Harvey E. Shank; interment in Norland Cemetery.

Erb, Mary, daughter of Joseph and Mary Schlegel, born Jan. 22, 1872, in Iowa; died after a short illness at an Albany, Oreg., rest home, Feb. 12, 1959; aged 87 y., 21 d. Married in 1890 at Milford, Neb., to Menno Erb, who died in 1937. Surviving are 3 sons (William M. and R. M., both of Albany; and J. M., Los Angeles, Calif.), one daughter (Mrs. Lydia Neuschwander, Harrisburg, Oreg.), 2 brothers and one sister (Lee, Pete, and Mrs. Anna Roth), all of Milford, Neb., 9 grandchildren, 25 great-grandchildren, and 2 great-great-grandchildren. She was a member of the Christian and Missionary Alliance Church. Funeral services at the Fisher Funeral Home, Feb. 16, were in charge of Forrest M. Aldrich; interment in Riverside Cemetery.

Gerig, Rocky Lin, infant son of Paul and Lyrinda (Asselin) Gerig, Milwaukee, Oreg.; born March 8, 1959, at the McKenzie Willamette Memorial Hospital, Springfield, Oreg.; died March 10, 1959. Surviving are his parents, grand-parents (Mr. and Mrs. Henry C. Gerig, Seio, Oreg.; and Mr. and Mrs. C. A. Asselin, Eugene, Oreg.), and great-grandparents (Mr. and Mrs. Harry Bean, Philomath, Oreg.). Funeral services were held March 12 at the Just Funeral Chapel with Neil Birky officiating; interment in the Lebanon L.O.O.F. Cemetery.

Grieser, Simon, son of Ben and Anna (Oswald) Grieser, born in Dec., 1892; died at the Spencer Hospital, Meadville, Pa., March 10, 1959; aged 66 y., 2 m. 17 d. Married on April 2, 1918, at Manson, Iowa, to Lovina Egli, who survives. Also surviving are 3 sons (Warren, Connecticut Lake, Pa.; Wayne, Harmonburg, Pa.; and Daniel, at home), 6 daughters (Kathryn Mae-Mrs. C. A. Bachman, Lynnwood, Calif.; Mary Ann-

Mrs. Kenneth Miller, Hartstown, Pa.; Fern—Mrs. Russel Massanari, Fisher, Ill.; June—Mrs. Donald Junker, Union City, Pa.; Ruth—Mrs. Melvin Oyer, Roanoke, Ill.; and Shirley—Mrs. Ray Schertz, Saybrook, Ill.), 4 brothers (Pete, Beemer, Nebr.; Chris and Ben, Frazee, Minn.; and Dan, Alliance, Nebr.), 6 sisters (Lizzie—Mrs. Julius Miller, Hydro, Okla.; Leola—Mrs. Simon Birky, Detroit Lakes, Minn.; Annie—Mrs. Dave Erb, Frazee, Minn.; Mary—Mrs. Menno Erb, Wakefield, Nebr.; Rose—Mrs. John Waters, Hydro, Okla.; and Kathryn—Mrs. Julius Kerler, Portland, Oreg.), 4 stepbrothers, 3 stepsisters, and 18 grandchildren. An infant son and 2 brothers preceded him in death. He was a member of the Sunnyside Church, Coneaue Lake, Pa., where funeral services were held March 14, in charge of Harvey Schrock, assisted by Daniel Johns; interment in adjoining cemetery.

Ressler, Levi, was born May 17, 1891, near Nappanee, Ind.; died Dec. 3, 1958, in the Goshen General Hospital; aged 67 y. 6 m. 16 d. Married to Grace Berky on Oct. 18, 1913. Surviving are his wife, 4 sons (Delbert, Arcadia, N.Y.; Dale, Nappanee; Olen, Ontario, Calif.; and Loyal, Cromwell, Ind.), 2 daughters (Mrs. Ernest Wackley and Mrs. Jacob Chupp, both of New Paris, Ind.), and 26 grandchildren. He was a member of the Clinton Brick Church. Funeral services were held at the Yellow Creek Church with Anna Kaufman and John Yoder in charge; interment in Yellow Creek Cemetery.

Schrock, Dale Layton, son of Allen and Laura (Bontrager) Schrock, Hutchinson, Kans.; born Dec. 12, 1948, at Hutchinson; died of meningitis March 3, 1959, at Hutchinson; aged 10 y. 2 m. 19 d. Surviving are his mother, 2 sisters, 2 brothers, and grandparents (Mrs. S. E. Schrock, Midland, Mich.; and Mr. and Mrs. William A. Bontrager, of Hutchinson). Funeral services at the Yoder Church, March 7, were in charge of Harry A. Diener, S. E. King, Edward Yutzy, and Andrew Bontrager; interment in adjoining cemetery.

Yoder, George L., born Nov. 16, 1878, at Sharon Center, Iowa; died Feb. 4, 1959, at his home in Pinecraft, Fla., after a lingering illness; aged 80 y. 2 m. 16 d. Married at the age of 23 to Magdalena Graybill, who survives. To this union were born 2 daughters (Mrs. Alta Sommers, Uniontown, Ohio; and Mrs. Lydia Hostetter, Sarasota, Fla.) and a son (Jacob, deceased). Also surviving, besides his wife, are 4 daughters, are 7 brothers and 2 sisters (Ezra, Henry, and Mrs. Katie Kaufman, Alberta, Canada; Jake, John, and Mrs. Mary Swartzentruber, Ontario, Canada; Dave and Ray, Upland, Calif.; and Vernon, Friend, Nebr.), 19 grandchildren, and 21 great-grandchildren. Bro. and Sister Yoder, former residents of Hartsville, Ohio, moved to Florida in 1957 on account of his health, but since May, 1958, he had been getting weaker. He was a member of the Amish Mennonite Church. Funeral services were held at the Pinecraft Church, Feb. 4, and at Hartsville, Ohio, Feb. 7, at the Walnut Grove Amish Church; interment in church cemetery.

The manuscript of the New Testament in Haitian Creole is now almost complete. Matthew, Mark, Revelation, and a number of epistles have already been printed. The first steps in the production of a New Testament and Psalms have already been taken. Whereas Haitian Creole Portions, which are intended mainly for new readers, are printed in 12-point type and illustrated, the New Testament is being set in 8-point type. As spelling has still not been regularized in Haitian Creole and the language is somewhat fluid, the publications are issued on a trial basis, with a view to a possible more accurate revision, orthographical and otherwise, according to the needs expressed.—Bulletin of United Bible Societies.

## Church Camps

### Camp Luz

A few of the objectives of Camp Luz are the following:

1. To promote spiritual growth.
2. To provide wholesome and happy activities in which campers can meet and make new friends.
3. To provide practical lessons and experience in living and adjusting with others.
4. To help young people become self-reliant.
5. To teach new skills and interests.
6. To increase the campers' appreciation and understanding of the Bible and the church.
7. To help campers have a meaningful experience with God through unique worship opportunities in the camp setting.

### Ownership

Camp Luz is owned by the Ohio Mennonite Camp Association, Inc. The trustees of the association include Ira Amstutz, president; M. A. Martin, vice-president; Marvin E. Hostetter, secretary; and Bennett Geiser, treasurer. Other trustees are Paul Amstutz, Mose Hostetter, Loren King, Eric Sauder, Harmon Schmucker, L. E. Sommer, Milton Rohrer, and Levi Oswald.

### Camp Luz Co-ordinating Committee

The camp policies and activities are guided

ed by a co-ordinating committee with representatives from the Ohio Mission Board, the Ohio Christian Workers' Conference, and the Camp Association. Members of the Co-ordinating Committee now are Ira Amstutz, Marvin E. Hostetter, Bennett Geiser, John Drescher, Rollin Krabill, Milton Falb, and Floyd Shore.

### Camp Luz Schedule

The following is a list of 1959 camp dates with the director and pastor for each week: Boys' Camp, July 4-11, John Robert Smucker, Director, and Willis Breckbill, Pastor; Girls' Camp, July 11-18, Leona Yoder, Director, and Lester Graybill, Pastor; July 18-Aug. 1, two missions weeks; Junior High Camp No. 1, Aug. 1-8, Eldon King, Director, and John King, Pastor; Junior High Camp No. 2, Aug. 8-15, Richard Hostetter, Director, and Vern Miller, Pastor; Youth Camp, Aug. 15-22, Bob Detweiler, Director, Bill Detweiler, Pastor, and Paul Brunner, Music Director.

Miss Amanda Aesch, R.N., Sparta, Pa., will serve as Camp Nurse for all camps. Reservation blanks will be available soon.

For additional information write to

Jack Miller, Camp Manager,  
115 Kiefer St.,  
Wooster, Ohio.



## ITEMS AND COMMENTS

### BY THE EDITOR

One television columnist, replying to a survey of the Methodist magazine *Together* on the effectiveness of religious television, said: "With few exceptions religious programs are poorly produced, poorly promoted, and poorly presented. The people who make religion their life's work are neither trained nor equipped for the exacting demands of television."

The Congressional Record reports that last year almost 2,500 farmers received \$10,000 or more each for not growing something. The John W. Baughman Farms of Liberal, Kans., were paid \$322,000 for not growing wheat. It is this unintended profit by large corporations which no doubt is back of current protests against farm support prices.

Martin Luther King plans to hold a special institute next summer to further adopt methods of nonviolence in the fight for the equal status of Negroes.

Three million Bibles have been printed in Afrikaans, the main South African language, since the first one was published 25 years ago.—*Christ Life*.

The division of Christian education of the National Council of Churches was told at its Omaha meeting recently that many youth groups are deprived of desperately needed

counsel and guidance because church members "don't want to be bothered." We have heard of Mennonite churches too, in which it was difficult to find older people who were willing to sponsor the MYF.

A bill has been introduced in Congress to grant nonquota status to would-be immigrants who are the brothers, sisters, sons, or daughters of United States citizens.

The 115,000-member Lutheran Church in Tanganyika has elected its first African president.

Members of a small Methodist church in Burns, Kans., have been cited by the United States government for "distinguished service in international relations" in recognition of their efforts to make foreign students at the University of Kansas feel at home during their holidays. Several years ago at Christmas time the Methodist families first invited the overseas students into their homes to enable them to become better acquainted with the American way of life. The practice has been continued.

A former Catholic missionary of South China says Communist China is trying to transfer its opinion menace to the United States in an effort to shatter American moral standards. The Red Chinese government has banned the once widespread use of



opium, he said, and is now encouraging smugglers to export the dope to the United States.

Reports from mainland China say that as a part of the control of religious organizations in that country, the Salvation Army is required to give up all its military regulations. Seventh-Day Adventists are to abolish daily morning prayers. All YMCA secretaries are to be assigned to productive labor.

If all the homeless and hungry people in the world were placed two feet apart, the line would reach 25 times around the world, according to a report from Church World Service.

The German Journalist, Dr. Klaus Mehnert, born in Russia and expert in Russian affairs, in his recent book *Der Sowjetmensch* warns against and contradicts the optimistic reports on church life in the Soviet Union by casual observers. His main thesis is that the official attitude toward religion and the official attitude toward the church are entirely different and that the Soviet State has very definite reasons for tolerating the church as it sees fit.

Playwright Tennessee Williams, hardly a religious man, says, "The human race won't be here by 1970. I think Armageddon is really at hand this time." He says further, "If we don't learn to get along with our fellow human beings and start thinking about people rather than rockets and missiles, we are doomed."

The United States Office of Education estimates an enrollment of 32,717,000 pupils in the elementary and secondary grades of the United States public schools this year, and an enrollment of 5,695,000 in the elementary and secondary grades of nonpublic schools. Nearly 90 per cent of the latter attend the 11,710 Roman Catholic elementary and secondary schools. Among sixteen other religious bodies with members of a million or more, the three leading elementary and secondary school systems and their number of institutions are: Lutheran Missouri Synod with 1,188, Seventh-Day Adventist, 1,115, Protestant Episcopal, 232.

The Associated Press reports that in the first service of the Billy Graham campaign in Australia, thousands were turned away. A two-mile-long line waited up to four hours to pack Melbourne's biggest stadium. There were 622 decisions for Christ in the first service.

An article in *His tells* of a Christian girl in Communist China who was not able to graduate from high school because she insisted on thanking God for her meals and witnessing for Christ. What would we do under such pressures?

West German church leaders have been complaining about a growing lack of interest in religious life among the evangelical population as evidenced by discrepancies between the number of church members "on paper" and those who are active. A recent public opinion survey revealed that 95 per cent of the population in West Germany be-

long to a church, but only 28 per cent regularly attend services. Leaders say that figures on membership, baptism, weddings, and funerals cannot be taken as evidence of loyalty. In the case of many people, participation in these rites is prompted by motives of social consideration, reputation in the community, tradition, and habit.

There are only 2,642 stores [in the United States] which sell books exclusively, but there are 123,887 "drinking places," 31,240 liquor stores, 7,639 billiard or pool parlors, 2,996 membership and 1,014 commercial golf courses, 2,488 amusement parks and shooting galleries.—His.

Pennsylvanians paid more money for liquor in 1958 than ever before. Liquor stores had an increase in sales of about \$3,000,000. In volume "hard" liquors showed a decrease of .3 per cent, but wine increased 2.75 per cent.

The hoop craze has gone as fast as it came. Time reports that a Texas dealer offered anyone ten cents who would carry one away. Next!

Erwin W. Thomas, who has served for 13 years as manager of the Brethren in Christ Evangel Press at Nappanee, Ind., has re-

signed that office to take up a pastorate at Englewood, Ohio. His successor is John Zercher, who has been in business administration at Millersville State Teachers College, Millersville, Pa. He has also served as a pastor.

Laurence Housman, British author of many good religious poems, died recently at the age of 93. He was the brother of A. E. Housman.

It is reported from Germany that although about 96 per cent of the German people have been baptized in the city of Hamburg, less than one per cent attend church on a Sunday morning.

A sexy novel which has been for many weeks a best seller in the United States has not yet been published in Britain because of anti-pornography laws.

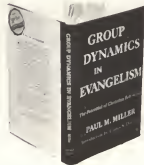
In West Germany the proportion of Protestants, Catholics, and religiously unaffiliated is 51, 45, and 4 per cent respectively. In the Soviet Zone the figures are 82, 11, and 7 per cent. These are the latest available figures. It is thought that there is a shift in West Germany in favor of Protestants in recent years due to the large-scale influx of refugees, of whom about 77 per

## Are We Growing

Read the editorial "Are We Growing?" in the March 10 issue of the *Gospel Herald* and draw your own conclusion. Are we sick or just stunted? What can be done about it? You have the answer!

Here are two books which will help you and your church grow. Use *An Invitation to Faith* to introduce men and women to Christ and to the Mennonite Church. It is easy to read and to the point. This is a book you can give to anyone.

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cent are Protestants. A recent study discloses that every fourth marriage in West Germany is a mixed marriage between Protestant and Roman Catholic partners, with 75 per cent of the children from such marriages taking the faith of the mother.

Between April, 1957, and October, 1958, 25 families immigrated to Bolivia from Menno Colony in Paraguay. To date 37 Mennonites have been working with the Pure Oil Company. Most of them have returned to the colonies, however, because they found life in the remote and dangerous Moro territory distasteful.

According to the John Milton Society for the Blind, an estimated 37,000 persons in this country and abroad lost their sight last year. The Society says that the production of recorded Bible stories for families with blind children is the most pressing need in their publishing program.

For the fourth successive year membership in the Methodist Church of Great Britain declined in 1958. The decrease was 2,899, reducing total membership to 736,781.

The Seventh-Day Adventist Church gained 10,244 new members in the United States and Canada during 1958, bringing its membership in these two countries to 318,938. This was the largest one-year increase ever registered by this church in the United States and Canada.

The Southern Baptist Convention reports for 1958 a record membership of 9,268,758, an increase of 2.7 per cent over the previous year. Average per capita giving during the year was \$45.50.

Religious leaders of Miami, Fla., were almost unanimous in commending the County School Board for admitting four Negro children to an elementary school there—Florida's first instance of racial integration in the public schools.

The Postmaster General at Washington reported that postal inspectors investigated 15,821 complaints of obscenity and fraud in the U.S. mails last year. This compared with 13,315 such complaints investigated in 1957. In his annual report to Congress he said, "Arrests for mailing pornographic matter established a new record. Despite this, the dealers in smut and filth were more active than ever and the avalanche of salacious material received through the mails continued to cause wide public complaint."

Worship attendance in the United States reached a record high during 1958, according to a poll by Dr. George Gallup. He reported that 50,500,000 adults attended church and synagogue services during an average week. This was an increase of 2,000,000 over 1957. Forty-nine per cent of all adults attended worship in an average week. This compared with 47 per cent the year before.

With two dissenting votes the United States Supreme Court refused to review a 25-year-old decision allowing state universities to reject conscientious objectors who

will not participate in compulsory Reserve Officer Training Corps programs. The ruling affects all land-grant universities which require military training courses. The appeals which were acted upon came from students at the University of Maryland.

Children under the age of ten should not be allowed to watch television at all, a TV expert told a group of West German Protestant churchmen. The director of the Bavarian Television Network speaking to a conference of theologians said, "I am of the fairly orthodox opinion that TV is not for children at all. Before the age of ten they should not see any television." He said the receptive ability of children even for wholesome and instructive television is still very limited. For them to watch television programs for hours every day surpasses the physical and mental strength of even the healthiest human being.

Arkansans must accept racial integration or do away with public schools altogether, says the editor of the Arkansas Baptist weekly publication of the Arkansas Baptist Convention. This publication is supported by convention churches of the largest religious group in the state. "There simply is no way for a system of private schools to replace the public system," said the editor.

A billion dollars' worth of new church construction is expected in the United States this year, according to an official of the National Council of Churches. He points out that churches should be more foresighted in acquiring sites for future churches. Prices are greatly increased after the developers have come in.

Minnesota's first Southern Baptist Church has been dedicated in Bloomington, a suburb of Minneapolis.

Two Protestants at Padua, Italy, called to testify against a man accused of stealing church property, were fined for refusing to take the required oath, while the defendant was acquitted because of the resulting lack of witnesses. The two witnesses based their refusal to take the oath on the text in Matt. 5:34, 35.

Dr. Marc Boegner, president of the French Protestant Federation, declared recently that "Christians must be the courageous servants of peace." He argued that the use of nuclear weapons would make even a defensive war unjust. "While a defensive war may be a just one at the outset," he said, "it becomes unjust with the use of means of destruction which do not spare women and children."

Dr. Brock Chisholm, former Director-General of the World Health Organization, stated recently that "all the horrible diseases that have afflicted man down through the ages are available to the aggressor in a bacteriological war. . . . Botulinus toxin is one

of the most effective, because it will kill anyone who breathes it or touches it within six hours. . . . It is so deadly that eight and one-half ounces properly distributed could kill everyone in the world." Since germ warfare has been outlawed by international agreements, one wonders why so many countries, including the United States, are spending much time and effort developing newer and deadlier bacteriological weapons. The abandonment of nuclear weapons, desirable as that may be, can have little significance as long as nations are stockpiling bacteriological weapons.

A new organization, Evangelical Faiths Association International, with headquarters at Wheaton, Ill., has been organized for the purpose of conducting evangelistic meetings in Gospel tents at state and county fairs in the United States each year.

A recent survey shows that 2,033 weekly newspapers in the United States completely bar alcoholic beverage advertising from their columns. Texas leads the country with 246 weekly newspapers that will not accept alcohol advertising, a figure only slightly short of 50 per cent of the weekly papers in the whole state. Wine-famous California has 30 weeklies that refuse to advertise wine or any other liquor. Wisconsin, called a beer commonwealth, still has 21 weekly papers that refuse to advertise beer or any other alcoholic beverage. Kentucky, with its strong whisky interests, has 75 weekly newspapers that refuse to take a cent of distillers' money.

A study by General Conference Mennonites indicates that in the next eighteen years 93 per cent more General Conference young people will be attending college than in 1959. In homes surveyed, parents indicated that 63.9 per cent of the children under 18 years of age expect to attend college in the next ten to eighteen years.

The Soviet government will not alienate its Arab friends by permitting the immigration of Russian Jews to Israel, according to a report in the New York Times.

Markus Barth, professor at the University of Chicago, and son of the famous European theologian, Karl Barth, sharply criticized Sunday-school curriculums in an address before the Division of Christian Education of the National Council of Churches. "All they hear for some time," he said, "is 'Mamma loves me, Papa loves me, God loves me.' Come age 12 or 14 they discover other people in the world, and all hell breaks loose." In an interview, Barth said he was criticizing curriculum rather than methods. He said, "Too great a number of Sunday schools have given up their original purpose, which is to introduce the child to God." Dr. Barth said he appreciates the American family emphasis in the Sunday school as opposed to the European Sunday school which only children attend.

# Gospel Herald

TUESDAY, APRIL 7, 1959  
VOLUME LII, NUMBER 14

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We are made to love and care. The risk of loving is the risk of separation. We cannot have the richness of loving without the risk of parting. But in the parting we can have the resources in Christ Jesus to help us meet it.

## Grief's Slow Work

John 11:1-44

By Harold Bauman

(A sermon preached at Orrville, Ohio)

The crisis of grief comes to everyone sooner or later. It is no respecter of persons. It is an experience that we do not understand fully until we walk through it ourselves. I have not walked through it very closely except to walk through it with others.

The breaking of emotional ties and the patterns of one's life brings a deep loss and emptiness. Yet there are things about the experience of grief which we can know ahead of time to help us within the experience and to help those who stand by to give help, comfort, and encouragement. Jesus knew this in the experience of Mary and Martha when they lost their brother Lazarus. When Jesus came to them He shared the experience with them.

### The Process of Grief

What are the experiences that a person goes through in suffering grief at the breaking of emotional ties? These ties can be broken by death, by the sudden parting of a friend, or by the sudden breaking of a deep love relationship as in the breaking of a home or of a courtship. This experience of emotional grief can come many ways in our life and we may not understand it.

The first reaction is an experience of shock. The passing of a loved one may be sudden, with no warning. Suddenly you receive the news, "He is gone." A wife whose husband was killed in an industrial accident received the news that her husband was gone. She fainted. When she came to, she wanted to know what had happened. They told her again and she fainted again. This happened five times before she could stand the blow. If the illness has been prolonged

or if it is an aged person, the shock will not be nearly so severe, although it is still there. That is to say, the anticipation of grief moves the person part way through the experience before the death comes, but when it comes, it is still real and is still a shock. The person may feel physically very tight, a tightness in the throat, an inner tenseness he cannot understand; as one person said, "Why, I can't even think."

At this stage in the experience, those who stand by may not know what to say. May I suggest that the important thing in this stage is not to say something. The important thing is just to be there, to share the experience. How prone we are to give glib answers and say, "Well, it is for the best anyway," or, "All things work together for good." O dearly beloved, those answers will come later, much later, but not in the experience of shock. Do little things; just be there.

The person caught in sudden grief may even have the feeling of revolt, of not quite understanding God. "Why did this happen to me?" This is natural in the depth of the shock that comes. A person does not need to feel that he is sinning against God by this reaction.

Following this experience is the experience of numbness. It may seem as though you are under an anesthetic. It doesn't seem real. You can't feel well. You walk around as if you are in a daze. In this experience, the shock itself no doubt numbs the person so that he does not feel everything. One wonders about the extreme medications which are given to persons in shock. Perhaps they would understand more and would feel better later if they had only minor medication rather than so much they do not understand what is going on. We do an injus-

## Maranatha

(Come, Lord)

By MIRIAM SIEBER LIND

O Love who gave us life—  
Accept also our death;  
Inspiration at birth,  
Receive the ultimate breath.

Thus in a Living Hand  
Shut from all mortal seeing,  
Beyond anxiety of heaven or hell  
Shall lie our being;

Shall lie our Being—  
All our "becoming" over.  
Come, O Lord Jesus, come;  
Come Love, Beloved, and Lover!

Scottdale, Pa.

tice and the grief process is hindered when people are given so much medication that they do not know where they are or what is happening.

Further, a person in this state is not in a position to think "Why?" even though he may ask it. This is not the time to give deep theological answers as to what has happened. Rather, one can say something to the effect that they do have a deep burden, they do have a deep grief, and that day by day the Lord will help them to understand.

The third step in the grief process may be a struggle between fantasy and reality. Repeatedly, I have heard persons in grief say, "It seems he is just away and he will come back." One person, three months after the passing of her husband, said, "It seems just as though he is away, and yet I know he isn't." One sees this struggle between reality and fantasy. A boy seven and a boy nine were playing with their father on the living room floor, just a month after the mother had passed away. In their play, as often happens, the father hurt the little fellow and he cried out, "Mother, Mother, make Daddy quit." In the silence that followed, they all knew that Mother was not there. His mind was still living with Mother between fantasy and reality.

And so the person goes through this stage, especially when the grief comes suddenly. This stage is a difficult one because the person is emotionally attached to many things that have happened. A father lost his daughter to

whom he was deeply attached. Following her funeral, the father and mother did not touch her room. They left it as it was for a year, and then two, and he grew worse. He and his wife heard a sermon which helped them to see that the grief due to the passing of a loved one can be accepted. One does not have to dry-clean his clothes and put them in the closet for fear of being disloyal to him. Rather, the things he loved can be used and shared with other persons without being disloyal to the one whom you loved. This is part of the struggle between fantasy and reality.

During this period there may come a lot of guilt feelings. You may say, "If only we would have had a different doctor," or, "If only we would have taken her to another hospital, then it would not have happened." Experience shows that this kind of guilt feelings is normal with grief. One need not be surprised at them. When they come, if there is real guilt because of resentments that were there beforehand, then it ought to be dealt with. But if it is only the guilt reaction of grief in the sense of loss, then that can be recognized and the person can be helped through it to the point where he does not feel guilty of having betrayed the person who has died.

If we allow it, God grafts His  
Word upon our lives.—Ray Bair.

The next step in this experience of grief is a release, an utter flood of grief. This is not to say that grief hasn't come before this. There will be grief in each of these stages. But when the person moves to accept the reality of the death, then his whole emotions may just seem to let loose. This is natural and one should not try to repress emotions. This does not mean that we become hysterical or that we do not have control. It means that to shed tears, to show grief, is part of the experience of healing. It is a part of the experience of accepting what has happened to the loved one.

We are tempted to meet this by saying, "Brace up; do not cry." A boy whose father died was crying. Someone came along and said, "Now come, sonny, be a man; men don't cry." This is not realistic. We do cry. Jesus cried. He showed His grief. The experience of releasing grief is necessary. Emotions ought not to be penned up inside or

there will happen an experience like a pressure cooker that doesn't have a valve. There will be an explosion and the release of this pressure may be many times more sad than to show grief.

The release of emotions results in a cleansing, a healing of the person, when the grief can be shared. A young man's wife was found to have cancer. The doctor said she had six months to live. After the operation, the doctor revised the time to three months. This young man prayed that if the Lord would spare his wife for one year, then he would give his life to the Lord to do anything the Lord would ask. His wife lived eleven months and he felt his prayer was answered. He went through the grief experience very much composed, seemingly very happy in his relationship to the Lord and the sustaining grace which he found. Some time later he remarried, but then he began to feel cold spiritually. The relationships to his second wife were fine, but something went wrong. Two years later as he sat with his pastor he began to pour out his heart and the feelings that were down underneath. By this time he had accepted the fact that his first wife had died, and then came a whole rush of emotions and he cried like a boy for some time. Emotions, when they come, are not to be fought. They should not run rampant, but they are to be an expression of one's feelings. In John we read that Jesus wept with the two sisters.

The fifth step in this experience of grief is to work through the memories that one has of the departed person. This may take a good while. These things do not happen during the three days from the passing to the funeral. It may take months to work this through. You go to church and you think of the person sitting in a certain place. You walk down the street and you see a friend who was a very close friend of the loved one and it strikes you again. These memories have to be worked through, they have to be accepted, and you have to come through on a new level. If you visit a person who has had grief and he begins to talk about the loved one and even show some emotions, let him talk. This is one way to work it through. Do not say, "Well, now, that will be all right; don't cry." He needs someone who will share, who will simply listen, be sympathetic and understanding to his grief. This is grief's work.

Grief's work is very slow. It takes

(Continued on page 333)

### GOSPEL HERALD

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## EDITORIAL

### A Reply

This editorial is in the first person, contrary to my usual practice. For I cannot presume to be speaking for anybody else, only for myself.

It is in reply to a number of comments on my editorial (Feb. 10) on "Whom Shall We Support?" The comments were in the main critical. Two institutional officials expressed their appreciation, and the *Mennonite Weekly Review* quoted most of the editorial with approbation. But a number of letters, too lengthy for "Our Readers Say—," raised questions about my basic assumption that a member of a church should support his denominational program.

My first reaction to these letters was self-defensive, and I suffered a number of sleepless hours. What had I said that was so bad? I had simply argued for church loyalty. What's wrong with that?

But on a long train journey I was able to think this through to a more satisfactory and restful position. I saw that these correspondents were protesting against any intrusion of the organized church into the area of the individual conscience. They feel responsible to God to support only such work of the church as seems to them to be in harmony with God's will. And it is their experience that as individuals they are so far from where administrative decisions are made that any opinions they express can hardly have any effect. Their only honest recourse, then, is to withhold support where they do not approve policies and procedures.

These brethren see aright that the primary unit of the church is not the conference or the board, but the fellowship of brethren in the local congregation. In view of the fear sometimes expressed that the church tends to develop into a hierarchy, with decisions made and orders handed down from somewhere at the top, it is good to see the strong determination that this shall not happen. Our people do not want centralized programs and controls, and offer healthy resistance to anything that leads in that direction.

The letters remind me, too, that even elected officers are sometimes not as sensitive as they ought to be to the views and

convictions of their constituency. It is probably true that our forms of organization have made it possible for executive officers practically to forget the people to whom they are responsible. It is good to be warned that our leaders today may not have the confidence of the people which the leaders of an earlier day enjoyed. Certainly we must have administration which is conscientious and which keeps faith with the people.

And so I appreciate the people who will not let us forget what the church is. I thank the people who remind us of the absolute necessity of confidence and trust among administrators and supporters.

But still there are things about church loyalty which, for my part, I must believe.

Important as the individual conscience is, I cannot live by myself. What my brethren think is important too. I am not the church alone; only as believers live together in the spirit of Christ does the church exist.

Conference organization has proved to be a source of strength to our brotherhood. I want to contribute to that strength, on both the district and general level. I need the help of all my brethren. And I want to help in every way I can.

I believe our fathers were wise when fifty years ago they set up church-wide organizations to function in the areas of missions, publications, and education. These have enabled us to do needed things that we could not have done as individuals or as district conferences.

These boards, and the General Conference too, have always tried to work for the greatest possible results for the cause of Christ. I cannot point to a single example (perhaps I am blind) of any official working for his own advantage. On the contrary, many have made tremendous personal and family sacrifices.

I think we ought to work together rather than to dissipate our resources by duplicating efforts in a lot of individual projects. There are of course plenty of ways to do the things that fall directly upon us. These we will do, but the cooperative tasks also.

I believe I am responsible for the way a non-Mennonite project which I support is run. If I can support some nonde-

nominal cause without question, why should I deny support to a Mennonite cause because there is something about it I do not like?

I do not consider myself competent to pass on a multitude of matters that our administrators face. I cannot say, for instance, that a certain trip was unnecessary, or that a mission or church conference on foreign soil had adopted a mistaken policy. It should remain unnecessary to get the vote of 83,000 members before decisions can be made.

I am very thankful for the confidence I can have in the people who carry responsibility for the program of the church. I have helped to elect some of them, and others have been elected or appointed by those who represent me. I will support them by my prayers, my means, and my words of encouragement. When I think I have helpful counsel for them, I will give it, and I know they will give my point of view careful consideration.

I will try to determine the mind of the Spirit in my life in the church, and will also be respectful of the convictions of my brethren as together we try to do God's work in our world. I know that our attitude to one another may sometimes be our loudest testimony.—E.

### Casting Out Fear

Jesus came to deliver us from all our fears. Luke 1:74. And John tells us that perfect love casts out all fear. I John 4:18. In fact, he says, "He that feareth is not made perfect in love."

To be in fear is to be in torment. To be released from fear is to be at peace. It is the privilege of the Christian to live fearlessly.

We are not afraid of God. This is because He has given us assurance that in Christ the barriers to our full fellowship with Him have been taken away. Our sense of guilt and condemnation came because our sins stood between us and God. That feeling of guilt is taken away because we have seen that Christ through His death for us has made complete atonement, and God for Christ's sake has forgiven us. He has accepted us in the Beloved (Eph. 1:6) and all constraint is gone. He has opened up a way of communication, so that we may come boldly to the throne of grace. Heb. 4:16. In His Word He speaks to us, as well as through the ministry of the Spirit in our hearts. In prayer we speak to Him, being encouraged to come often and to pour



out our hearts freely. God has opened up the way between us, and our communion with Him is sweet.

Likewise, Christians who live as they should are not afraid of each other. Here too perfect love casts out fear. And the process is similar. We have no sense of guilt, for whatever we may have done against one another is confessed and forgiven. Since God for Christ's sake has forgiven us, we cannot possibly hold anything against one another. As God has dealt with us in grace, so we feel that our brethren have treated us far better than we have deserved.

Therefore we accept one another. We do not hold one another off at arm's length for a continuously critical appraisal. Love opens its arms wide. Toward our brethren our hearts are enlarged. We are not afraid that if we say what we think we may not be understood. We know that we shall always be met with sympathy and understanding. We have a blessed sense that we belong to each other. Because we have fellowship with our Lord, we also have fellowship with one another.

Between true Christians there is an openness that encourages communication. We have things to say, because we are filled to overflowing with the same good things from the Lord. We have things to say to each other, because we are genuinely interested in one another's welfare. The walls of prejudice or class feeling or scorn or hate or unconcern are all broken down. There is free flow from mind to mind, from heart to heart. We are one in Christ.

• • •

Is this too idealistic a description? Is it contradicted by tensions between us as individuals and groups? Is true openness all too rare among us? Do we fear one another's censure and judgment? Do our mouths clamp shut because our spirits are under such constraints? Do Mennonites have just as many nervous breakdowns as the average population because we have not allowed perfect love to have its way in us?

How perfect love would transform the home life of many of us, releasing tensions between husband and wife, between parents and children! How that love would make our congregations and conferences true fellowships of sympathy and agreement and co-operation! What unknown joy would flood many a troubled heart if there could be a real assurance of acceptance and a true and open communication!—E.

## The 1959 Mennonite Yearbook

By ELLROSE D. ZOOK

The 1959 Mennonite Yearbook marks its fiftieth appearance since its first publication in 1905. It was published first by the Mennonite Board of Charitable Homes and Missions. It did not appear from 1909 to 1912; the two years 1914 and 1915 were combined in one issue.

In its first issue dated 1905 for the year 1904, it gives its purpose as the following: "We have felt the need of introducing into the homes of our people a publication laden with helpful information, historical sketches, and encouraging reports from our various churches."

The purpose of the Yearbook is much the same today. It is a printed record of the growth and activities of the church for a one-year period. It contains much information about persons, organizations, congregations, conferences, memberships, and so on.

The Introduction to the 1959 Yearbook is entitled "Volume 50." You will find in this introduction a table of comparisons between the church of 1904 and the church of 1958. For example, the membership for 1904 is 25,207 as compared with the 1958 membership of 83,204.

Paul Erb has again written a summary article of the activities of the church in 1958. Following this article are biographical sketches of John R. Shank, William W. Graybill, John W. Hess, Enos F. Hartzler, and Eli J. Bontreger, a well-known bishop of the Old Order Amish Mennonite Church from Indiana. The reading of these sketches will refresh our minds again with the consecration and service which these leaders brought to the brotherhood.

Thirty-six pages of the 1959 Mennonite Yearbook are given to church organizations, committees, institutions, and missions. Here you will find the names and addresses of hundreds of members of the church giving part or all of their time in some kind of Christian service.

On pages 14-16 you will find the officers and committees of Mennonite General Conference. You should note the wide representation from conferences and committees which the General Council enjoys. If you plan to attend Mennonite General Conference which will be held in August at Goshen, Ind., you will want to acquaint yourself with the persons and committees that work under General Conference.

The growth in the educational activities of the church reflects itself each year with the increase in high schools and elementary schools. The 1959 Yearbook lists 11 high schools and 133 elementary

## 75 Years Ago

(from Herald of Truth, March 15, 1884)

I have more confidence in our brethren than to be afraid that meeting in a General Conference would be injurious to our church (H. B. Brenneman).

(from Herald of Truth, April 1, 1884)

The time for commencing the summer Sunday Schools will soon be at hand.

It is reported that there is a great stir among the Mennonites in Russia in regard to coming to America.

A very large number of people from Ohio, Indiana, Pennsylvania and other states have emigrated to . . . Kansas, Nebraska, Minnesota, Dakota and other places.

A correspondent from Deep Run . . . Pa., says that . . . 28 pupils are studying German.

. . . choosing of a minister at the Weavertown Church in Lancaster Co., Pa. . . . There were twenty-four candidates presented. . . .

schools. Total enrollment for elementary schools for 1958-59 is given as 6,412. The schools are listed alphabetically by states and give addresses, teaching staff, and enrollments.

On page 33 begins the section listing 27 foreign missions carried on in more than a dozen languages. Membership in these missions is 4,887. Under each mission are listed the names of workers with addresses and the names and membership of the stations or churches.

Space here permits only calling your attention to sections listing campgrounds, Mennonite periodicals, unaffiliated Mennonite organizations, Mennonite Disaster Service organizations, and others. See pages 37-49.

In the Statistical Section, pages 50-57, appear fourteen statistical tables giving both comparative statistical data as well as data for the year 1958. Table II gives the membership of the Mennonite Church from 1904 to 1958. Table III shows losses and gains in membership by conferences and missions. Table X shows contributions received by the Elkhart Mission Board since 1930. Tables XIII and XIV show number of schools and enrollments for a twenty-year period for both Sunday schools and summer Bible schools.

Some statistical comparisons for the years 1957 and 1958 are as follows:

	1957	1958
Church membership	82,374	83,204
Sunday schools	819	813
Sunday-school enrollment	114,560	115,984
Summer Bible schools	714	717
Summer Bible school enrollment	81,103	87,128

(Continued on page 333)

# Children's Bible Mission

*Whosoever, Therefore, Will Memorize Scripture Verses May Go to Camp*

By Nora Oswald

Eight years ago Harvey C. Birkey, formerly an active participant in the activities of the Middlebury Church, served as director of the Children's Bible Mission of Alabama. He solicited the assistance of Mr. and Mrs. Junior Kauffman to help in the summer camp work at Birmingham, Ala. The following summer Mr. and Mrs. John Brandeberry, also of Middlebury, accompanied their friends to Alabama. Impressed by the Bible Camp work, its opportunities, possibilities, and influential outreach, these two families returned to their homes, not to lay down their oars but to row on to newer shores. Having been challenged thus to serve the Lord and the church in a Memory Camp effort, they voluntarily undertook the responsibility of pioneering a Bible Memory Program, including camp facilities to youth.

They unburdened their convictions and concerns to the Middlebury Church and an organization resulted. A committee of five was appointed and formed a nucleus for the birth of Memory Camps in Indiana. Pastor Harold Yoder deserves special commendation for his untiring service to the new venture and his continuing interest and support.

The Middlebury committee secured permission from the Children's Bible Mission, Inc., of Lakeland, Fla., to use their selected 300 Bible verses, their Camp Program and Correspondence Lessons, under the sponsorship of Harvey C. Birkey, Director of the Alabama Division.

Bible Memory Camps have been conducted each summer for six years. The first three camped at Mennonite Youth Village, Michigan; the fourth at Church of God Camp, Yellow Creek Lake; the fifth at Methodist Camp, Jackson, Mich.; the sixth at Long Win Camp, Bristol, Ind. The Indiana-Michigan Camp-

grounds at Perrin Lake will be available for the 1959 summer camp. The time scheduled is, tentatively, the last week in July and the first week in August.

Although the Children's Bible Mission is presented to interested churches at various times, much of the advertising and promoting is carried on by campers who have participated. Three Pigeon, Mich., campers, who were in camp two years ago, brought eleven others with them last year. This is an excellent opportunity for children to exercise missionary efforts among pals in their own Sunday schools. Workers at mission stations can well afford to sponsor Memory program interests.

Children's Bible Memory Camp is sponsored by personnel from (Old) Mennonite churches and for the youth of these denominations. But children who belong to other church groups are not excluded, provided, of course, they meet the regulations and requirements. Dunkard Brethren, Bible Church, Church of God, Conservative, and General Conference Mennonite have sent young people to the Camp.

Attendance registered for the first six years follows: 16, 49, 86, 125, 147, over 200. Two hundred sixty persons from 36 churches have enjoyed the blessings and opportunities afforded them at camp. Middlebury Church has had 37 in camp, North Goshen 23, and Lockport 22. Middlebury Church sponsored four from a children's home in Kentucky.

Age holds no restriction. The youngest to register to date was nine years, and the oldest, a grandmother, Mrs. Clayton Eash, who repeated her verses in three installments. She camped and feasted with the rest. According to states they have come from Ohio, Indiana, Illinois, Michigan, and Kentucky.

Anyone who has memorized the specified three hundred Bible verses may go to camp for one week free. He may return the second year if he completes the Bible Correspondence Course during the ninth-month school year. He must pay his own camp expenses. If he is unable to pay, an individual sponsor may be sought or his church may want to pay the camp expense. Bible courses have been arranged for four years. Many former campers return to camp after they have completed the course, although they may have moved to a distant state.

Charts and records of memorization are kept at the churches where interest is manifested. Each memorizer should have a sponsor. Sponsors or Sunday-

school teachers assist pupils by hearing their recitations of verses, and by recording progress. Children must repeat the Scripture passages individually, not in unison. Teachers may memorize, too.

A merit system of memorization is employed. Rewards accompany each group of verses, they are,

Psalms 23	.....	The Gospel of John
19 additional verses	.....	New Testament
25 additional verses	.....	Wall motto
50 additional verses	.....	Storybook
100 additional verses	.....	Bible
100 additional verses	.....	Free week at camp

A provisional schedule is employed daily. Changes are effected as needs arise. The following is a typical daily program:

Breakfast	Clean up for supper
Devotions	Missionary hour
Treasure Hunt	Supper
Treasure Chest	Games
Object lesson	Campfire time
Class period	Missionary picture
Swimming	Canteen
Dinner	Back to cabin
Rest	Devotion
Music	To bed
Boys-swimming: Girls-craft class	
Boys-craft class; Girls-swimming	

Campers freely share blessings they received while working out the Correspondence lessons. A director says, "The Bible Memory Camp is not the sum total of teaching. It is just one part of the church's program. We aim to present spiritual challenges, fellowship, mountaintop experiences in missionary work, classes, and practical work."

John Steiner, superintendent of Bethany Christian High School, writes, "During the last four years I have observed certain students at Bethany were above average in spiritual maturity and upon investigation I discovered that a number of these students had learned three hundred Scripture verses in your Bible memory program. They are living examples of the transforming power of the Gospel."

Iola Frey, camp nurse, bubbles over with Memory Camp enthusiasm. She thinks an outstanding feature of Camp life is the *Treasure Hunt*. She continues the hunt in her private devotions each day, and adopts the verse gem for that day. The treasure hunt at camp is a private Bible study time. Each one reads until he finds an unusual treasure. Then they all meet to unlock the *Treasure Chest*. Each one reveals the identity of the treasure found. Camp leaders urge

## Thought for the Week

Much evangelism is superficial in that it exhorts people to believe when they are not yet ready for saving faith. When the repentance is not thoroughgoing, there can be no bedrock believing.—E.



Flannelgraph Story Hour



Hillside Missionary Hour

campers to continue the treasure-hunt method of Bible reading after they return to their homes.

Fifty years ago memorization of Scripture passages slipped by unemphasized. "Suffer little children to come unto me . . . is the only jewel I remember finding in my primary years. How I wish memorization had been a requisite in my youth! A group of grandmothers are trying to memorize Matt. 5. How difficult it is now!

The mind is a safety deposit box. If

Scripture gems are stored in it, they can be taken out and used any time throughout life.

Information concerning Memorization Camp, requirements, how-to's, fees, etc., may be obtained by sending a self-addressed envelope to any of the following:

Alvin Knox, R. 1, Dewey, Ill.  
Mrs. Paul Stamm, R. 1, Archbold, Ohio  
John Brandeberry, R. 1,  
Middlebury, Ind.

## Thanks from Berlin

Dear Fellow Believers and Friends!

Now it has become a fact: the Berlin Mennonite Church, within the merciless sea of houses of our afflicted city, has received its own home in Berlin-Lichterfelde, Promenadenstr. 15 b.

### *The Menno-Heim*

Yearly worries about the house rent and the favor of the houseowner are thereby taken from us; and the tedious negotiations of the church as well as the manifold exertions of the world-wide brotherhood, but especially of the International Mennonite Relief Agency, have thereby come to an end. On Dec. 17, 1958, according to the communication received from the District Court of Berlin-Lichterfelde, the Berlin Mennonite Church was entered in the real-estate register as the owner of Menno-Heim. Thus the right time has come for us to thank all those who have contributed to this project.

Above all we thank the Lord God for the great gift, which has been blessed so visibly. Our desire (and our promise) is to administer the property entrusted to us to His honor and service.

For us the Menno-Heim is the house of God. But not only for us in the West Sector of our divided and fenced-in-city, but also for all of our members on the other side of the Iron Curtain. When they stay in the Menno-Heim over the week end, they are strengthened and

settled in their faith through worship services, church services, and Holy Communion. In this home relatives and friends from the East and the West may greet one another. Here we have retreats for several weeks for mothers and children. Here our youth meet. In the afternoons and evenings well-attended speeches are delivered. Busy hands are active in the sewing room. The doctor cares for the sick; and old and young meet regularly to hear God's Word. Truly no day passes during which the value of this home with its selfless helpers is not confirmed anew, the more so since Nov. 1, 1958, when our own pastor, Elder Gerhard Hein, came to live with us.

Many visible proofs of love have come to us from our own Mennonite brotherhood and beyond it, for which we now have a special reason to be thankful. All the contributions which we have received have not only helped us a step further, but now also help us to look into the future with confidence, which now lies before us more uncertain than ever. Our church's history of more than seventy years is not only a piece of the past which we gladly recall at such an occasion, but it is at the same time a heritage and a legacy for the future for which we are responsible. So often we ask ourselves here in Berlin if we still have the inner power and passion of our forefathers, who in faith took risks in order to help

brothers in need. But one thing we know: our own strength is insufficient if God is not our help, and we can only stand if brothers, who support us energetically, stand behind us.

In our world-wide brotherhood we have found such brothers with whom we are united in the International Mennonite Relief Agency, at present in Weierhof (Pfalz), and the organizations which belong to it, like Mennonite Central Committee, Akron (U.S.A.), Stichting voor bijzondere Noden, Amsterdam (Holland), and the Mennonite churches and their relief organizations in Germany. In their solidarity with us through many years they have helped us, mainly through their financial contributions, to acquire Menno-Heim. But many new brothers out of the circle of the ecumenical church, like the World Council of Churches in Geneva, as also the Home Mission and the Relief Organization of the Evangelical Church in Germany, Berlin section, have let us know that they were willing to share our work and concerns. That is a great gain for us which we cannot value highly enough. It is a simple matter of fact that an inner power dwells within every voluntary gift, which may also change money into manifold blessedness. A gift of this type is like a good seed which is sown into the ground and brings forth fruit, one hundredfold.

Because we have now experienced this anew as in the past, we do not want to neglect to greet all of our brothers and friends who have made contributions with a special thank-you. In the face of this public witness of world-wide brotherly love we would like to exclaim thankfully with the words of II Cor. 8:3-5:

"For they gave according to their means, as I can testify, and beyond their means, of their own free will, begging us earnestly for the favor of taking part in the relief of the saints—and this, not as we expected, but first they gave themselves to the Lord and to us by the will of God."

We keep the doors of Menno-Heim open for all who want to come to us. May the Lord bless the home and its new pastor and all who pass in and out of it. The Lord bless this gift, which we have received, and all givers.

United in the Lord we greet you all heartily!

Your thankful Berliner Mennonite Church

Elder Dr. Ernst Crous, Goettingen,  
Honorary President  
Elder Erich Schultz, President  
Elder Gerhard Hein, Pastor  
Wilhelm Kohnert, Vice-President  
Curt Claassen, Treasurer  
Karl Harder, Secretary  
Erika Claassen, Deaconess

(Translated by David Janzen)

## Promoting Sunday School Library at Freeport

We are fortunate at Freeport to have a minister, Sunday-school superintendent, and Christian Education Cabinet who are interested in books and can be depended on to support the library.

At our New Year's business meeting in 1936 a library committee of three members was appointed to secure more books for the Sunday school. It was suggested that fifteen dollars was a good amount to be used to purchase books and this money was to be supplied by the Sunday school treasury. Every year since then the Sunday-school treasury has supplied the money to purchase books. With the growth of our church and the higher cost of books more money has been expended each year. Last year we spent almost sixty dollars for books. There are now 407 volumes in our library.

A number of books have been given to the library as memorials instead of flowers and we think that is a good idea.

We tried taking the library to the children and this has proved very successful. Last year the teacher of the nursery class had a library in her room and took time to check books in and out each Sunday, with the result that this group read the highest number of books per pupil of any class in the Sunday school. Now the first three classes all have books in their rooms and the teacher checks them out each Sunday.

We also took books to the WMSA meetings. They read more books last year than in the last ten years combined. Of course new books on a variety of subjects have helped spur the interest.

One eighty-year-old member almost never fails to take one or two books home from WMSA. Mothers of large families are our most prolific readers. Can the rest of us say we haven't time?

Last year the junior-high group read the least number of books. This year we are typing a list of suitable books to give them, hoping that this group, too old for children's books and not quite ready for those for adults, will find their place in our congregational reading.

The Sunday Evening Committee asked the library committee to have charge of the entire evening service Nov. 30. This gives a chance to introduce new books and promote good reading to the whole congregation.

At another time the young married people asked us to have charge of the program, with the result that nearly all the books we took along were signed out. Yes, it takes effort to gather up several armloads of books to take where they are needed, but the satisfaction of knowing you are promoting good reading far outweighs the effort.

We would be happy to hear from other librarians on what books they find most profitable, also any ideas on promoting the use of Christian literature.

—Mrs. William Graybill, in *The Missionary Guide*.

## Fiftieth Anniversary

On March 15, 16 the Mount Joy Mennonite Church, located on Donegal Springs Street, Mount Joy Pa., celebrated the fiftieth anniversary of the building of the meetinghouse at that place. The main speaker on the program was Bro. John C. Wenger of Goshen, Ind. He gave a series of lectures on the past, present, and future of the Mennonite Church. He reminded the congregation of their heritage of faith and of their obligation to pass on the torch to future generations.

Bro. Ira Landis, Bareville, Pa., gave a talk on the history of the local congregation. Two of the older members, Ira S. Hess and Henry F. Garber, gave reminiscences concerning the construction of the building, the conditions prevailing at that time, and events taking place during the early years of services held at this place.

A period of singing in German was led by Cyrus and Elam Bomberger. Some of the congregation shared in this song service. Many just listened.

A fellowship meal in the basement was enjoyed by the congregation and by former members who returned to visit the home church.

"Hitherto hath the Lord helped us." "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." These were key verses of the celebration.

—M. E. H.

## What's the Matter with Mrs. Morgan?

Mrs. Harry C. Morgan of Augusta's Greene Street Presbyterian Church hasn't missed Sunday-school attendance or church in 2,314 Sundays, a perfect record for over 44 years. The marvelous achievement suggests several pertinent (and admittedly ironic) questions:

1. Doesn't Mrs. Morgan ever have company on Sunday to keep her home from Sunday school and church?
2. Doesn't she ever go anywhere on Saturday night and get up too tired on Sunday morning to go out?
3. Doesn't she ever have headaches, colds, or nervous spells that keep her home on Sunday?
4. Doesn't she ever sleep late on Sunday mornings?

## A Prayer

FOR THIS WEEK

Dear heavenly Father, with thankful hearts we praise Thee for the priceless gift of eternal life through Jesus Christ, our risen Lord.

We thank Thee for day by day growing experiences that come our way when we feast on His Word, and obey His commandments.

May we serve Thee more faithfully in the task Thou hast given us to do. We pray our service may be rendered unselfishly for others, and so help win others to Thee.

Grant that, through trials or disappointments, we may be strengthened in Christ who suffered all for us.

Help us to remember we serve a living Christ, and each day can rejoice in the knowledge that we are one day closer to that great day, when we shall live with Him for evermore. In Jesus' name we pray. Amen.

—Mary W. Wenger.

## Prayer Requests

(Requests for this column must be signed)

Pray for the conference of the Toba Indian churches in the Argentine Chaco to be held at League 15 on April 18, 19.

Pray for the Augsburg Evangelistic Campaign at Hutchinson, Kans., March 27 to April 12, that many may be saved and led to Christian living.

Pray for the guidance of the Lord so that the Mennonite Church may have legal right to work and worship in Mexico.

5. Doesn't she know that it sometimes rains hard on Sunday mornings?

6. Doesn't she ever get her feelings hurt by somebody in the church?

7. Doesn't she ever get mad at the preacher or the Sunday-school teacher?

8. Doesn't she have a radio so that she can listen occasionally at least to "some mighty good lesson or sermon on the network"?

Adapted from *Southern Presbyterian Journal*.



Roman Catholic Bishop Fulton J. Sheen hit the nail on the head in a statement published in the Philadelphia Chamber of Commerce News: "It is unfortunate today that some regard alcoholism as a disease like cancer. It may end as a disease, but it begins with an act of the will, namely, to take a drink." —*The Christian Evangelist*.





## OUR SCHOOLS

### Education Which Is Christian

BY TILMAN R. SMITH, PRESIDENT-ELECT  
OF HESSTON COLLEGE

Today, even in primitive areas of the world, education is becoming almost a fetish. It is thought to be the key whereby material benefits, power, and prestige may be made available. Education is a tremendously potent factor in shaping the lives and destinies of individuals and of nations. It can be used for good ends or bad. Hitler geared the education of German youth to a godless and tragic program of Nordic supremacy and statism. Russia is officially attempting to indoctrinate her masses with a belief in atheism, and science has supplanted God as an object of reverence. Important as science may be, we must be very careful that we aren't maneuvered into a position in which Russia may be setting our educational goals for us.

Today science has created the kind of world in which Christianity must be thought of as a prerequisite and not an elective in education. Horace Mann, a great leader in American public education in the nineteenth century, expressed the hope that with universal education crime would be largely eliminated. Today education in the United States has become universal and compulsory, but crime has increased 800 per cent since the time of Horace Mann. In 1957 one of every four 17-year-old boys in California was arrested and one of six was arrested for a major crime. Education and knowledge are not enough. The basic need today is education which is Christian.

Adding required Bible courses to the curriculum in our church schools will not make education Christian. The whole educational program must be steeped in the ethics of Christ. Everything must be taught within a Christian perspective. It is said that all rope used in the British Navy in the early nineteenth century carried a single, distinctive red strand. Regardless of where the rope may have been cut, if genuine, the red strand would show. Education in our church schools must in every area show the red strand of Christ's redeeming love, regardless of the time or place where it may be tested.

Courses in Bible are very important and should be required. However, if science doesn't teach us that "the hand that made us is divine"; if health and physical education courses don't give us a sense that our bodies are temples of

the Holy Spirit; if the study of mathematics doesn't impel us to use just balances, to give just weights and just measures; if the music curriculum doesn't inspire us to "enter into his gates with thanksgiving, and into his courts with praise"; if in the humanities we fail to realize that we are to "love our neighbour as ourselves" and that "God is no respecter of persons"; then basically our education is not Christian. If we don't develop a Christian philosophy for all of education, we are left in a very weak position even for courses which are labeled as Christian Education courses.

How may a Christian climate for education be provided? First, all school personnel must be people with positive Christian personal experiences and transformed minds, who can transmit the love of Christ by example and by precept. They must be learned people who can command (not demand) respect for what they are, for what they know, and how they teach.

Secondly, the church must provide the very best facilities and conditions under which dedicated teachers can help students find meaning and purpose in life.

In the third place, if students are to find real meaning in life they, too, must become dedicated and honest seekers after the truth which can make them free men and free women. Students must be led to understand that education apart from true religion is empty and meaningless. The Hebrews felt that education without religion led to a condition which they called "the drooping of the soul."

The real purpose then of the church's educational program is to create an educational climate which cannot be considered compartmental with reference to spiritual or nonspiritual areas; to create an atmosphere in which every activity may contribute to "lifting up of the soul" by the transforming of minds.

Eureka, Ill.

#### HESSTON COLLEGE Golden Anniversary Service

Tuesday, March 24, was a historic day on the Hesston College campus, for on that date, fifty years ago, ground was broken for Green Gables, the first building on the campus.

A special service commemorating that historical event was held at the steps of Green Gables on Tuesday morning, March 24, at 10:30. Students, staff, faculty, and friends from the community attended.

The following program was given:

Collegiate Ladies' Quartet—"The Lord's Prayer"  
Invocation—M. D. Landis  
Historical Sketch—"The Steps to Green Gables"  
—Mary Miller

#### Talks:

"I Was Here When Green Gables Was Built"  
—Mrs. Mabel Kaufman  
"We Built Green Gables"—Joe L. Byler, Head Carpenter, Wellington, Kans.  
Ladies' Chorus—"Bless This House"—directed by Sara Ann Claassen  
Prayer of Thanksgiving—President Roy D. Roth

The second phase of the jubilee celebration at Hesston College is planned for the coming commencement season, May 29 to June 1.

The third and concluding phase of the golden anniversary commemoration will take place at the time of the annual meeting of the Mennonite Board of Education on the Hesston College campus, Oct. 21-24.

At the monthly meeting of the instructors in the natural science department on March 23, Joseph Stoltzfus from the University of Iowa spoke on nuclear physics.

The instructors in the social science department met for breakfast Saturday morning, March 21, for their monthly division meeting. As a basis for the discussion Dean Holsinger read a paper on "Moral and Spiritual Values in a Democratic Society."

Vincent Krabill, instructor in biological science, has been selected for membership in the National Science Foundation Summer Institute for Physics Teachers at the University of Colorado in 1959. With the membership Mr. Krabill is awarded with a helpful scholarship.

Alice Reschly, instructor in high-school English, has been appointed to a graduate assistantship at the University of Iowa during the 1959-60 school term. Miss Reschly plans to do graduate study for a master's degree.

On Thursday evening, March 26, school was dismissed for the Easter recess and the college workdays. As in previous years, students and faculty will work three days and donate the proceeds to the college. The 1959 earnings and gifts will be added to the men's dormitory fund. School reopens on Thursday, April 2.

## We Have a Shadow

BY LAURA LEE OLDHAM

Did you ever try to catch your shadow? My little girl was trying to catch hers as we walked. She was puzzled because she could catch mine but couldn't catch her own. Isn't it possible that this same principle applies to our own influence?

It's easy to see the influence of another person. We can see how one man's life has been changed because of the concern and the good life of some particular Christian. With a little thought we can even pinpoint times and areas of influence in another's life. But we can't catch our own shadow. We never fail to be surprised when we learn that something we did or said caused another person to follow after us or, as the case may be, go the opposite direction. It's there; it's a fact—we have a shadow. And we can't catch it.—*Gospel Trumpet*.



# CHURCH MUSIC

## Laurelville Music Conference

August 8-14, 1959

By J. MARK STAUFFER

### Bleacher Christians

We live in a day of nonparticipation. Our fathers did their own work—we hire ours done. They provided their own recreation and entertainment—we pay someone to amuse us. They entered wholeheartedly into their worship experiences—we tend to listen to and watch others worship; we are becoming "bleacherized."

In the Foreword of *Lyric Religion*, H. Augustine Smith's wonderful book on immortal hymns, he says: "Congregational singing is showing signs of weakening today because of the sophistication of church people and their easily acquired habit of listening-in rather than participating. . . ." Now note, my dear reader, this is an easily acquired habit. Just come late, sit back, and look and listen; that is all you need to do. Of course, to be completely consistent, you ought also sigh wearily and admit that you do not feel like singing.

We are creatures of habit; sometimes this is to our credit—sometimes it is not. Have you ever wondered why it is so difficult to formulate good habits and why it is so easy and simple to acquire bad ones? This is especially true when we try to "go it alone." God has constant and ample guidance for our daily lives through the Holy Spirit, but He cannot help us when we insist on our personal independence.

### "Why do we come to church late?"

Bleacher Christians are often tardy at the occasion of divine worship. Despite our impressive hoard of timesaving gadgets, our high-powered V-8 engines, and our good highways, many of us just can't make it. Someone has said, "If you come to church late when you could have been there on time, you are a sinner." If this is true, and I believe it, we have a large number of needy people in our brotherhood. Generally speaking, coming late to our services is a habit—an easy one to acquire.

When we come late, we are a non-participant; we miss the first hymns of worship and then, frequently, disturb those blessed ones who were there for the beginning of the service. The Lord Himself made provision for times when the ox falls into the ditch, but if this happens each Sunday morning, we need a bulldozer.

### "Why do we sit by ourselves?"

Bleacher Christians often sit in the balcony, along the outside aisle, or on the back bench. This gives them the satisfaction of being "set apart" from the congregation. The good, common standards that apply to the congregation at worship do not apply to them. They are just "sitting in" on the service.

Is there anything in this attitude akin to following Christ afar off? Are these fringe members, qualifying only for fringe benefits? Can they really be numbered with the Christian brotherhood when they seemingly maintain a deliberate isolation from the worshipping body? These questions need to be answered personally and frankly between the individual and his God.

### "Why do we listen in rather than sing?"

Bleacher Christians don't have much urge to sing in divine worship; they would rather just sit and listen. These people have many and varied personalized reasons for nonparticipation, all of which they hope will be satisfying to God and man.

God has given to each of us a most unique vocal instrument, and barring some rare deficiency or injury, all of us who want to can sing. Many people have carefully created a psychological "block" to singing which seemingly has paralyzed their participation in congregational singing. God, who gives His people a new song, can set these individuals free; He can tune them up for the greatest experience in divine worship—singing in the congregation.

The devil doesn't want Christians to sing; he is jealous of the love and loyalty to God which they show when they sing. If Christians must go to church, our enemy wants them to be passive—spectators—bleacher Christians.

Here again, Christ has the answer. Spiritual singing comes from hearts aflame with love for Christ. He is the great heart-warmer. His Presence produces the new song and the urge to sing here and in eternity.

\* \* \*

The Laurelville Church Music Conference, Aug. 8-14, 1959, is a good place for God's choristers to practice; there are no bleachers there. We give a special invitation to ministers, music secretaries, chorus directors, and song leaders. You come and share in the family feeling and the community of spirits that is present when Christians sing together. Make your reservations early as the Lord directs.

Harrisonburg, Va.

## Outdoor Hymn Sings

By COLENE ASCHLIMAN

If you want to spend a very worshipful evening in singing, plan for an outdoor hymn sing.

Plan your program in advance. Ask your song leader early so that he may have time to work out a worth-while program. One year we had different people lead the singing, but we find that it is better to have only one person in charge. You may also want to contact several ensemble groups to sing at the hymn sing.

An outdoor hymn sing may be turned to an indoor one due to inclement weather; so be prepared for that. You will need to have a loud-speaking system if you want to have continuity in the group. Nothing will disunite the group in interest and response as much as not being able to hear the leader. The use of an amplifier to amplify the singing in the neighborhood is appreciated by those in the community. Lighting is important, too. You will no doubt be using hymnals; therefore sufficient light to read is essential. Mosquitoes are often plentiful during the summer months; have the area sprayed with an insecticide. Our neighbors, who are not connected with the church, loaned us their sprayer. They were happy to assist us in this way.

The church group as a whole looks forward to the annual hymn sing. The program unites all of us, since we all need to work together to make it a success. It also helps our congregational singing in weeks and months that follow. We all realize more how important it is to follow the song leader, because outdoors there are more distractions than in the church building.

Individuals in the community who have attended the hymn sing said they had a most pleasant evening singing with us. Many of them, accustomed to choir music and congregational singing with only accompaniment, are thrilled. They can sing very uninhibited here with us.

This definitely is a wholesome venture and one in which we can certainly magnify the name of Christ.—The Staff.

\*

Truth is absolute, and therefore always the same; but our conception of truth is imperfect and must change as we grow in knowledge. Some phases of truth can be known only by experience; hence, as we grow, the previous theories must be modified or dropped entirely. We are exhorted to grow in grace and in the knowledge of our Lord, and growth involves a constant change, especially in the sense of enlargement.

—J. H. Paton.



## FOR OUR SHUT-INS

### Is God in Everything?

*And we know that all things work together for good to them that love God, to them who are called according to his purpose.—Rom. 8:28.*

The children of God have every reason to be joyful and trusting. Yet so often I hear Christians give expression to the doubts in their hearts that God knows what He is doing, and they doubt whether He has the circumstances of their lives and the lives of their loved ones in His control. Oh, they don't usually say it in so many words, but that is exactly what it amounts to.

I once heard an uneasy mother say to her son who was making an air trip overseas, "I wish you'd sail." The son replied, "Would you sooner worry eight hours or ten days?" But the fact of the matter is that we needn't worry at all. We can't worry and trust at the same time. It's impossible! We are just as safe flying above the clouds as we are in our own homes, when we are in God's hands.

One who was having eye trouble confessed to lying awake at night worrying about what would become of his family if he would become blind. How distrustful can we get?

It was not for nought that the Lord admonished, "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven." Do any of our children worry about where their next meal is coming from? Do they worry that Daddy will have an accident when he leaves for work in the morning? Of course not! It's against children's nature. And that trustful attitude is what

the Lord was trying to explain to our grown-up minds.

What is our attitude when losses do come? I believe God speaks to us through circumstances. The attitude we take will prove whether or not we have learned the lesson the Lord wants to teach us. Years ago a dear brother confessed that the Lord spoke to him concerning raising tobacco through personal loss and an accident in which I was involved. His testimony to the fact really made an impression on my young heart.

The modern Job has himself so hedged about with an "arm of flesh" that it is difficult for even God Himself to speak to him through personal loss.

I am convinced that nothing, absolutely nothing, comes into our lives without passing through the hand of God, whose love for us is beyond human knowledge. My conviction on this point was strengthened, and my heart richly blessed by reading Hannah Smith's book, *The Christian's Secret of a Happy Life*. I especially liked the chapter entitled, "Is God in Everything?" Here are a few quotations from this chapter: "What is needed is to see God in everything, and to receive everything directly from His hands, with no intervention of second causes. To the children of God, everything comes directly from their Father's hands, no matter who or what may have been the apparent agents. There are no 'second causes' for them. 'Second causes' must all be under the control of our Father, and not one of them can touch us except with His knowledge and by His permission. It may be the sin of man that originates the action, and therefore the thing itself cannot be said to be the will of God; but by the time it reaches

us it has become God's will for us, and must be accepted as directly from His hands. Nothing can disturb or harm us except He shall see that it is best for us, and shall stand aside to let it pass." —Contributed.

### Inasmuch

By J. PAUL SAUDER

I was nine years old and it was nearly midnight on New Year's Eve. Mother, more dead than alive, had just been carried down the stairs from her room to be hauled away to the hospital in a horse-drawn ambulance. The intern doctor had said, "This woman is dying; we cannot move her." But the nurse had reminded him, "Remember the surgeon told us to bring her to the hospital even if we think she is dead." So off they had clattered into the dark night while Father followed on the streetcar.

Oh, this was a big house, this children's home, but that important room right next to mine was empty after these days of progressive concern. One of the sister workers must have known how the little boy felt, for she said, "I'll sleep in your room tonight, Paul." And so a tired little boy, tired by reason of emotion and vigil, lay down to peaceful rest.

Four dozen years have passed, but the warmth of memory remains. God grant somebody the comfort of your presence, silent or otherwise, somewhere, somehow, sometime.

Elkridge, Md.

### EXPRESSIONS OF APPRECIATION

A sincere "thank you" to all who so kindly remembered me in prayer, and with cards, gifts, flowers, and visits during my stay at the hospital and shut-in weeks at home. May the Lord bless you, one and all.—Mrs. Aaron H. Martin, Denver, Pa.

### I Open My Book of Life

By LEOTA J. ELLIOTT

When my day is dark as the shadows of night;  
When my heart beats fast with the terror of strife;  
When my soul is burdened by all that I hear,  
Then I open my Book of Life.

And I read from the Psalms, in my Book of Life,  
The valleys and shadows mean nought;  
That the strength which I need  
Still comes from God's hills—  
A strength that cannot be bought.

Then fears and shadows that darkened my day  
Disappear as the clouds of spent storms.  
And the only burdens my soul must fear  
Are the burdens I find when I stray.

Newton, Kans.

### Because You Prayed

By KATHERINE L. RAMSDALL

I never knew that brightening day when I  
Saw the clouds lift and the sun break through,  
That someone else was standing by  
Helping to shoulder my burden, too.

I never learned the lovely secret then  
Which helped me to face life unafraid,  
Quietly easing the thorn's sharp pain  
Until I discovered—somebody prayed.

How deep was the comfort and love I found  
When I knew that there was a friend to care;  
God bless you, dear one, with faith unbound,  
Who carried my cross on the road of prayer!  
Tempe, Ariz.



# TO BE NEAR TO GOD

Sunday, April 12

Christ has become the perfect example of obedience to everyone who is a follower of His. From His early boyhood days to the last words uttered from the cross, we find exemplified always the spirit of obedience.

It was the Father's will that He should listen to the pleas of the sick and broken-hearted. To all sincere seekers He brought healing, freedom, and forgiveness.

The spirit of loving obedience became more marked as His life drew to a close. In the Garden it was, "Not what I will, but what thou wilt." In the courts of trial He spoke little if at all. On the cross He uttered no words of bitterness or discouragement; only words of forgiveness, thoughtfulness, and commitment.

Though obedience may lead through service, through suffering, and through sacrifice, it always leads to God through Christ.

Read John 17:1-10.

Monday, April 13

It is true as Milton has said, "Such delight hath God in men obedient to His will." How can we grow more fully into the spirit of obedience to Christ? The spirit of loving obedience molds us into the image of the likeness of Christ.

Jesus learned "obedience by the things which he suffered." In our day suffering is unpopular. We give much time, effort, and money to remove the discomforts of life. Yet there is no other way for us as His followers to learn obedience?

Humble submission to the will of Christ needs to pervade every thought, every attitude, every word, and every deed. In humility Jesus always sought to be in His Father's will. This is our way, for this is the way the Master went.

Read Heb. 5:1-10.

Tuesday, April 14

Out of obedience to Christ grow the fruit of the Spirit. As we seek to obey the Lord, love, joy, and peace take on new meaning, a new fullness.

Obedience and love are twin graces. They are always found together. Obedience is love in action. Without obedience there can be no love, no joy, no peace.

Out of our commitment to the will of Christ grows a loving obedience to His commandments. "This is the love of God, that we keep his commandments." "We receive of him, because we keep his commandments." "We know him, if we keep his commandments."

Read I John 2:1-11.

Wednesday, April 15

The world gives honor to blind obedience, an obedience that leads to wastefulness of life and time.

It is not so with our obedience to Christ. To obey Him is to use every moment and every bit of energy to build for eternity. Nothing is lost in obedience to His will.

A servant of Christ said, "The secret of my life is that I never said No to Christ."

"By faith Abraham . . . obeyed." Sincere obedience grows out of faith. As faith in God increases, so the spirit of obedience grows in strength. It is this spirit of obedience, as we come into His Presence, in which He has so much delights.

Read Heb. 11:1-10.

Thursday, April 16

Samuel rebuked Saul at Gilgal with the words, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

## Saul's Tragic Failure

Sunday School Lesson for April 19

(I Samuel 15:31)

King Saul began his reign as a magnificent and dramatic figure. There was none like him among all the people. The Lord anointed him to be king. He was little in his own sight but fully accepted as able by the people. He was brave and resolute in purpose; he made a good head of the tribes.

Why did such a promising man fail? As a military leader Saul had a good record. He fought against all his enemies on every side and was victorious over them—Moab, Ammon, Edom, Zohab, and the Philistines. Perhaps his victories went to his head. Perhaps in his heart he went from "God and I" to "I and God." Success in one's own accomplishing always tends to pride.

One sign of gradual failure was Saul's attitude shown in his impatience in waiting for Samuel to come to offer the sacrifice before going out to a battle. Let a pupil tell this story. Let the class discuss what sign of decay is shown here. Saul seemed to think of himself more highly than he ought to think. Maybe he thought since he was king he was therefore greater than Samuel and he could easily play the priest's part. At least he wanted to serve God in his own way. Self-will is very evident. Pride and ambition are mounting. Surely it is "I and God" now.

Our lesson begins with Saul at the height of his success as king of God's chosen people. Consider the entire fifteenth chapter (parts can be passed over—as verse 6. Parts could be told and parts read by pupils. Don't tell too much. Assume your pupils have minds. They learn more by thinking. Plan good questions). "Hearken thou unto . . . the Lord," "utterly destroy" was the command. What was Saul's response to God? This response with his accompanying defense shows that Saul's heart now said, "I, not God."

Samuel's zeal for the Lord and for Saul's success is shown in his cries of the night preceding his meeting with Saul.

What must we think about Saul in that he claimed obedience when he knew he had not obeyed? Samuel tells us something when he says that Saul flew upon the spoil. He was not only haughty and stubborn but lied

Serving and giving sometimes come easier than a loving obedience to Christ. We want to give our earthly things but withhold ourselves from Him. Self wants to be saved by giving things. It wants to preserve its own self-righteousness, power, influence, and wisdom. It is human and worldly to want to give everything to God but our own inward selves.

Yet there is no other way than the way of loving obedience to the will of Christ. It is the hard way, and a narrow and difficult way. Only a few will find it. But on this way you will find the footprints of the Savior.

Read I Sam. 15:16-23.

(Continued on page 331)

about his obedience. We see he loved things above God's approval. Was Agag spared to make possible a more dramatic horror?

Why did Saul, the king, blame his people? Should he not have stood against them for full obedience? Later he says he feared the people. It seems he is not so great in their eyes any more. Does disobedience seek alibis readily?

Did they really disobey for a good purpose? Didn't they know God wouldn't like such an offering? Didn't they know God could easily see through the smoke of offerings to the hearts of the supposed worshippers?

We see a king irresponsible for his conduct.

Read together Samuel's word from God to Saul (verses 22, 23), also Psalm 51:1-3, 16, 17. If time permits, ask, "Did any of you ever substitute a sacrifice for obedience?"

What was wrong with Saul's confession? Why wouldn't Samuel turn and worship with Saul? I think Samuel was not sure what to do with him whom the Lord had rejected. But he finally did. Saul saw Samuel rend his garment. He heard, "... the Lord . . . hath also rejected thee." Saul heeded the truth in unrighteousness. Never again did he and Samuel meet.

The consciousness of being rejected must have preyed greatly upon his mind. Surely God would have forgiven if He had seen in Saul a broken spirit and a contrite heart. Gradually Saul is driven to the edge of insanity. He becomes a fugitive from God—alone, afraid, confused, and defeated.

One day Saul took his own life.

Why was Saul's failure so tragic? He could have been used at a great day in Israel's history. But he willed not to obey the true Head of Israel, God. He couldn't be trusted. He led Israel away from God. Many promising young people end life in tragedy. Even some older ones who have done well to a certain point spend their remaining days foolishly. Life can be rich unto the end if God is in it.

—Alta Mae Erb.

Lessons based on "International Sunday School Lesson: The International Bible Lessons for Christian Teaching," copyrighted 1957 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.





## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Justus Holsinger has submitted his resignation as dean of Hesston College, effective June 30, and the Executive Committee of the Board of Education has appointed Bro. Paul Bender to serve as acting dean next year.

Bro. Stanwyn Shetler has been awarded a Cooperative Fellowship by the National Science Foundation, on which he will continue his studies in botany next year at the University of Michigan.

The Uniform Series lesson writers met at Scottdale on March 24 to consider revisions of material beginning in 1960. Those participating were Millard Lind, Edward Stoltz, Stanley Shenk, Theodore Wentland, Gerald Studer, Eugene Herr, and Paul M. Lederach.

The Missions Literature Committee met at Scottdale on March 26 to plan missionary education materials, Bible correspondence courses, and other literature projects of interest to the mission boards and the Publishing House. Members of the committee are Nelson E. Kauffman, Paul Kraybill, Levi C. Hartzler, Daniel Suter, Paul M. Lederach, Ben Cutrell, and Ellrose Zook.

The Junior Bible Meetings Topics Committee, consisting of Anna Frey, Frieda Amstutz, Elizabeth Showalter, and Paul M. Lederach, selected topics on March 25 for the junior section of the Program Bulletin.

Bro. Vincent Krabill, of the Hesston College faculty, has been admitted to the National Science Foundation Summer Institute for Physics Teachers at the University of Colorado, and will be there for eight weeks this summer.

Sister Alice Reschly, Hesston College teacher, has been appointed to a graduate assistantship at the University of Iowa for next year.

Bro. Samuel Janzen, Glenwood Springs Colo., president of the Colorado Hospital Association, has been elected president also of the Association of Mennonite Hospitals and Homes. Bro. Ernest Bennett, Elkhart, Ind., continues to serve as executive secretary of this organization.

The Mennonite Students' Fellowship of the University of Alberta held a banquet on March 21 as its last meeting of the present school year. Bro. Howard Snider spoke on the subject, "The Mennonite Contribution to Society." The Fellowship is composed of more than 40 graduate and undergraduate students from three Mennonite groups.

Bro. J. Ross Goodall, Tampa, Fla., director of the Ontario Hebrew Mission, was guest speaker at a Victorious Life Conference held conjointly at Crystal Springs, Kans., and Pleasant Valley, Harper, Kans.

Bro. Curtis Burrell of the Bethesda Mennonite Church, St. Louis, Mo., preached and sang at the Zurich, Ont., Church, on March 22.

The organization of the Bloomington, Ill., Church was held April 5 at the building recently purchased, located on the corner of Roosevelt and Scott St. Bro. Ivan Kauff-

mann, Hopedale, was moderator, and the message was brought by Bro. Laurence Horst, Chicago, Ill. Others appearing on the program included Russell Krabill, Goshen, Ind., Harold Zehr, Roanoke, Ill., and H. J. King, pastor at Bloomington.

A Special Easter Cantata, under the direction of Bro. Irvin Martin, Zurich, Ont., was presented at the Zurich Church on March 22. Participating were members of the local Mennonite, A.M., and E.U.B. churches.

Bro. J. J. Hostetler, Secretary of the Commission for Christian Education, met with the Kalona, Iowa, churches at Lower Deer Creek, on March 26, to give a preview of the Sunday-school lessons for the next quarter.

Bro. Calvin Redekop, Hesston, Kans., was guest speaker at East Union, Kalona, Iowa, on March 29.

The Youth Rally at Benton, Ind., on March 20-22 had as guest speaker Paul M. Miller, Goshen, Ind., who spoke on the theme, "Youth Meets God."

Roland Cagle, from the Far East Broadcasting Co., spoke at Grace, Mission, Kans., on March 22.

Bro. Alton Miller, Roseland, Nebr., preached at Pennsylvania, Hesston, Kans., on March 22. That evening a peace team from Bethel College, who had recently returned from a visit to U.N. headquarters in New York, spoke there on the subject, "Practical Applications of Nonresistance Today."

The Men's Fellowship of the Pennsylvania Church, Hesston, Kans., had as its guest speaker, on March 17, John Chang, Formosa, a student at Bethel College, Newton, Kans.

Bro. and Sister Rodney Youngquist, who plan to work with the missionary radio of the Far East Broadcasting Company in the Philippines for a three-year term, had charge of the evening program at Calvary, Los Angeles, Calif., March 22.

An illustrated lecture describing mission developments in Italy and Sicily was given by Bro. Lewis Martin, Harrisonburg, Va., at Salem, Elida, Ohio, on April 5.

One of the "new things" at Bartville, Belleville, Pa., is the church bulletin, a copy of which came to the GOSPEL HERALD office this week.

Bro. and Sister Joe Brunk, Goshen, Ind., who recently returned from a visit in Japan, spoke at Pinecraft, Sarasota, Fla., on March 22.

Radio Station WMT, Cedar Rapids, Iowa, featured the Iowa Mennonite School in special Easter broadcasts on March 25 and Easter Sunday. The Witmarum Quartet and Bro. Virgil J. Brenneman, pastor at Iowa City, also had part in the program.

Bro. Paul Sieber, pastor of the new congregation at Lancaster Heights, Freeport, Ill., spoke at Science Ridge, Sterling, Ill., on March 22.

A large number of MYF groups were canceling on Easter morning, according to announcements in church bulletins.

Sister Maud Driver has been authorized

by the church council at Springdale, Waynesboro, Va., to proceed with the re-establishing of the church library which was destroyed in the recent fire at that place.

Eighteen members of the high-school class of the Clinton Christian Day School, Goshen, Ind., gave a Lenten program at First Mennonite, Indianapolis, Ind., on March 20. On Easter Sunday, the Bethany Gospel Team of the Bethany Christian High School, Goshen, Ind., gave a musical program there as part of the Easter morning message.

Bro. Melvin Lauver, treasurer of the Mennonite Board of Education, preached at the Hesston Mennonite Church on March 22.

Bro. Joseph Kemel, Chester Springs, Pa., spoke at Oxford Circle, Philadelphia, Pa., the evening of March 25.

Change of address: Eli Yutzky from Kalona, Iowa, to Loman, Minn.

The Rockhill congregation, Telford, Pa., had charge of a song service at Celat, Pa., in Susquehanna Co., on March 22.

Bro. James Detweiler, Elida, Ohio, was guest speaker at West Clinton, Pettisville, Ohio, on March 22.

Bro. Edwin Alderfer is instructor of a Christian Workers' Training Course, "How to Teach the Bible," given for members of the North Scottdale and Kingview, Scottsdale, Pa., churches, beginning April 6.

(Continued on page 332)

## Calendar

Spring meeting, Commission for Christian Education, Scottsdale, Ariz., April 12-13.  
Allegheny Music Festival, Thomas Church, Hollaepole, Pa., April 11, 12.  
Annual meeting, Illinois Mission Board, Highway Village, East Peoria, Ill., April 17, 18.  
Annual Mission Board meeting, South Central Conference, Amarillo, April 18-19.  
Annual meeting, Ohio Mission Board, Elida, Ohio, April 18-19.  
Home Sunday, May 10.  
Annual meeting Ohio and Eastern Conference, Telford, Wauson, Ohio, May 12-14.  
Annual meeting Mennonite Board of Missions and Charities, Hesston, Kans., June 8-14.  
North Central Conference and associated meetings, Bloomfield, Mont., June 18-19.  
Laureville Mennonite Camp: Johnstown Youth Retreat, June 18-21; American Sunday School Union, June 22-26; Boys' Camp, June 27 to July 3; Girls' Camp, July 4-11; Junior High 1, July 11-17; Junior High 1 & 18, July 18-24; Youth Camp, July 25-31; Family Week, Aug. 1-7; Music Conference, Aug. 8-14; Missionary Bible Conference, Aug. 15-21; Business Family Week, Aug. 22 to Sept. 2.  
Peace Sunday, June 28.  
Little Eden Camp, Okemaw, Mich.: Boys' and Girls' Week, June 27 to July 4; Junior High, Grades 7, 8, July 4-11; Junior High, Grades 8, 9, July 11-18; Senior High, Grades 10, 11, 12, July 18-25; Home Builders' Week, July 25 to Aug. 1; Christian Business and Professional Week, Aug. 1-8; Christian Fellowship and Family Week, Aug. 8-15; Farmers' Week, Aug. 15-22; Rest, Relaxation, and Meditation, Aug. 22-29; Golden Age Week, Aug. 29 to Sept. 3; Goshen College Faculty Retreat, Aug. 3-7.  
Camp Luz, Orrville, Ohio: Boys' Camp, July 4-11; Girls' Camp, July 11-18; Missionary Week, July 18-24; Junior High 1, Aug. 1-8; Junior High 11, Aug. 8-15; Youth Camp, Aug. 15-22.  
Annual meeting of Virginia Conference and associated meetings, Lindsie, near Edom, Va., July 28-31.  
Annual meeting, Allegheny Conference, at Stohl's, Johnstown, Pa., July 7, 8.  
Annual meeting, Nebraska Conference, Shickley, Nebr., Aug. 11-14.  
Annual meeting, Illinois Mennonite Conference, Metamora, Ill., Aug. 15-18.  
Annual meeting, Ohio Christian Workers' Conference, Neveline, Pa., Aug. 18-20.  
Biennial meeting of the Mennonite General Conference, Goshen, Ind., Aug. 25-27.  
Annual church-wide MYF meeting, Orrville, Ohio, High School, Aug. 28-30.  
Study Conference on Home Interests sponsored by the Mennonite Commission for Christian Education, Goshen College, Goshen, Ind., Aug. 28-31.  
Annual meeting, Mennonite Board of Education, Hesston, Kans., Oct. 21-24.

# Missions



THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE • 1711 PRAIRIE STREET, ELKHART, INDIANA • TELEPHONE, ELKHART 2-2786

## News Notes

Bro. and Sister Percy J. Miller, Lagrange, Ind., who have been giving assistance with the witnessing program at Grants, N. Mex., during the past four months, left Grants on March 23 for their home. The Millers omitted stops along the way in order to get home for the funeral of Bro. Miller's step-mother, Sister Lizzie Hostetler Miller, on March 26.

Because of a technicality in final government clearance of the land transaction for the Nazareth, Ethiopia, Bible Academy, it will not be possible to proceed with the building plans in sufficient time to open the school this fall. As a result of this, plans are being made to open the school in rented quarters.

Fifty women attended the annual Women's Retreat held at Latehar, Bihar, India, March 7-13. Others came for shorter periods. Each woman returned home inspired and strengthened after a meaningful spiritual retreat in jungle camp with God.

On each of the five stations in Ethiopia, Sunday schools and preaching services are continuing, with average attendances running about as follows: Addis Ababa, 125; Nazareth, 100; Deder, Bedeno, and Dire Dawa, 50 each. Midweek prayer meetings, Bible study classes, and cottage meetings are part of the program. Sister workers are more and more reaching out in home visitation. At the Wonji Sugar Estate near Nazareth varying groups of Christians gather in their homes or under the trees for worship.

Easter Sunrise Services were planned by the West Liberty, Ohio, community to be held on the Adriel School Hill. The local board for the Adriel School held an all-day meeting on March 28 to consider personnel needs and other development plans.

The Nazareth Hospital and Dresser Bible School had a good year during 1958. More and more the hospital is being used by surgical instead of medical patients. The increase in machines and industry has meant a sharp increase in accidents. The dresser school continues to be one of the most fruitful evangelistic efforts. Bro. Nathan Hege is teacher and school director while the Paul Gingrichs are on furlough.

A young man from the Bihar, India, Mennonite Church who is enrolled in college is rejoicing in daily victory in Christ. He receives government aid to help pay his college expenses and hopes to prepare himself for some type of Christian service. Pray for him.

The Saturday night English classes were continued throughout the year 1958 by Eastern Mission Board Viet-Nam workers; the Book of Acts is presently being taught. After the class, the Viet-Namense pastor brings a 30-minute evangelistic message.

Each Monday evening Sister Arlene Stauffer teaches an English class for beginners at the mission home and Bro. Everett Metzler conducts a conversational class for those who are more advanced. There have been some good contacts with university students through English classes, work camps, student meetings, and programs. Several of them have expressed a genuine interest in the Gospel. Some have freely admitted that they do not follow any religion but are half way between Buddhism, Catholicism, or Protestantism. With their keen, analytical minds they try to compare the Gospel with other religions. Thus comes the privilege to point them to the reality of spiritual experience rather than mere intellectual assent.

In the Deder, Ethiopia, hospital there is now better-trained Ethiopian help which allows more time for visitation on the part of the American staff. Out-clinics have not yet been opened, but when mature dressers are available, they can be opened, for the permissions are now in hand.

The Iowa Mennonite School chorus, Kalona, Iowa, visited the General Mission Board headquarters, Elkhart, Ind., on Saturday morning, March 28, during their tour through Northern Indiana. They were accompanied by their director, Bro. Darrel Hostetler, and Sister Ada Schrock, another member of the school staff.

The believers at Santa Fe, Honduras, want to build a church in which to meet for worship services. They already have made over 2,000 adobe bricks for the new building.

Sister Lizzie Hostetler Miller, Shiphe-wana, Ind., passed away on March 23. Funeral services were held at the Shore Mennonite Church on Thursday afternoon, March 28. Sister Miller was the mother of Bro. S. J. Hostetler, Chana; Bro. Wilbur Hostetler, former missionary to India and director of Home Bible Studies for the General Mission Board; and Bro. J. J. Hostetler, pastor of the Ann Street Mennonite Church, Peoria, Ill.

Susan Louise was born to Bro. and Sister Robert Stetter, missionaries under appointment to Algeria, now in language school in Paris, France, on March 23.

One of the believers in Tocoa, Honduras, has gone to Tegucigalpa to attend a ten-month Bible course at the Bible Institute there.

Bro. Nelson E. Kauffman, secretary for Home Missions and Evangelism of the General Mission Board, Elkhart, Ind., will serve as special speaker for the Greater Chicago Mennonite Fellowship on April 13. The meeting will be held at the Englewood Mennonite Church.

Bro. Norman Derstine, Harrisonburg, Va., a member of the General Mission Board Executive Committee, will represent the Board at a mission strategy conference sponsored by the evangelical churches of Puerto Rico

## Your Treasurer Reports

In mission literature today we read much more about building the indigenous church than about operating a mission program. This is certainly a correct emphasis and stresses the fact that the church is the body of believers and not the church building.

To encourage this approach, the Mission Board has adopted a general policy relating to the building of church facilities. In most fields the plan now calls for our brotherhood here to contribute about one half of the cost and the national congregation to contribute the other half. We believe this is a sound policy to give help and yet promote the growth of the new church.

Building church facilities is a continuing need. Where a congregation is formed, both in our own country and in foreign fields, there is always a need for a church building. The amount of money needed for our share in such developments depends on the growth of the church's outreach.

To give this help the General Mission Board has established a Church Building Fund. Contributions to this fund are used to meet our part of this program. We would like to encourage gifts to this fund. Send your contributions through the District Board treasurers and designate them for the General Board Church Building Fund.

**H. Ernest Bennett, Treasurer**  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

in San Juan, April 13-18. Representatives selected by the Puerto Rico Mennonite churches include Royal Snyder, Lester T. Hershey, and John Driver. Bro. Derstine will arrive in time for the meeting of the Puerto Rico Executive Committee on April 8.

The Hubert Swartzentrubers, St. Louis, Mo., have moved into the apartment above their chapel which was readied for them through the help of friends from supporting churches. Their new address is 2823 Dayton St., St. Louis 6, Mo. Telephone JEFFerson 5-5528.

The president and secretary of the Mennonite Church in India, Dharmatari, the brethren A. K. Biswas and E. P. Bachan, were appointed by the India Executive Committee to attend the meeting of the United Mission to Nepal in New Delhi on March 18, 19.

(Continued on page 332)



In city missions volunteers direct craft work in the churches' schedule of summer activities.



Kitchen duties constitute a part of the assignments in homes for the aged.



Volunteers at Mennonite Youth Village see camping as an integral part of the church's mission program.

### CITY MISSIONS

Bible school was over. Some 30 eager children had just finished giving a program for their parents. Teachers, parents, and children mingled together, talking and looking at the displays. As time came to say good-by, I stood in the doorway talking to the children in my class. When they left, many of the little girls asked for kisses. One little girl I noticed asked for more than the others. After one of them she looked up at me wistfully and said, "I wish you were my mummy."

That wistful look I can still see, but on the faces of so many more children. Oh! just to change that look into a friendly smile is one of the best rewards one can have. I have had the chance of doing that this summer.

Many of these children have little or no love at home. In many cases the children are living with only one parent, the other parent having left home and deserted the family. These children then grow up missing the love they need so much. So we in VS often act as substitute parents for them. Children came to us for help because they knew we were interested in them.

There are many ways in which we've been able to show this love to them. Taking them on Sunday afternoon walks which they enjoyed so much, walking home with them, or just taking time out to be with them have all been ways of showing the concern and interest that we have.—Joanne Yoder.



### Address

Summer VS  
1711 Prairie St.  
Elkhart, Ind.

### CARE FOR THE AGED

"I wish I were in Halifax," one lady said when she had to practice walking. Sometimes she said, "I wish I were dead, then you wouldn't have to bother with me." I assured her that we were glad to help her and that she was no bother.

Many times we read the Bible to the old people. They always appreciated that. It was a thrill to see their faces light up and to hear them say "thank you" so appreciatively.

Old people aren't as dull as some think. They teach us many lessons. Some were outspoken and il-humored. Sometimes they became angry and talked about each other. However many pleasant and wonderful people live at the Home. Many times while I worked I had to wonder what kind of an old person I will be, and recalled that the kind of person I am now will determine what I am going to be as an old person.

Our work was varied and included setting tables, preparing trays, washing dishes, cleaning, picking beans, painting fences and ceilings, and helping as nurse aides. The work was fun because we worked together.

Every day we gathered in the living room after breakfast for worship. Each one helped select the songs to sing. When one of the guests had a birthday, the group sang for him. He planned the dinner menu for that day.

Some of these people got mail but were unable to write, and so we wrote for them. Once I asked Henry what I should write, and he handed me a letter he'd received and said, "Just take some words out of this letter and make a letter."

Yes, the summer was rewarding. There were many interesting people in the Home I could mention. This type of work may not be as exciting as some VS work, but caring for our old people is a real service that we, as Christians, dare not neglect.

—Phyllis Schloneger.

### SUMMER CAMPING

"Can we talk a little tonight after the lights are out?" "When do we go swimming?" "When do we eat?" These are just a few of the questions the counselors at Mennonite Youth Village heard day after day.

Mennonite Youth Village is a camp owned and operated by the Mennonite Board of Missions and Charities. The children who participate in the camp program come from small mission stations in Indiana, Illinois, Ohio, and Michigan. Each camp lasts from Monday noon until Saturday noon. Children come from all types of background: from broken homes, from the streets of a large city, and from well-established Christian homes. The facilities of the camp provide for 50 campers, and so the weekly average of 35 children was easily cared for.

Our program consisted of worship, work, play, and rest, the four essentials of a balanced program. The rising bell rang at 7:00. At 7:40 we met on "Sunset Hill" for our morning devotions and then in the dining hall for breakfast.

During the day the campers were divided into four groups and four different activities took place simultaneously: Bible study, hiking, boating, and crafts. Just before dinner we had a singing period together. Immediately after dinner we observed quiet hour. The big activity of the day, swimming, took place during the afternoon. After supper we had a recreation period followed by evening meditations at "Inspiration Point," and the day closed with individual cabin devotions. Special features of the week included breakfast cook-outs for small groups, Wiener roasts for the entire group, and a Saturday morning trip to the "Sand Dunes."

What part does this camp play in the program of the church? We know that in order to win a person for Christ we must show a personal interest in him. Many times we had the opportunity of showing the campers the way of love. Above all, we were able to show the children that God cared for them and wanted each one to love and serve Him.

—Richard Slagell.



## Youth to Serve Christ in Summer Service



Volunteers serve as psychiatric aides in mental hospitals.



An important part of the work of VS-ers in migrant camps is directing planned youth activities.



Volunteers at the Institute of Logopedics find many ways to help with constructive experiences in the lives of handicapped children.

### MENTAL HOSPITALS

More than ten million Americans—one in every 16—now suffer from some mental disorder. More persons are hospitalized today because of mental illness than for polio, cancer, heart disease, tuberculosis, and all other diseases combined.

Most state mental hospitals are understaffed. This is alarming because chances for recovery are great, and opportunities for staff workers therefore are significant. Where the best and latest treatment is available, up to 70 per cent of all patients admitted to the average mental hospital are eventually discharged as improved or recovered.

So, for the Christian young person seeking to spend a summer usefully in service to God and man, here is a wide-open challenge in the realm of mental health.

Hastings State Hospital, located about 10 miles southeast of St. Paul, Minn., serves close to 1,500 patients. The cottage arrangement is used. The grounds have numerous trees and large lawns, with the cottages in rows on different levels of a hillside.

Persons participating in the unit will serve as psychiatric aides. That is a rather professional sounding title, but it is actually possible for you to render a significant service as an aide even though you may be untrained.

An aide is a hospital employee who spends most of his time with the patient. Your influence on him therefore plays a very important part in his recovery. The actual work of an aide is varied.

A former unit member writes, "The work varies from combing hair, trimming nails, feeding, bathing, clothing, going for walks (this should be stressed more when time permits), giving medications . . . and locking and unlocking doors to handing out personal articles. The personal interest one can show means very much to them. Doctors and social workers are much too scarce. Many patients feel they never get a decent chance to have a good talk with an understanding person; so this phase of the work of a psychiatric aide cannot be overestimated."—via MCC.

### MIGRANT WORK

Each summer about 5,000 migrants work in Madison and Oneida counties, New York. Most of these are Negro families from Florida, Georgia, and Alabama who have come to harvest beans, peas, potatoes.

Since 1948 MCC Summer Service workers have served the agricultural migrant laborers in these communities southeast of Utica, N.Y. The migrant lives in a harsh and lonely world. His condition separates him from others. In Summer Service, young people see this separateness as their own affair. They become "glad instruments of God's love" when out of Christian concern they enter into the life of the migrant family.

First impressions of this Summer Service ministry are shared by a 1958 worker in this way: "I had no idea what to expect or anticipate when we set out for our first visit to a migrant camp. As we drove around a bend in the road of this scenic section of New York state, I saw a long row of bleak, weather-beaten frame shacks, built in motel-like formation, and surrounded by tall weeds, sharp stones, broken glass, and garbage that had been thrown out carelessly and was now reeking. Through the open doors I could see the size and contents of a room—both pitifully small. In most cases it consisted of a bed, perhaps an extra mattress, and, if fortunate, a few chairs. In the confines of these four walls a large family exists for the summer months.

"I was shocked at what I had seen, and yet that wasn't the worst. I cannot forget the look of hopelessness on the faces of many of the migrants; a result, I am told, of their not having roots anywhere, no aims in life, and practically no possessions to call their own.

Here is a real opportunity for service. In the past many have found in this service the satisfaction of being Christian missionaries to people in need as well as experiencing a deepening and maturing of their own faith."—via MCC.

### INSTITUTE OF LOGOPEDICS

One of the most unique educational institutions in the world today stands on 40 acres of rolling land that used to be a wheat field near Wichita, Kans. The Institute of Logopedics, a two-million-dollar institute, teaches approximately 300 handicapped children to talk. Many of them are also learning to sit, walk, and play for the first time in their lives.

The Institute is a charitable, nonprofit corporation. Students come from all over the United States and from foreign countries.

The school was founded by Dr. Martin F. Palmer 22 years ago. Dr. Palmer believes that one out of every 50 children born today has defects so severe that he can never learn to talk and lead a useful life without expert instruction.

The Institute is constructed as a village of 160 individual apartments where children can live with a housemother or with their parents. Our unit is living in one of these apartments where we do our own cooking and housekeeping. Our work is primarily assistance in the classrooms.

Each evening some time is spent in recreation with the children, and we relieve some housemothers during the noon hour. We also baby-sit with some of the children so that their parents have some free time. Parents with a severely handicapped child are kept very busy and have little opportunity to get away.

Many of the children have many other handicaps besides their speech problem. Some are suffering from aphasia, cerebral palsy, hearing losses, loss of sight, encephalitis, and various psychological problems.—via MCC.

### Address

Summer Service  
Mennonite Central Committee  
Akron, Pa.



## Orientation Needed for I-W Men

BY ELDON KING, Co-ordinator of I-W Services

Many pastors, church leaders, youth sponsors, and a good number of I-W men themselves are becoming increasingly aware of the need for some type of orientation for young men entering I-W service. Often I-W men have lamented the fact that no orientation program was available for them before their term of service, but the lack of any such orientation becomes overwhelmingly apparent when one attempts to make the adjustments necessary in I-W service without such a background.

Many I-W men nearing the completion of their two years of service become aware that what they have done has been of little or no spiritual significance. They feel that their contribution to the work of the church and the witness of Christ has been practically nil because they have not given themselves completely to such a vision of I-W service. Preparation through I-W Orientation could help to raise the sights and give a broader vision to pre-I-W men. Many I-W's spend much of their service time floundering around spiritually, suffering a great deal, and then in the final few months pulling through to a victorious experience. Proper preparation before I-W service, including specific orientation, can aid greatly in providing a broad basis for a meaningful service experience.

Various plans for orientation have been suggested and tried, such as camps and institutes. These, however, have reached only a limited number of men in the past. In order to reach all the young men and at the same time help the parents, girl friends, and wives, some type of orientation in the local church or in a close geographic proximity is necessary. Local pastors and conference leaders are urged to plan for some type of orientation on the congregational or area level.

Some district conferences are in the process of planning for such orientation meetings at the present time. The Lancaster, Pa., Conference sponsored a I-W Orientation meeting at the Lancaster Mennonite School, on March 20, 21. Panel discussions and presentation of various I-W service opportunities were included in this orientation meeting. Speakers included ex-I-W men, VS-ers, and Pax men, as well as a representative from the I-W Services Office.

The Indiana-Michigan Conference is planning for an "Orientation Tour" early this spring which will include a tour to one of the major centers of I-W activity in the conference area in addition to presentation of all the areas of I-W opportunity. The young men will tour several hospitals and will have

a chance to meet and hear the State Selective Service Director in a presentation of what Selective Service expects from I-W men.

Other orientation meetings or conferences are now in the planning stage. The I-W Services Office at Elkhart, Ind., would like to encourage and stimulate many such groups meetings in the near future.

The use of present and ex-I-W men—the "big brother" approach—will carry a lot of weight in the planning for such meetings. Men intimately acquainted with the program will be able to answer many questions. If your local church cannot tap this resource, your district conference, a neighboring church, or the I-W Services Office would be happy to give help in finding and suggesting suitable persons. A team of men might prepare to speak, lead discussion, counsel, sing, and conduct panel discussions or a mock draft board hearing.

Counselors on draft procedures and other related problems should be available. These might be the MCC Peace Section counselors or someone from the MRSC or MCC I-W Services Offices. The Elkhart I-W Services Office would also be happy to make Vocational Guidance Tests available to aid in counseling men about particular jobs. Voluntary service unit leaders, VS-ers, Pax men, and I-W sponsors would also be available for such orientation meetings.

Sunday school, young people's Bible meetings, a week-end conference, or several evening sessions during one week, or one night weekly for three or four weeks provide opportunities for orientation. Careful planning and preparation will provide good response.

The meetings should include much discussion. If the group is too large, it could be divided up for discussion periods or "buzz session" groups. A few I-W men could describe the details of their work, the administration of their institution, their living arrangements, their unit organization, the values of being in a large unit over being alone, information and temptations peculiar to their work, the value and methods of Christian witnessing on and off the job, and other details about their service opportunities. Pre-I-W men could then question and discuss these issues together and with those who present them.

### Orientation Packet

The I-W Services Office has prepared and made available an Orientation Packet for use in planning orientation meeting for pre-I-W men. This packet is really an "idea file." Some of the materials included are ideas already used and others are yet to be tried. Included also are suggestions for material and methods to aid in the orientation of young men for I-W service.

The busy pastor, youth sponsor, or program builder may draw ideas, blocks of material, and resource for orientation and adapt freely according to particular needs. The broad and varied scope of materials includ-

ed in this Orientation Packet should make something available for almost any type of situation.

Included in this packet is helpful information on the need, content, and possible methods of orientation meetings, a comprehensive listing of resource materials for orientation, a general outline for orientation, and ideas and suggestions from past orientation conferences, camps, institutes, and MYF conventions.

This packet is available to pastors, church leaders, conference peace committees, youth sponsors, and anyone interested in planning and promoting such local or regional orientation conferences or meetings. Simply address a post card to I-W Services, 1711 Prairie St., Elkhart, Ind., and ask for the I-W Orientation Packet. Other helps, information, and suggestions will also be made available upon request.

Elkhart, Ind.

## MCC Worker Makes New Contacts

A two-week visit to Yugoslavia by Austrian Relief Director Irene Bishop gives reason for optimism as far as MCC relations with that country are concerned. Earlier attempts to open relief channels to Yugoslavia were rebuffed when the government insisted that all bulk relief shipments must be sent via their Red Cross without outside control over actual distribution. Individual parcel service was permitted, but since this is a relatively costly and time-consuming procedure, it is not feasible for large-scale assistance.

New Development. Late in 1957 a new development took place when the Yugoslav Red Cross agreed to distribute 50 bales of baby and children's items, to be followed by an MCC inspection visit. Miss Bishop's two-week trip was the result of this agreement.

Institutions Visited. Irene Bishop reports a cordial reception throughout. The Red Cross had given the MCC bales to orphanages, babies' and children's homes in four of the six Yugoslav states. She visited these institutions, was greeted warmly by staff members, and to her surprise found the MCC sticker, "In the name of Christ," tacked up in several offices along with portraits of Tito!

Dr. Olga Milosevic, General Secretary of the Yugoslav Red Cross, wrote later, "... we do hope that during your visit to children's homes and institutions in our country you were satisfied with the way the received goods were distributed. We would be grateful if your organization could continue shipments to the Yugoslav Red Cross."

Contact with Christians. Miss Bishop also fellowshipped with Yugoslav Christians in Zagreb and Belgrade, spoke with bro. Horak, President of the Baptist Union in Yugoslavia, and obtained names of needy



These youngsters (mostly foundlings) in a Yugoslav children's home received MCC clothing, part of a 50-bale shipment distributed among various children's institutions by the Yugoslav Red Cross. (The boys are wearing MCC shirts.) A follow-up visit by Irene Bishop, Austrian MCC program director, proved that the clothing had been carefully distributed and was much appreciated by the recipients.

families who will receive private packages of clothing.

Evaluation. For the time being she suggests that MCC continue to help on the present basis, perhaps sending bales of boys' and girls' clothing the next time. "I have a feeling of great satisfaction with this trip to

Yugoslavia," she writes. "... I am grateful that our material goods not only helped to relieve physical need but paved the way to lasting friendships and above all helped to strengthen the Christians who are in the minority in this country."

via MCC, Akron, Pa.

## Broadcasting

### More Comments on Hell Series

Pastor Hostetter's series on "Is Hell a Real Place?" during March brought more than the average number of responses.

Some of the comments: "Most breathtaking," said a Bible correspondence student. "Was spellbound by the dynamic sermon on hell," commented an Indianapolis hearer. "I work with a girl who is a Jehovah's Witness and the sermon will help to answer a lot of questions," wrote a Florida office girl.

A free copy of these messages is available by writing The Mennonite Hour, Harrisonburg, Va.

### "Who Are the Mennonites?"

This continues to be one of the foremost questions asked by radio listeners.

One Ohio inquirer writes: "... It is such a calm and Spirit-led broadcast and so needful in this day when even the brethren are waxing cold. . . . I have met only one from the Christian Mennonite movement and was impressed much with the grace in her and was wondering if you may tell me how I might learn more of Mennonite Christians, what they believe, etc."

### Missionary to Seamen Interviewed

Lloyd Weaver of Newport News, Va., who spends his time witnessing to Oriental seamen, will be interviewed by Norman Devstine on the April 12 Mennonite Hour broadcast.

Besides visiting these men on board ship he invites them to his home, "The House of Peace," where he and his wife have Bible

study and fellowship with them. Many seamen have been led to Christ through this unique ministry.

### "Keep Yourself Pure" Keeps Selling

A note from Kenneth Taylor, director of Moody Press, indicates that 12,254 copies of B. Charles Hostetter's book, *Keep Yourself Pure*, were sold in 1958. To date Moody Press has printed 50,000 copies of this booklet.

### Best Rating

The Mennonite Hour has the best rating of any Sunday program on CFAM, Altona, Man., according to Dennis Barkman, assistant manager. This station, owned by a group of Mennonite businessmen, is known as the good music and news station and is reported to be doing an excellent job of programming. No "rock and roll" on this station.

### New Station for "Heart to Heart"

WGCS-FM, Goshen, Ind., is now airing *Heart to Heart* every Wednesday at 9:00 p.m. This brings the total to 45 stations now carrying *Heart to Heart*. We praise the Lord for this rapid expansion.

### Spanish Workers Complete Term

The following Luz y Verdad chorus members have finished their term of service and returned to the States during the month of March: Heken Eschbach, R.N.; Amos Delegrange, maintenance man for the hospital; and Mrs. Howard Troyer, part-time worker at the hospital. (Mrs. Troyer, however, has not been here for a two-year period.) Richard Fahndrich, employed by Ehret Funeral Home, a member of the mixed chorus and male quartet, will also be leaving this month.

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

## MISSIONS

# EDITORIAL

## Witnessing Began Early

Bearing testimony to the Christ should be a primary activity for all Christians. John the Baptist, the first witness, stood one day with two of his disciples and watched Jesus passing by.

"There goes the Lamb of God," John said.

The two disciples accepted John's testimony and followed Jesus. They were seeking such a person to follow, to commit their lives to. Jesus sensed that He was being followed and turned around. He asked the two disciples what they were looking for. Seeking more time to answer the real question, they replied, "Where do you stay?" Jesus invited them to His apartment, and they went.

The result of their stay with Jesus that afternoon and evening comes out in the remainder of the story. Andrew, one of the two, found his brother Simon the next day and immediately asserted that Jesus was the Christ. Then he brought Simon to Jesus for his own personal reaction. Jesus immediately renamed him Peter, a name that was to characterize him as a witness later.

Immediately following this incident, Jesus seeks out Philip and calls him to service. It doesn't take Philip long to find Nathanael and invite him to meet the Messiah. When Nathanael questions whether Nazareth can produce the Messiah, Philip refuses to argue the point and merely asks Nathanael to come see for himself.

Nathanael's reaction to Jesus' analysis of his character may seem unreal, but it indicates something about Jesus that many of us fail to recognize. It came out in His teaching also. The Bible says that He taught as one with authority, not by rote as was the case with many of the scribes. His teachings originated in His own soul. The genuineness of His personality must have been immediately apparent to a spiritual person like Nathanael. No doubt Andrew's afternoon with Jesus had led him to the same conclusion.

There was something compelling about the experience which Andrew and Nathanael had, so compelling that they wanted to share the good news with the one nearest to them. Many Christians today have lost this compulsion. Is it because the story is now nearly 2,000 years old? Has Jesus lost His drawing power? Or has our Christianity become like the religion of the scribes, something to be put on rather than something to be possessed?—L. C. Hartzler.



## RELIEF AND SERVICE

### I-W Services

**Norristown, Pa.**—Approximately 35 or 40 I-W men and their wives were present at the Norristown I-W unit meeting on March 19. The meeting featured a "Question Box" where questions and concerns of the I-W men which had accumulated over the past months were discussed. Guests at this unit meeting were John Martin, Eastern Area I-W Representative for MRSC, and Eldon King, I-W Services Co-ordinator.

King led the evening discussion based on the questions which had been turned in earlier. A wide range of questions included I-W and Selective Service concerns as well as theological concerns and others regarding Biblical interpretation and the Christian life.

This type of unit meeting could serve as a guide to other I-W groups who are looking for suggestions for lively, interesting, and informative meetings together.

### Voluntary Service

**Meridian, Miss.**—The nine members of the VS unit here broadcast a 15-minute program consisting of a short message and singing each Sunday afternoon over local radio station WDAL. A group photo of the unit, a copy of their radio theme song, and 10 radio messages on the theme, "Disciples of Jesus," will be sent to interested persons upon request. Address requests to Box 4082, Meridian, Miss.

Work is now being done on a new unit house which will provide adequate room for the informal entertaining of friends and club work.

**New York, N.Y.**—Open house and dedication services were scheduled for the Mennonite Voluntary Service Center at 314 East 19th St., April 7, at 7:00 p.m. Speakers for the dedication program included Paul Landis, director of VS for the Eastern Mennonite Board of Missions and Charities, Raymond Charles, president of the Board, and John H. Kraybill, unit leader.

**Eaglesham, Alta.**—Several elementary and secondary teachers are needed for the new consolidated school here. A registered nurse is also needed to serve in public health at the newly completed nursing station. This northern Alberta community contains a small mission church where VS-ers take part.

Community residents have various European backgrounds, including French, Norwegian, Ukrainian, Polish, and Danish. Some children are unable to speak English when they begin school.

Trained teachers and nurses interested in this type of service should write immediately to the VS Office, 1711 Prairie St., Elkhart, Ind.

**Stanfield, Ariz.**—Construction of the unit home here is progressing nicely under the direction of Bro. Ray Yoder, Goshen, Ind. A minor accident recently resulted in slight injury to Bro. Yoder's leg, but he has continued his work in spite of this handicap.

The concrete block building when completed will provide adequate space for three

bedrooms, area for club work, and space for a small clinic.

**La Junta, Colo.**—John Mininger, Goshen, Ind., joined the VS unit here on March 16 following six months of service at the National Institutes of Health, Bethesda, Md., as a normal control patient. His work at La Junta will include the responsibilities of secretary to Mennonite Hospital Administrator Luke Birky.

**Denver, Colo.**—VS-ers Henry Benner, Ronks, Pa., and Keith Godshall, Sellersville, Pa., spent March 20-22 at Rocky Mountain Camp, Divide, Colo., helping with a camp for boys referred by the local juvenile court.

**St. Anne, Ill.**—Bro. Arthur Cash, Portland, Oreg., who with his wife is serving a VS term at Saginaw, Mich., held a series of meetings at the Rehoboth Mennonite Church during the week of March 15. The spiritual victories gained are encouraging and indicate the Spirit's working in the hearts of community people.

## MCC Weekly Notes

### Peter Dyck Commences Deputation Tour

Peter J. Dyck arrived in Akron on March 25 to begin his scheduled deputation tour of American and Canadian churches. The purpose of his visit is to interpret the long-term objectives of the MCC East-West program in light of the present situation.

The following itinerary has been planned: March 25, 26—Akron; March 27 to April 1—Saskatoon (home); April 2-19—Western Canada; April 21—Reedley, Calif.; April 22—Upland, Calif.; April 24-26—Kansas; April 27—Kalona, Iowa; April 28—Mountain Lake, Minn.; April 29—Eastern Ohio; April 30—Archbold, Ohio; May 1, 2—Chicago, MCC meetings; May 3—Goshen, Ind.; May 4-7—Eastern Canada; May 8—Return to Europe.

A joint meeting of the Mennonite Central Relief Committee of Western Canada and the Canadian Board of Colonization will be held in Saskatoon, April 2. H. S. Bender and Peter Dyck will be there to represent MCC and discuss the East-West program.

### Mental Health Conferences in East-Central Area

Mental health conferences continue to be held for the MCC constituency in the East-Central area. Their purpose is to stimulate interest in the field of mental health, to speak to problems that arise, to share information about the developing program of the Oaklawn Psychiatric Center, Elkhart, Ind., and to get constituency viewpoint on what the nature of the development at Elkhart should be. It is hoped that conferences of this nature will be held periodically throughout the whole course of development and operation of the center.

April meetings will be held in three of the four states of the area. Time and place of these meetings are:

April 27—Zion Church, Archbold, Ohio.—For churches in Western Ohio. All interested persons are welcome. Program leaders will

include Prof. Carl Smucker of Bluffton College; Delmar Stahly, co-ordinator of MCC mental hospitals; Lester Rich and Erie Sauter, members of the Oaklawn board of directors; and Robert Hartzler, chairman of the board.

April 14—Fairview Mennonite Church, Fairview, Mich.—Similar conference for churches in Michigan.

April 21—Olive Church, Elkhart, Ind.—Similar conference for all Hoosier churches. The Oaklawn administration, which is in charge of the conference programs, has drawn on a wide variety of leaders for assistance. In addition to those mentioned earlier, Paul Miller, Dr. H. Clair Amstutz, and Dr. E. P. Mingler have taken active part in a number of programs.

The most recent mental health conference was held in Orrville, Ohio, March 17. Ministers and representatives from different Mennonite groups participated and showed keen interest in the new MCC hospital.

### Relief Committee Meets

Keen interest and good attendance at the March 23 annual meeting of the inter-Mennonite Kansas Relief Committee indicate that Kansas Mennonites continue to be strong supporters of the MCC relief program. The meeting was held at the First Mennonite Church in Newton.

An address on the MCC relief program in light of current world needs was given by Robert Miller, associate director of MCC Relief Section, Akron. Mrs. Selma Lindehead, supervisor of the North Newton MCC relief center, reported on the 1958 relief contributions of canned food, clothing, and Christmas bundles. G. R. Gaedert, organizer of Kansas MCC-CROP\* this year, gave a report on the 1958 program and presented plans for the 1959 campaign. Kansas Mennonites contributed \$72,918.25 to MCC through CROP in 1958, as compared to \$56,050.89 in 1957.

\*CROP—Christian Rural Overseas Program.

### Nonresistance Is Pax Conference Theme

A stimulating program and excellent attendance were reported for the March 11-16 semiannual Pax Peace Conference held at Schloss Leopoldstein, a renovated 17th century castle in the Austrian Alps.

Fifty-four Pax men representing seven European countries and Morocco, Algeria, and Jordan participated in the four-day study of nonresistance and its implications for present-day living. Pax matrons, speakers, and guests brought the average daily attendance to approximately 70 persons.

Speakers were André Trocmé, executive secretary of IFOR; Peter Dyck, director of MCC Europe; Clarence Bauman, European MCC peace representative; and Erwin Goering, Mennonite Voluntary Service director.

In addition to Bible studies and lectures, there was strong emphasis on group participation. Pax men took part in panel discussions, gave book reviews, debated on the topic, "Our Responsibility to the State," and presented the historical kit, "Faithful unto Death."

European Pax Director Ray Kauffman comments: "This was the first experience for most of the fellows to study nonresistance at such lengths. We made an effort before conference to emphasize preparation, with good results, I believe. We wish to express



sincere appreciation to the MCC and our churches at home for making this conference possible."

#### Baron von Blomberg Visits Headquarters

An unusual visitor, Baron Fray von Blomberg from Hampton, N.H., visited Akron MCC headquarters on March 13. The baron, a native American who acquired the title when he was adopted by a German baroness, has spent a lifetime in international relations, often as adviser to royalty. He feels that his calling as a Christian is to minister to the "up-and-outers," a group he finds much neglected. In his work overseas he has frequently come into contact with Mennonite relief workers and during the Suez crisis he was instrumental in procuring a difficult Jordan visa for Relief Director J. N. Byler. The baron welcomed this opportunity of becoming better acquainted with Mennonites and the work of MCC, as well as sharing many of his own colorful experiences with his hosts.

#### American Air Base Donates Huts to EIRENE Project

Six portable frame huts are being dismantled and moved from the American Air Base in Morocco to the tiny village of Oulmes. During his recent trip to Morocco, Milton Harder, executive secretary of EIRENE, arranged for the transaction with the American Embassy. The buildings have been donated to the EIRENE team for use in Oulmes in conjunction with a government farm project. One of the huts will be used as a youth and recreation center for the village, another for the new chicken project, the rest for various purposes on the government farm. The American Embassy also gave the team a large box of garden seeds for distribution among local farmers who are willing to take care of a garden.

EIRENE is the international service organization established for Christian CO's in 1957. The Mennonite member of the pioneer team, Mast Stoltzfus, Elverson, Pa., has completed his term of service and is expected to arrive in Akron by mid-April. He has been replaced by another Pax man, Donald Oesch, Kalispell, Mont.

via MCC, Akron, Pa.

## WMSA Weekly Notes

**Missionary Speaker:** Mrs. B. Frank Byler, on furlough from Argentina, spoke to about 40 women at the Prairie Street WMSA, Elkhart, Ind., at their monthly meeting in March. Her topic, "Women's Work in Argentina."

**Golden Age Project:** Edna Zehr, from the Eureka, Ill. Home for the Aged, writes, "We appreciate the money given by the WMSA groups for our carpeting. It certainly has helped to improve the place."

**GMSA in Arizona:** "As you probably know, the work at Buckeye is with migrant workers or cotton pickers. It began with a VS unit and is carried on now with the help of VS-ers during the summer. We have two craft and sewing clubs for girls."—Mrs. Calen Buckwalter, Phoenix, Ariz.

**Araguacema, Brazil:** During May we will be

studying and praying for our mission fields in Brazil. In addition to the material in the annual report, *The Living Church in Action*, there is a recently published booklet on Araguacema. It contains excerpts from the Amazon Valley Indian Mission Newsletter and tells much about the people, their customs, and the beginning of the work in Araguacema. Send your request with 25 cents to the WMSA office in Elkhart.

**Fellowship Group Organized:** "The first meeting of the Women's Service Organization met Thursday evening, March 12, at the Hesston, Kans., Mennonite Church. This group was organized for the purpose of extending the service activities of the women of the Hesston and Peabody congregations. Mrs. Earl Buckwalter gave an illustrated talk on her recent trip to Alaska. A period of fellowship concluded the evening's activities."—Mrs. Reynold Sawatsky.

#### Used Stamps for Japan

"This project was started in April last year and to date some 70,000 usable stamps from 60 individuals and groups have been received. Special thanks are due to Mr. and Mrs. S. G. Winey of Goshen who have turned their home into a stamp factory and have processed some 20,000 stamps. (As of March 7, 1959, the Wineys had processed about 68,000 stamps.)

"We feel this project is one hundred per cent successful even though sales haven't been up to expectation. We entered the market a bit late and were practically put out of business by the local department stores' big value sales of stamps. So results haven't been spectacular. We are now selling all stamps at a greatly reduced price through a Tokyo dealer. We would like to continue the project for a while yet. The present low market value here and the postage cost to you, however, make it seem inadvisable to continue mailing stamps to us in small packets. The best plan will be for you to save stamps during the next few months and prepare to send them with a missionary returning from furlough this summer."—Ralph Buckwalter, Kushiro, Japan.

The WMSA office will be happy to receive your stamps for Japan and see that they are included in the baggage of some missionary going to Japan.

WMSA Office, 1711 Prairie St.  
Elkhart, Indiana.

#### TO BE NEAR TO GOD

(Continued from page 323)

#### Friday, April 17

Negative obedience preserves us from evil. Positive obedience brings victory into our spiritual experience.

A diet of "don'ts" may result in a case of spiritual rickets. It is the spiritual diet of "do's" that builds strength in our faith and obedience.

Unbelief and disobedience are always found together. They break our communion with God. They drive us from our Garden of Eden. Because of them God sets angelic watchmen with flaming swords forbidding our entrance.

Loving obedience does not move ahead of God's schedule. It does things in God's time

even though it may mean "forty years" of suffering in the wilderness. It moves with God and builds faith and communion with Him.

Read Rom. 6:8-18.

#### Saturday, April 18

Obedience to God always comes before obedience to men. "We ought to obey God rather than men." God is supreme and eternal. He knows the end from the beginning.

This kind of obedience will convict or lift men's hearts to God. It is obedience to the truth that is always lived and spoken in love.

This obedience never exalts self; it is never filled with envy and bitterness; never intends to bring hurt to others.

Instead, it is exemplary of the loving obedience of Christ on the cross; always filled with forgiveness. It points souls to Him even though they reject Him. May God build in each of us this spirit of loving obedience that we may learn to know Him better each day.

Read Acts 5:29-32.

—Ellross D. Zook.

## Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

**Victorious Christian Service**, by Alan Redpath; Fleming H. Revell Company; 1958; 190 pp.; \$3.00.

In this book the author, who is pastor of the Moody Church in Chicago, presents a most challenging study of the book of Nehemiah and draws from the Old Testament characters interesting and helpful lessons for Christian life and testimony today. His first chapter, "Recognizing the Need," sets the pattern for the book by telling us that "As we survey the walls that need rebuilding, we are called upon to mourn over the failure of many of us to live lives that reflect Jesus Christ. . . . God's purpose for Jerusalem was that it's walls should be salvation and its gates should be praise, and the emblems of salvation and praise lay in utter ruin. . . . The symbol of salvation, the symbol of praise, the wall that marks our separation from the world—does it today lie in tragic ruin?"

In chapter 3, "Facing the Challenge," he says, "It is utterly folly to refuse to believe that things are as bad as they really are." He also says: "If the cross means anything at all, it means the sentence of shame and of judgment upon human nature."

This book gives a strong testimony against all kinds of immorality, including the movies, the dance, and television. The author insists that "No one should dare to take a position of leadership in Christian work unless he can look people in the face with a life that is above reproach and say, 'So did not I.'"

This book should be read by every Christian, whether a worker or a learner. Every prospective missionary, minister, Sunday-school teacher, or personal worker should give thorough attention to this work. The reviewer strongly recommends it to all.

—John E. Lapp.



## Mission News

### CONTINUED

Bro. Oscar Roth, Flanagan, Ill., secretary for Church Music of the Illinois Mennonite Conference, directed a song leaders' workshop and a music program at the Ann Street Mennonite Church, Peoria, Ill., on Sunday evening, March 22.

A group of young people from the Mennonite Church, La Falda, Cordoba, Argentina, gave a farewell service on March 13 for one of their number, Pablo Boyajian, who enrolled at the University of Cordoba the following week as a medical student. Bro. Boyajian was baptized during the past year and has been very active in young people's activities. Pray that he may be able to give a good testimony in the university.

The workers at Ramat Gan, Israel, both Kreiders and Swars, rejoice in having received official notification that their visas have been extended to Sept. 30. Your prayers in their behalf should not cease.

The annual conference of the Mennonite Church in India is scheduled for May 5-8 at Dhamarti. The church faces problems which require the best Christian statesmanship. May every earnest Christian pray much for the Mennonite Church in India, its leaders, and the missionaries serving with it.

Bro. Elvin V. Snyder, missionary on furlough from Puerto Rico, is conducting a Bible Study and Missions Class for the Mennonite Church, Howe, Ind., April 1, 8, 15, 22. He will also be speaking at the Ohio Mission Board meeting, Elida, on the afternoon of April 19.

Bro. and Sister Alvin Hostetler, missionaries on furlough from India, spoke at the Sunnyside Mennonite Church, Connaut Lake, Pa., on Sunday evening, March 29. They are scheduled to speak at the Pine Grove Mennonite Church near Stryker, Ohio, on Sunday evening, April 12.

The Steel City Gospel Mission, Bethlehem, Pa., observed its eighth anniversary on March 29, with an all-day meeting. Afternoon and evening speakers were Elmer Kolb, Pottstown, Pa., and John S. Hess, Lititz, Pa., respectively.

Missionary Day speakers: Bro. and Sister Earl Buckwalter, Hesston, Kans., at Lower Deer Creek, Kalona, Iowa, March 22. Bro. John Leatherman, Tanganyika, at West Clinton, Pettisville, Ohio, March 22.

Sister Ann Martin, on furlough from Uruguay, spoke at the conjoint meeting of the Bethel and Oak Grove, West Liberty, Ohio, WMSA groups, on April 1.

## Field Notes

### CONTINUED

Bro. Myron Augsburg, who at present is holding evangelistic meetings at Hutchinson, Kans., spoke at the Hesston Men's Fellowship at a 6:00 a.m. breakfast, April 4.

Dedication of the new Tenth Street Church, Wichita, Kans., was held the afternoon of April 5.

Bro. C. F. Yake and Sister Elizabeth Showalter will represent the Herald Press at the Vacation Bible School Seminary arranged by the Greater Fort Wayne Sunday School Association, Fort Wayne, Ind., on April 13-15.

A special program at Herrick, Clare, Mich., on April 5 featured young men from the Church of God in Christ Mennonite Church, Ithaca, Mich., who gave messages concerning their study and preparation for I-W service.

New members: eight by baptism at Calvary, Greensburg, Kans., March 2; one by baptism at Ninth St., Saginaw, Mich., March 8; seven by letter at East Chestnut, Lancaster, Pa., March 15; four by baptism at Kalona, Iowa, March 15; four by baptism at Zion, Hubbard, Oreg., March 22; eleven by baptism and two by letter at Metamora, Ill., March 22; one by baptism at Steelton, Pa., March 29; three by baptism at Walnut Creek, Ohio, March 29; four by letter at Hopedale, Ill., March 29; four by letter and one on confession of faith at Beth-El, Colorado Springs, March 29; thirteen by baptism at Fairview, Albany, Oreg., March 29; one (aged 72) by baptism at West Liberty, Ohio, March 27.

Bro. Donald Ressler, who served in Europe under Pax, showed slides of the rebuilding projects in Germany and Austria at Orrville, Ohio, March 22.

Sisters Ruth and Rhoda Ressler, on furlough from Japan, were guest speakers for Christian Homemakers, an organization of the three Scottdale churches, on April 3.

Sister Ella Esbensen, who has been working in the Editorial Division of the Publishing House, left her work here on April 3 to take up her new vocation, that of marriage in the near future. Her position has been filled by Hazel Mast, who was transferred from the Business Office to the Editorial Division.

Bro. Levi C. Hartzler, Elkhart, Ind., Bro. Urie A. Bender, and Sister Elizabeth Showalter, of Scottdale, represented the adult, youth, and junior interests respectively in the meeting of Friendship Press at Buck Hill Falls, Pa., from March 31 through April 3.

Members of all five Mennonite churches in the Kansas City area attended an Easter sunrise service, in which Bro. Paul Erb was the speaker.

Bro. Edwin I. Weaver, Hesston, Kans., conducted special meetings for the Mennonite Fellowship in Kansas City, Mo., the April 5 week end.

The Bethel Church Chorus, Wayland, Iowa, led the worship service at Iowa City on the evening of April 5.

Another congregation to give a one-month trial to having the church service first, followed by the Sunday school, is Olive, Elkhart, Ind., beginning April 5.

Bro. J. N. Byler, Director of Foreign Relief, who has been ill for some time, is still confined to his home, but we are happy to report that his health is improving.

The Roy Umble family, Goshen, Ind., who spent some time in Greece, gave an illustrated program on that country at Orrville, Ohio, on April 5.

A thirty-voice chorus from the Mennonite Brethren College, Winnipeg, Man., presented Easter music at a special Easter

Fireside meeting at Erb St., Waterloo, Ont., on March 29.

Subijantor (John) Atmosuwito, Indonesia, a Goshen College student gave a talk at Howard-Miami, Kokomo, Ind., on March 29.

Bro. Sylvester Zapata, Alice, Texas, spoke concerning the work there to the Freeport, Ill., congregation on March 20.

### Announcements

Personnel officers of a number of our boards and institutions plan to meet at Goshen, Ind., on April 18 to discuss matters of common interest in guiding our young people into various forms of Christian service.

Bible Instruction meetings at Paradise, Pa., on April 18, 19. Speakers: Clyde Hostetler, Refton, Pa.; Jacob Rittenhouse, Lansdale, Pa.; and Jacob Frederick, Philadelphia, Pa.

Clinton Ferster, McAlisterville, Pa., speaker at Miners Village YPM, April 12.

The Christian's Appreciation of the Fine Arts is the theme for YPM at Mt. Joy, Pa., April 12, 7:30 p.m., with William Leakey speaking.

Mennonites residing in New York City and Mennonite students in the city are invited to an evening of fellowship at the Voluntary Service Center, 314 East 19th St., on April 7, at seven o'clock. This will be held in conjunction with open house and dedication of the new Mennonite VS Center.

John Drescher, Marshallville, Ohio, for a Sunday-school staff meeting at Walnut Creek, Ohio, April 9.

Bro. Milo Kauffman, guest speaker at a special service at Lansdale, Pa., April 8, 7:45 p.m.

Annual Jewish Evangelism meeting at Elizabethtown, Pa., April 22; speakers: Alvin Martin, Terre Hill, Pa.; J. L. Stauffer, Harrisonburg, Va.; and Daniel Sengenig, on furlough from Ethiopia.

Lancaster Mennonite Historical Society first annual meetings at Hernley's meeting-house, April 11; speakers: Norman W. Nauman, Earl B. Groff, and Mervin J. Baer; moderator, Ira D. Landis. At Bowmanville, April 18; speakers: Warren W. Martin, Chester C. Graybill, J. Roy Graybill; moderator, J. Paul Graybill. At Slate Hill, April 25; speakers: Noah L. Zimmerman, L. Lloyd Gingrich, and Roy M. Geigley; moderator, Daniel D. Wert.

### Evangelistic Meetings

Elias Kulp, Bally, Pa., at Plainville, Aurora, Ohio, beginning March 22. James Lark, at Buckeye, Ariz., March 26 to April 5. Orvin Hooley, Bronson, Mich., at Cold Springs, Manelona, Mich., April 13-19. Ralph Stahly, Wakarusa, Ind., at Toto, North Judson, Ind., April 12-19. Daniel Zook, Clarksville, Mich., at Battle Creek, Mich., March 8-15. S. J. Miller, Leo, Ind., at Marion, Howe, Ind., March 24-29. Melville Nafziger, Hockessin, Del., at Still Pond, Md., March 27 to April 5. Milo Kauffman, Hesston, Kans., at Tenth Street, Wichita, Kans., March 29 to April 5.

★

When faith goes to market, it always takes a basket.—Selected.

## 1959 MENNONITE YEARBOOK

(Continued from page 316)

Pages 57-60 contain the Church Directory listing all conferences with the names and addresses of all congregations in the church. The membership and ministry are listed for each congregation. At the end of this section is a new feature for the year, a list of laymen with addresses which are connected with General Conference, its committees, and executive committees of general church boards.

Following the Church Directory is the Ministerial Directory containing a list of about thirty ministerial directories in North America and overseas. So far as is known these directories of ministers represent all Mennonite bodies of all countries except Russia.

Again this year it has been possible to include a list of Herald Press books in print. The list begins on page 133 and contains in alphabetical order more than 175 titles.

The list of contents on the cover page has been expanded to include all the major sections of the *Yearbook*. A system of arrows and black markers provides a kind of thumb index which will help you find each section quickly.

The editors have attempted to gather and publish all information necessary to bring the material up to date. The success and accuracy of this publication depend almost entirely upon those out in the church who gather the information and send it in.

We welcome any comments and suggestions for corrections as you may note them in the use of this handbook of information. It is our hope that each of you as users will find the book helpful in keeping you informed about the work of the church. We believe every person with interest in the church's life and growth will not only have a copy of but will study and analyze the information contained in it.

## GRIEF'S SLOW WORK

(Continued from page 314)

time, it takes pain to deal with these memories. There may be several temptations. One temptation is to pull out the memories that idealize the person until the person is so idealized he almost becomes an idol in your life. At the same time the memories that are unhappy ought to be brought along and as they are shared together the memory of the person becomes very realistic and one which is very true to your life experience. In accepting the pain of the loss and the readjusting to living without the person, there is this matter of facing memories and dealing with them. It helps to share these with persons you trust deeply.

When a person has moved through these experiences, then comes the last step, the reaffirmation of life. When the loss has been accepted, the grief has been spent, and the memories no longer bring grief, then there is a birth to a new life. When a person dies and leaves you, a part of you goes with him. There is an amputation, so to speak. In this acknowledgment that part of you is dying and is gone, there is a rebirth, so to speak, of your person to a new level. This experience can be a real experience of hearing God speak to you. It can be a means of drawing near to God. It can be a means of new understandings of God's will, of His grace. In this experience we ought to be aware of compulsive actions. That is, when someone dies, in the heat of the emotions we may be tempted to make a vow by saying, "I'll go to such and such a mission field; I'll do this or that." No, the decisions which God seeks are made in prayer and reflection.

A little lady who lived in New England lost her son when he was only seven or eight years old. She vowed that she would always walk up the hill to the city graveyard each day to look at his grave. She kept this up until she was an old lady. She had children and grandchildren, but each day she would take several hours to take this walk. The community said, "What devotion!" This lady was making an idol of her son. She had not let him go. Instead of living her life into her children and her grandchildren who needed her time so desperately, she was still living with the one who was no longer there. She did not come to the rebirth of a new life. Many persons come to reaffirm life and their lives are lived into a new family or a new church experience and their lives are filled with the grace of God.

These six experiences—the sudden shock, the numbness, the fantasy and reality struggle, the release of grief, dealing with memories, and finally coming out a new person—make up the grief process. Now there are a number of things which will condition as to how much, more or less, this experience may come in your life or mine.

## Factors Affecting Grief Work

One factor affecting grief is the pattern of our community in the time of grief. In our Scripture passage we read that the Jews came down from Jerusalem to be with Mary to weep with her. In our day we have certain patterns of sharing the grief experience. One custom is to go to the home, which is much better than sending a card, although a card can very well be sent. Just a handshake and whatever faulty word you say will be much more meaningful than something from a distance. By facing together the reality of death and the reality of the

Christian faith, we stand by in the grief experience.

Our experience will be conditioned also by our attitude toward death. That is, if we feel that death is a mistake, that it is simply a release, that it is something that ought not to have happened, then this will condition our grief and will make it unreal. Or we can go to the other extreme in which we have nothing except the stark reality of the body. There is a middle ground between these two. We do realize that death comes; it is not a mistake. Death comes because we live in a world where sin has come. We live in an earthly order and so our bodies get old, they deteriorate, and they die. We are subject to finite decisions. A person drives along the road, he simply does not see the train, the train hits him, and there is death. We can struggle a long time over the question, "Was this the will of God?" Or we may simply believe that in human circumstances and the finiteness of humanity, God permitted this thing to happen.

Also in this experience there can be those things which help us to see the beauty of death, although in our day we may have a trend more and more away from the stark reality that this person has died. And so in our funerals, we do have the body in the midst of this experience, and the viewing of the body (whether before the service or after, perhaps preferably before) is a part of the grief healing that comes in the experience.

One of the most difficult questions in this area is, "What do we tell our children?" How can they understand the passing of a mother, or a father, or a grandparent, a loved one? Perhaps we have so much difficulty in telling them because we have difficulty accepting it ourselves. I like the story of the little Irish lady who was a terminal patient in the hospital. Her husband was there with her daughter. They knew that she was not going to get well, and that the end was near. As they could no longer contain themselves, they burst into tears. She looked at them and said, "Sure now, 'tis only natural to cry. But when you are done crying, let me ask you to make a smile for me. For would you be helping me to greet my heavenly birthday with only tears?" She had accepted this experience.

This is not to say that there are not tears. But there is a reality of death that we have accepted. We do not fear death, and so we can communicate this trust and confidence to our children. Our children can understand that God has prepared a home for those who love Him, and that God in His own time decides when these persons should come to Him. We do not say to a little daughter, "God needed your mother more than you did," for she will feel terribly rebel-

lous. We simply say that your mother is with God and that someday, we, too, shall go to be with your mother. As one mother was telling this to her son, she began to cry. The boy asked, "Mother, why are you crying?" "Well," she said, "because we loved Grandpa very much." And then this son said, "Mother, when you go, I want to go with you." That child had caught the love, the trust, and the faith that it takes to face the experience of death.

Another factor that will condition the grief work in our lives will be the strength of our relationship with the person who died. If he is very close to us, then our experience will be severe, as with Mary and Martha. If he is not so close, then our experience will not be as severe.

Another thing that will condition the grief experience is how the person died. If it is sudden, then it will be a very severe experience. If it is an anticipated death, then a person may be working part way through this experience before it actually happens. This is something we need to understand. When a husband and wife who are young go through this experience, the husband may know a year, or a year and a half before that his wife is going to be leaving him. Each time he takes her to the doctor he enters deeper into the grief experience. Each time they go to the hospital a part of himself seems to leave. By the time she leaves him, he is 'way down the road in this experience and perhaps a month or three months afterwards he seems to have fully recovered and come to a new birth, and people wonder why he doesn't show more grief. As to the year of traditional mourning, it did not take him a whole year, seemingly. But he started much earlier. His choice then to find a new mother, a new companion for his home, need not be interpreted as not loving his first companion, but rather that he has worked through the grief and he has come out a new person. So the manner of the passing of the person makes a great deal of difference as to how severe this experience will be. But whenever and however it comes, it will be very real.

Our experience of grief will be conditioned by the resources of the Christian faith. The Christian knows that death is not the end. The Christian knows that the body is planted and it will be raised a new and glorious body like our Lord's. And cancer destruction or the damage of burns will be removed in the new body. We think of the person as the person really was. When death comes, we can much more easily accept it.

Jesus said to Mary, "Whosoever liveth . . . in me shall never die." The spirit of the departed one in Christ does not die, but rather it goes to be with the Lord, which Paul says is far better.

The resource of the resurrection is our

hope and so we treat the body with care. We appreciate the Christian funeral director who does his task with devotion, with understanding, and with Christian loyalty, because the body is a part of God's economy.

The resource of the presence of the living Christ is also ours. He walked with Mary and Martha and He will walk with you. The clouds may seem very low, but the Lord Jesus is there. Jesus stood beside the sisters. In *Pilgrim's Progress* there is the story of Christian and Hopeful coming to the river of death. They saw how deep, how wide, how swift it was, and they began to fear. Suddenly there were two men there with shiny faces and clothes. They asked them if there was a boat or bridge to cross the river. They answered there was no other way to the gate. When asked how deep the water, the strangers said, "You shall find it deeper or shallower as you believe in the King." John Bunyan has given to us a beautiful picture of the passing of a loved one.

Another great resource is the resource of the Christian fellowship. We stand by one another and we encourage one another. The services themselves, though not lavish, have a real part in the experience of facing death and grief. The sharing of labors by women in the home in providing a meal is another way of fellowship. One family said, "We never imagined how much this meant until we went through it." I would like to give a word of encouragement to our sisters as they provide meals in a very real and helpful and warm way. Sharing pulls people together as they stand about the experience of death. And in the weeks, the months that follow there needs to be that standing by in prayer, in remembrance, and in fellowship.

We are made to love and care. The risk of loving is the risk of separation. We cannot have the richness of loving without the risk of parting. It is one of life's unchangeables. But in the parting, we can understand it, and though it is very real, we can have the real resources in Christ Jesus to help us to meet it. And we can say like Stephen, "Lord Jesus, receive my spirit."

Goshen, Ind.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Maust-Miller-Markel Maust, Accident, Md., and Miriam Miller, Grantsville, Md., both of the Castleman River C.M. cong., by Ivan J. Miller at the Maple Glen meetinghouse, Grantsville, March 22, 1959.

Yoder-Keagy-John A. Yoder, Mt. Joy, Pa., Oley cong., and Mildred W. Keagy, Columbia, Pa., Chestnut Hill cong., by Henry E. Lutz at his home, March 21, 1959.

## Births

"Lo, children are our heritage of the Lord" (Ps. 127:3).

Bauman, Raymond and Edna (Brubacher), Elmira, Ont., twins, first and second daughters, Karen May and Kathleen Fay, Jan. 1, 1959.

Brubacher, Vernon and Eva (Snider), Kitchener, Ont., first child, Jeffrey Reynold, Feb. 22, 1959.

Garber, Russell S. and Esther (Hertzler), Washington Boro, Pa., fourth daughter, Linda Elaine, March 23, 1959.

Good, Raymond T. and Nancy (Stoltzfus), Stevens, Pa., first child, Lois Ann, March 4, 1959.

Groff, Jacob R. and Ruth (Miller), Holtwood, Pa., third child, first daughter, Dorothy Jean, Jan. 25, 1959.

Hagge, Charles R., Jr., and Louise (Croyle), Catonsville, Md., first child, Julia Ward, Feb. 19, 1959.

Kanagy, Leo R. and Carrie (Yoder), Belleville, Pa., first child, Cynthia Dawn, March 6, 1959.

Kolb, Roy S. and Alice Elizabeth (Allebach), Spring City, Pa., sixth child, fourth son, Levi A., March 17, 1959.

Martin, Rufus S. and Thelma Lucile (Hoover), Greensville, Pa., fourth child, second daughter, Gal Renita, March 16, 1959.

Maust, Clayton and Bernice (Albrecht), Bay Port, Mich., fourth child, third daughter, Debra Louise, Jan. 18, 1959.

Miller, D. Richard and Martlyn (Swinehart), Elkhart, Ind., first child, Daniel Olen, March 18, 1959.

Peachey, Crist and Rhoda (Stone), Reedsville, Pa., third daughter, Carolyn Irene, Jan. 3, 1959.

Reber, Ronald and Dora (Brubacher), Fairview, Mich., third child, second daughter, Louise Elaine, March 14, 1959.

Reinford, Clarence L. and Marie (Detweiler), Schencksville, Pa., seventh child, sixth son, Philip, March 15, 1959.

Rush, Howard W. and Kathryn (Rice), Bristol, Pa., fourth child, second son, Stephen, March 15, 1959.

Shrock, Mose, Jr., and Mary Eta (Mishler), Topsham, Ind., first child, La Mar Lynn, March 11, 1959.

Snyder, Ralph and Eileen (Hallman), Vineland Station, Ont., second child, first son, Brian Lynn, March 13, 1959.

Stutzman, Leon and Lucella (Sharer), Grants Pass, Oreg., third son, Mark Steven, March 14, 1959.

Swartz, Dwight and Vada (Bowman), Dayton, Va., sixth child, fourth daughter, Mary Jane, March 16, 1959.

Wadel, Joseph S. and Orpha R. (Boll), Lititz, Pa., second daughter, LuAnn Kay, March 8, 1959.

Wagner, Samuel and Elda (Schlegel), Tavistock, Ont., second child, first daughter, Merle Velma, Feb. 22, 1959.

Weaver, Paul and Ruth (Petre), Carlisle, Pa., fourth child, third daughter, Eunice Ruth, March 9, 1959.

Wright, William D. and Marie (Blosser), Lisbon, Ohio, second son, Samuel Lee, March 8, 1959.

Wyse, Arthur and Louise (Kurtz), Greentown, Ohio, first child, Terence LaVerne, March 16, 1959.

Yoder, Jerry N. and Loretta (Bender), Wellman, Iowa, second daughter, Karla Sue, March 13, 1959.

Yoder, Rolland M. and Cordell (Swartzendruber), Kalona, Iowa, fourth son, Linford Lee, March 5, 1959.

The American Bible Society denies that communist literature has outstripped the Bible in sales. Bible publishers of the entire world have turned out at least 1,500,000 Bibles since 1917, according to an item in Christianity Today.



# YOUR PUBLISHING HOUSE

## Annual Report

The annual report of the church-owned Publishing House to the brotherhood which owns and operates it has appeared in various forms in the GOSPEL HERALD. The report for the year 1958 will consist of a series of weekly statements taken mostly from the annual report of the publishing agent and his associates to the Publication Board. The entire 48-page report is available to anyone who requests it from Mennonite Publishing House.

The responsibility of our denominational Publishing House is clearly stated in our five objectives. Of these objectives, the first and third go directly to the heart of the matter.

First, it is our responsibility to know, to understand, and to correctly interpret the total literature needs of our brotherhood. Obviously, this is a large order. It requires much field work, a great amount of correspondence, and the closest working with all the church's organizations and institutions, as well as district conferences. It necessitates getting close to the grass roots of our

church through pastors, teachers, parents, and young people.

In the second place, it is necessary to provide adequately for the needs of every phase of the church's life and work. This means providing literature to nurture and strengthen all the members of the church and to undergird and support fully the church in its faith and practice. This objective also includes most careful planning and provision for literature for every unit of the church; that is, each conference, each district, each congregation, as well as every family and every member of the brotherhood of all age levels.

In the case of other phases of our general church work, there is opportunity for more local administration and services. In higher education we have three colleges with something of an area constituency. In missions, in addition to our general board at Elkhart, we have district boards, one of which carries on extensive foreign services.

In our church literature services we have been fortunate in having one House and one

Board with official representatives from all twenty of the conferences eligible for membership in General Conference. Publishing, by its very nature, is quite expensive if done with a limited circulation. Some of the larger denominations seem to be forced, for economical reasons, to co-operate in producing literature. We have usually tried to produce our own. But in some cases it is a heavy financial burden for a small constituency of 80,000 members. Surely for economical reasons, as well as other more important considerations, we are fortunate in having one source of church literature for our small brotherhood.

One particular action by the Board at its recent meeting indicates the deep concern of the Board and the House in endeavoring to safeguard our church literature and to serve our brotherhood adequately. This action was taken upon the initiative of the House representatives and Board officers.

It recognized the legitimacy of reactions against certain statements in recent quarters of *Herald Adult Bible Studies*, and expressed a humble regret for the publication of these statements. Although there was a feeling that some criticism misinterpreted the spirit and intention of the writer, the Board and Publishing House gave assurance that every effort will be made to prevent a repetition of these offenses: We do appreciate the criticisms of our constituency and this action is assurance that the Publishing House is responsive to the feelings of the church. The complete statement will be sent to anyone who requests it.

Your Publishing House,  
A. J. Metzler, Publishing Agent.

## The Bridge Is Love

You are a Christian. You very likely believe that love is stronger than guns or bayonets. You will not deliberately kill an enemy. But what about your poor and underprivileged neighbors? Do you, in your search for material security, unwittingly hurt those whom you could help? Are you satisfied with your love towards others? Is Christ?

Hans de Boer has traveled around the world and has seen the violence and prejudice sown by "Christians" in many countries. He has also seen some of these "Christians" reap a harvest of violence. And, in the future, he sees a bloodier harvest. But there is hope, there is still one bridge across the gap of past misunderstanding and hatred.

Are you really interested in following Christ? Do you want to believe in love as only a passive and idle thing or as an active and aggressive force? Would you like to see more clearly your responsibility toward your neighbor? This book will open your eyes. You can also let it open your heart.

THE BRIDGE IS LOVE

Hans A. de Boer

\$4.50

MENNONITE PUBLISHING HOUSE

Scottsdale, Pennsylvania

Weaver Book Store, Lancaster, Pa.; Weaver Book Store, New Holland, Pa.; Herald Book Store, Souderton, Pa.; Gospel Book Store, Goshen, Ind.; Golden Rule Book Store, Kitchener, Ont.; Golden Rule Book Store, London, Ont.; Menno Book Store, Bloomington, Ill.

## Church Camps

### Camp Luz

The Camp Association is planning to build a new cabin this spring to help take care of anticipated increased enrollments. The total enrollment at Camp Luz has increased each year since its beginning.

A new dressing enclosure will also be built to go with the new swimming facilities. This will be the first full camping season to use the new swimming area.

Additional information and registration blanks were sent to many churches early in April. If you did not receive this information and would like to have it, write to Jack Miller, Camp Manager, 515 Kieffer St., Wooster, Ohio.

### Little Eden

Plans are well under way for the summer's activities at Little Eden. Camp manager this year will be Daniel Diener, Elkhart, Ind. Mrs. Diener will serve as office secretary and bookkeeper.

Following is the summer schedule of the ten camps and the directors: June 27 to July 4, Boys' and Girls' Week, Kenneth Holderman, Elkhart, Ind. July 4-11, Junior High,



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Grades 7 and 8, and July 11-18, Junior High, Grades 8 and 9, Wallace Shellenberger, Sr., and Margaret Miller, Goshen, Ind. July 18-25, Senior High, Grades 10, 11, 12, Art Meyer, Lakewood, Ohio. July 25 to Aug. 1, Home Builders' Week, Orrin Smucker, Plain City, Ohio. Aug. 1-8, Christian Business and Professional, Nelson Hostetter, West Liberty, Ohio. Aug. 8-15, Christian Fellowship and Family, Lawrence Burkholder, Goshen, Ind. Aug. 15-22, Farmers' Week, Russell Wenger, Goshen, Ind. Aug. 22-29, Relaxation, and Meditation, Dr. Floyd Rheinheimer, Milford, Ind. Aug. 29 to Sept. 3, Golden Age Week, Mr. and Mrs. Jacob Erb, Goshen, Ind. Sept. 3-7, Goshen College Faculty Retreat, Faculty Committee.

Included in the staff for the four weeks of youth camps are a crafts instructor, a recreation director, and a lifeguard. A special feature this year is the addition of a swimming instructor to the staff. This will provide an excellent opportunity for boys and girls to learn to swim.

A few days of fellowship and relaxation especially planned for the older folks are offered this year for the first time, in the Golden Age group.

The folder containing details about each camp and information on prices, accommodations available, registration and reservation procedures will soon be ready for dis-

tribution. If you do not receive this folder, ask your pastor for information or write Little Eden Camp, Goshen College, Goshen,

Ind., if interested in youth camps; for adult camps write to Harley Nofziger, Archbold, Ohio.



## ITEMS AND COMMENTS

### BY THE EDITOR

The Billy Graham evangelistic campaign in Australia has got off to an excellent start. It is reported that Graham has thrown away his prepared sermons and is hammering his message home ad lib. An average of 1,000 persons have been making decisions for Christ in each meeting.

President Eisenhower has said that the United States hold such huge stocks of wheat that if not one bushel were harvested this year, there would still be more than enough for domestic use, exports sales, and needed carry-over. By July 1 the government's total investment in farm commodities will be \$9,100,000.

Cancer took the lives of 250,000 Americans in 1958. It has been the second leading cause of death in the United States since 1938. Mortality from certain types of cancer, notably leukemia, and cancer of the respiratory system has steadily increased in the last 25 years, according to the New York Times.

The British and Foreign Bible Society branch in Belgrade has obtained permission to import 200 Bibles a month in the form of registered parcels from abroad. This marks a relaxation of the prohibition against importing Bibles, in effect since September, 1956.

The Austrian Bible Committee is working on the first edition of the New Testament in the Ilamba language, which will be sent to the Ilamba-speaking people in East Central Tanganyika, as a gift from the Protestants in Austria.

The Portland, Ore., Journal had an editorial marking the anniversary of the Germantown declaration against slavery. The editorial concludes: "The Mennonites were not ahead of their time; they were merely recognizing the basic truth. But it does seem strange that simple religious folks some three hundred years ago were able to discern this truth and that it still eludes highly educated governors, attorneys general, and other officials in some of our southern states."

Forty-eight convicts were put to death by civil executioners in the United States last year. This is the lowest annual number since the Federal Prisons' Bureau started keeping national records in 1930. All of those executed were men; 40 were for murder, 7 for rape, and one in Texas for robbery with a

firearm. Electrocution was used in 34 executions, lethal gas in 13, and hanging in one. California, Georgia, Ohio, and Texas, with six executions each, accounted for half of the national total.

The number of conscientious objectors revealed in the military draft in Germany at a recent date stood at 760. This included four Mennonites and two Baptists. However, it is known to be a common practice to defer those who apply for conscientious objector status and it is not known how many deferrals are in this classification. A bill is now being considered, setting up a system of alternative service for conscientious objectors.

The recent All-Africa Conference in Ghana, giving voice to the rising spirit of African independence refused to be pushed into military methods for driving the white man out of Africa. The conference instead overwhelmingly supported the adoption of a policy of Gandhian nonviolence to drive white rule out of Africa. It is one of the ironies of history that the so-called Christian nations seem to be the last to blindly stick to military methods.

Church construction in the United States set a new February record, according to the Department of Commerce figures. The 70 million dollars spent during this month for the erection of religious edifices was six million higher than in 1958 and two million higher than in 1957. Church construction for the first months of 1959 was 9 per cent ahead of the same period in 1958.

Otto Dibelius, chairman of the Council of the Evangelical Church in Germany, demanded that the future of Berlin be decided by a free plebiscite. Dibelius condemned the use of force in a hot or cold war. "Nor," he added, "is it enough for Christians to tolerate one another. They must learn to respect one another."

The Moscow radio, in an English-language broadcast, commenting on racial discrimination in the United States, asked its foreign listeners: "Are Americans true Christians?" The broadcast said that surveys show "segregation in public transport, education, hotels, and restaurants has been extended into the very house of God. Our listeners will recall that Jesus Christ said that all men are equal. One is struck by the glaring contradiction between the teaching of Christ and the situation prevailing in contemporary America."

## Wake Up and Read!

Everywhere, every hour, something new . . . something that interests and often affects you . . . is happening.

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National	Religious books in the
Library	Church library
Week	Public library
April 12-18	Home library

# Gospel Herald

TUESDAY, APRIL 14, 1959  
VOLUME LII, NUMBER 15

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By becoming even a moderate drinker, I gain little, if anything, but I stand a very good chance of losing everything. By becoming a total abstainer, I have nothing to lose and much to gain.

## Three Crucial Facts

By Russel L. Mast

However you may feel about the use of alcohol, there can be no blinking the well-documented fact that alcohol and liquor consumption is increasing with terrific rapidity. One certainly does not need to be a total abstainer or even a temperance advocate to be deeply concerned about what is happening.

Drinkers may be divided into three classes: moderate drinkers, who drink only occasionally and for whom drink does not constitute much of a problem; habitual drinkers, who seem as yet able to keep it under some kind of control; and problem drinkers, who cannot control it and are given to drunkenness or alcoholism. In the United States alone, there are about sixty-five million persons who use alcoholic beverages (more than half of the people fifteen years and above). Of this number, eight million are habitual drinkers, and at least four million—or one out of every sixteen alcohol users—are persons whose drinking has become a serious problem to themselves and others. But this is the alarming fact: *that the number of problem drinkers in this country is increasing at the astounding rate of 250,000 a year.*

I propose three crucial facts about the consumption of alcohol in modern America:

● The first indictment is that the consumption of alcohol in America today is *fearfully expensive.*

Other things are expensive too. Nevertheless, consider that the liquor industry is a multibillion-dollar industry—in a world where people by the millions are suffering from malnutrition and where children must go to bed hungry. Would not Isaiah say to us, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not" (55:2)? If we were to compute the total annual cost of alcohol, including the indirect cost of crime, industrial loss,

etc., the figure would be so stupendous as to be absolutely incomprehensible.

It is a fact that we spend three times as much for liquor as we do for education in all its forms, and twenty times as much as we do for religion. I cannot support an industry like that. To justify it, there should come from it creative benefits and values, even exceeding those coming from education. The fact is, there are no creative values or benefits coming from the liquor industry. It is, therefore, fearfully expensive at any price.

● A second indictment is that the consumption of alcohol is *consummately destructive.* In order to justify spending for liquor, one would have the right to expect some creative benefits, some abiding values, or even some lasting pleasure. But pleasure ought to be truly relaxing, truly invigorating, truly creative.

Dr. Haven Emerson has for many years been the foremost medical authority on this subject. Among other things, he has declared that drinking impairs reason, will, self-control, and physical skill. Alcohol is destructive of bodily and mental functions. Actual tests show that it requires six more feet to stop a moving car if a driver has taken a cocktail or two before driving.

This does not begin to take into account the destructive aspects of drunkenness, or alcoholism, when man is at last the complete slave of alcohol, when he hates alcohol but must have it. If you've worked in a mental hospital, you know how alcohol destroys. It destroys also the relationships of life, in the home and in business. It destroys the moral life, for alcohol removes the necessary inhibitions to maintain a moral life. In a machine age, with power and speed at human command, and with human relationships more complex than ever before, alcohol is consummately destructive. I

## Only Jesus

By Lorie C. Gooding

Take the world with all its pleasures,  
You may have them, great and small.  
Give me Jesus, only Jesus.  
He is sweeter than them all.

You may have the wealth of silver,  
You may have the wealth of gold.  
Give me Jesus, only Jesus,  
And I shall have wealth untold.

Worldly pleasures cannot tempt me,  
For I hear my Saviour call.  
Give me Jesus, only Jesus.  
He is sweeter than them all.

There is peace and joy in Jesus  
Far exceeding wealth and pride.  
Give me Jesus, only Jesus,  
And I shall be satisfied.

I will journey on with Jesus  
Till my pilgrimage is o'er.  
Give me Jesus, only Jesus,  
And I ask for nothing more.  
Millersburg, Ohio.

cannot support anything that destroys like that.

● A final indictment is that the consumption of alcohol is *ominously deceptive*. The writer of Proverbs was stating undeniable facts when he said, concerning wine, "Whosoever is deceived thereby is not wise" (20:1).

The liquor ads deceive. They do not show the true facts about alcohol. They don't show wives cleaning up in the bathroom after a drunken husband; or children cowering behind closed doors after a drunken mother has returned home; or the coarse, crude, boisterous talk of men and women under the influence. They show men of distinction, prosperous and masterful; women of glamour and charm and grace; young people with vision and hope. But it is all a lie—a dreadful lie!

Alcohol is, itself, deceptive. It gives the impression to the user that it is a stimulant, that it is an exhilarating tonic to step up vitality and increase mental and physical capacities. But that is a false sensation. Actually, the radical element in liquor is depressive. It is more like a narcotic and a sedative, as we have seen it retards the muscles and the mind.

Dr. A. C. Ivy of Northwestern University said, "Alcohol gives temporary relief

from worry, abolishes mental tension." But it is important to note that these effects are only temporary. They are an escape, not a solution, and are therefore deceptive. Dr. Ivy goes on to say that alcohol "disguises difficulties, relieves a feeling of inferiority; makes a weak person feel strong; an ignorant person feel smart; a poor person feel rich; an oppressed person feel free; a bad person feel good; and makes one imagine himself a good driver who may be potentially a motorcar murderer."

Alcohol is deceptive in that it hides its destructive effects. There is scientifically no way to tell a person ahead of time whether or not he will become an alcoholic. Indeed, a man may drink moderately for years and suddenly become an alcoholic. This does not say that all moderate drinkers will become alcoholics, or that all occasional drinkers will become drunkards. It is a sober fact, however, that all alcoholics and drunkards started out as moderate or even occasional drinkers. Moreover, in the kind of society in which we now live, the number of "problem drinkers" is increasing at 250,000 a year.

Alcohol in modern America is *farfully expensive, consummately destructive, and ominously deceptive*. In view of these facts, there is, by way of conclusion, only one position which I find it possible to take. I am convinced that there are some things that are easier to abolish than to regulate; some things that are easier to reject entirely than to bring under moderate control. The drinking of alcoholic beverages is one of those things. By becoming even a moderate drinker, I gain little, if anything, but I stand a very good chance of losing everything. By becoming a total abstainer, I have nothing to lose and much to gain.

No one who is even reasonably informed can possibly deny the magnitude and the seriousness of the alcohol problem in our own country. Yet you can solve that problem, for yourself at least, in no more than thirty seconds. The answer is unbelievably simple: renounce alcohol entirely. Make yours a life without liquor.

May I urge this especially upon our young people? Solve that problem right here and now, and make it stick, and you will avoid many miseries or even tragedies later on. If you never start, you will never have the problem of quitting. I say this not because I want to curb anyone's pleasure. But I am con-

## Our Readers Say—

Your editorial on "How Much for Local Expenses" struck me as both extremely important and timely. I have in the past discussed the matter with several groups. I pointed out the tragedy when young people are willing to serve and there is no money to support them or when the money is available and the young folks do not volunteer for service. Just now I think you have a most important point. We need much more support to carry on the work that seems to be cut out for our committees, which should mean FOR US. We need much more denominational discipline and denominational loyalty for the larger task. I hope your editorial will be copied—at least the idea—by other church papers. Well done!—J. C. Meyer, Sterling, Ohio.

I was deeply stirred by the article, "How to Pray for Missionaries," by Street, in the March 3 issue of the GOSPEL HERALD. I have often thought we should pray more definitely and fervently for those on the mission field, but didn't know exactly how to go about it. The writer of the article has set forth clearly how we can go about finding our "mission field" and keep informed on the current needs of the workers. I believe with the writer, that as we live in the Spirit, we will be impressed many times with a burden to pray as desperate needs arise on the field.

I trust that many of us may accept this challenge and take our place seriously and earnestly behind the scenes as intercessors, joyfully accepting the misunderstanding and sacrifice that will be involved as we put this first in our lives. I surely appreciate the thought of sharing with Christ the burden of intercession. We can help complete the bride of Christ, and thus hasten the return of the Bridegroom through intercessory prayer.—Mrs. Arthur Graybill, Fottsville, Pa.

vinced in my own mind that, in the long run, alcohol offers neither freedom nor pleasure. The facts are clear: you stand a much better chance of living a happy life without liquor than you do with it.

It may not be easy to hold such a position in our society. The tide seems to be moving the other way. Yet I see no reason why we cannot refuse liquor without being unkind about it or self-righteous. Sometimes I think we make too much of this business of refusing. After all, you refuse other things which a hostess may offer.

Paul says, "Be not drunk with wine, wherein is excess; but be filled with the Spirit." The positive answer to the problem is to live a life that is full, rich, and abundant. It is to live a Spirit-filled life where the tensions of life are resolved on a higher level. A "life without liquor" must be more than that—it must be a life with Christ and His Spirit.—The Mennonite.

## GOSPEL HERALD

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## EDITORIAL

## The Great Commission

### Confidence in the Bible

In 1955 was published *A Layman's Guide to Protestant Theology*, by William Hordern, a theological teacher at Swarthmore College. This book has gone through a number of printings. Its popularity is one of the evidences of the current interest in religion, even in theology. It describes in language that most people can understand the various stages and types of Protestant theological thought: Orthodoxy, Fundamentalism, Liberalism, and Neo-Orthodoxy. The author tries to state fairly and objectively these various positions, and succeeds rather well. However, it is clear before Hordern says it on the last page, that he himself holds a position which he calls "modern orthodoxy," which, whatever its merits as he describes it, is not the position of those who accept the Bible as the Word of God.

It becomes apparent in the careful reading of this book that one of the primary theological questions concerns the Bible. Modern orthodoxy believes in revelation, but holds that one must discover the truth through a critical study of a human and fallible record.

Hordern says that in the early centuries there developed no orthodox doctrine of the Scriptures; that this came in the Reformation when Protestants had to substitute the authority of the Scriptures for the authority of an infallible church.

But in an earlier chapter he had said that "every plank in the platform of orthodoxy was laid because some heresy had arisen." We do know the church from the beginning followed Jesus and the apostles in accepting the Old Testament as the Word of God. Later the church recognized as canonical the writings which came from apostolic authorship or authorization. These writings, which we call the New Testament, were accepted without challenge, and so no ecclesiastical plank on their authority had to be written. Only when the heresy of liberalism arose in the nineteenth century was this authority questioned, and then the doctrine of the Scriptures became a leading issue.

All this is clearly set forth in a book published in 1958: "*Fundamentalism and the Word of God*." The author is J. I. Packer, a British scholar. He traces the history of the term "Fundamentalism" and gives reasons why it is not a useful title today for Evangelicals, the title he prefers for Bible-believing Christians. He shows why traditions or opinions not tested by the written Word are theologically illegitimate. He believes that the Bible asks to be regarded as true and trustworthy in all it teaches. He describes the proper role of reason in receiving, applying, and transmitting revealed truth. And he maintains that the modern Orthodoxy, however far it may have come back toward Biblical faith, is still unscientific and self-contradictory in its approach to the Scriptures.

At the height of the Liberal-Fundamentalist controversy forty years ago it was assumed by Mennonites that they were Fundamentalists. In later years, because we felt that all truth is fundamental, and because of the opinions and behavior of some Fundamentals, we got uncomfortable under that title. Many of us are rather eager to make it clear that we do not belong in that camp.

But where do we stand on the question of Biblical authority? We may still assume that, like our Anabaptist forefathers, we are Biblicists. We consider ourselves Evangelicals, as Packer uses that term. But we are influenced by currents of theological thought about us. Modern Orthodoxy says so many of the things we believe that we are in great danger of absorbing the chief point in which it is unevangelical—the attitude toward the Scriptures. For if the Bible is no longer for us the inerrant guide to faith and life, we are indeed at sea, and who can tell whither we may drift?

This question will be discussed at General Conference this year, and it is to be hoped that in a resolution adopted there or in the forthcoming statement of doctrine to be adopted by General Conference there will be a clear position on which we can stand. We do not want an obscurantist position which ignores fact and reason, but neither do we want a subjectivism which makes man the judge of Scripture, instead of Scripture being the teacher and judge of man.—E.

The last words of Jesus to His disciples as recorded by Matthew set forth *His authority*. The commission was not given by one who was defeated in his own personal ministry and who therefore had to call upon his disciples to carry it out. It was given by Him who had just won the central victory of time and eternity, and who now is in the seat of power. By His victory on the cross the power necessary to evangelize the world is assured; for He will use all authority necessary to accomplish His redemptive purpose.

Since Christ has all authority, He therefore is in a position to command the church. Evangelization is not something which the church may do only if it feels so inclined. Nor is it something which it may do merely if it appears to its own advantage. Certainly it is not a program only for the young people, a program designed mainly to make them loyal to the church. Behind the commission stands the Christ who has all authority; if the church is to be the church, the church must go.

The last words of Jesus to His disciples as recorded by Matthew set forth *His command*. This command is not merely to "teach" all nations; it is to make disciples of all nations. Christians are expected, not merely to broadcast the Gospel, but to bring each person to a personal acceptance or rejection of the Gospel. Paul pressing for a decision from Agrippa is a picture of what Christ meant when He said, "Make disciples." Christians are not mere distributors of truth; they persuade men to a decision for the truth. And once being persuaded to that decision, men are to be taught what the decision means in daily living.

One might ask, "If Christ has all authority, then why does the world need to be evangelized? Why doesn't He simply take over?" This question leads one back to the creation and to God's purpose for man. God created men, creatures who have moral freedom. And God Himself respects man's moral freedom. While the ascended Christ has all power, He uses His power to persuade.

One may be tempted to ask, "Why does not God do more to convert men?" But on deeper thought one is led to ask, "What more can God do?" God will respect man's freedom. He goes so far as to give Himself; but He will not force the will of man.

If the all-powerful Christ will not use force, certainly His church will not ei-



ther. The church must persuade men, must confront them with the Gospel. But the only methods it has for making disciples are voluntary baptism with all that it means, and a teaching program.

The last words of Jesus to His disciples as recorded by Matthew set forth *His promise*. He said, "Lo, I am with you always, even unto the end of the . . . [age]." The disciples are to go, but they do not go alone. They take with them an unseen presence. His presence gives meaning to the task, joy, and comfort. His presence also gives power. For the One who promises His presence is also the One who claims all power.—MILLARD LIND, in *Herald Adult Bible Studies*.

## Agape-Verlag Opens a New Door

To hundreds of European children, Agape-Verlag (literally, *Love of God Press*) has opened the door to a new kind of Bible study. For the staff of Agape-Verlag, opening this door has been a long process of writing, adapting, and producing summer Bible school materials in French and German.

### *Envisioned Ten Years Ago*

Ten years ago relief workers in Europe realized a need for Bible lessons similar to the summer Bible school materials which are taken for granted in American churches. In 1949 workers in the French children's homes began to translate and mimeograph lessons from the English Herald Press series. The Bible lessons, they believed, could be used in camps and community educational projects.

Agape-Verlag grew out of this project. Summer Bible school was new in most European communities and demand for the lessons increased. In 1952 Mennonite Central Committee in co-operation with the Mennonite Publishing House (Scottsdale, Pa.) laid definite plans for the production of summer Bible school materials in French and German. The American cosponsors purposed to introduce to European churches graded materials which related Christian discipleship to everyday life.

The Agape series now includes nine courses in German and eight in French. Each course includes a teaching manual. Nearly 8,000 books were sold in 1958. Greatest quantities went to Germany, France, Belgium, Austria, the Belgian Congo, Switzerland, and Canada.

### *Headquarters in Switzerland*

The home of Agape-Verlag is a 17-room house in the residential district of Basel, Switzerland. The building houses offices, staff quarters, and the basement printery.

Over-all supervision of the work is the responsibility of Gerhard Reimer, Giroux, Manitoba. Gerhard succeeds Kenneth Hiebert who, with his wife Eleanor, spent four years with Agape-Verlag. On his return to Basel in April, Kenneth will continue as part-time artist and printer while attending school in the city. Eleanor will serve as housemother.

Anni Dyck, Stuttgart, Germany, has prepared original curriculum materials since 1956. Anni studied a year each at Goshen and Bethel colleges. Anne Comtesse, from central France, translates from German to French and does field work in France. She has been with this project since 1952. Helena Braun, Chilliwack, British Columbia, is a full-time field worker, contacting churches and bookstores. Actual printing is done currently by Pax man Homer Andres, Elbing, Kans.



Content of the manuscripts is checked by the European Advisory Committee. This group is made up of two representatives each from the Mennonite constituencies of Germany, France, and Switzerland.

Since 1955 the lesson materials have been printed on a small offset press. The text, covers, and two-color pictures are printed and folded, then sent to a book bindery for stapling and trimming. Back at Agape headquarters the books, with work sheets and pictures, are wrapped for shipment.

### *Adaptations Made for Europe*

The first four courses produced were direct translations from the English series. It was soon evident, however, that cultural differences required adaptation if the materials were to be acceptable to the European churches. The Europeans felt, for example, that the expensive four-color art work used in the English series did not add to the effectiveness of the lessons. Simple, well-designed illustrations were used instead. To the Euro-

## 25 Years Ago

(from GOSPEL HERALD, March 29, 1934)

. . . there will be received into fellowship a class of 57 at Weaverland. . .

The last two Sundays in February neither Sunday school nor church services were held (the first time for a good many years) [Garden City, Mo.].

The first Lancaster County conference was called with Hans Herr the moderator and only ordained man present . . . in 1711 [Ira D. Landis].

The tent meetings in Trenque Lauquen [Argentina] closed with 91 confessions. . .

(from GOSPEL HERALD, April 5, 1934)

The GOSPEL HERALD will be sent for three years to any address for \$5.00.

Let us drop the word depression and change it to "Press on" [C. F. Derstine].

Very little is being done by missions, either Catholic or Protestant, for the lepers of Latin America.

pean, this spoke more clearly and gave the books a more dignified appearance.

Another factor which necessitated revision was the European feeling that American materials stressed method at the expense of content. This was evidenced, they felt, in the large ratio of activity to Bible study. The Agape-Verlag staff attempted to combine this desire for solid Bible study content with valid American educational methods.

Aquainting European churches with the use of graded materials is a large part of the work of the Agape-Verlag staff. The European emphasis on individual thinking has resulted in their preference for working with small groups, but materials which are graded to the child's level of understanding are new to them.

### *Lay Teachers Recruited*

Recruiting teachers presented another problem for users of the Agape Bible lessons. In Europe, Christian education is the responsibility of the minister and an assistant, both professionally trained. The Agape-Verlag materials, on the other hand, are prepared for lay teachers who need specific outlines for each phase of activity. Further, European tradition has kept married women from participating in activities outside the home. The Agape-Verlag staff, with the South German Mennonite Youth Commission, has recruited young people to serve as voluntary teachers.

Still another difficulty for many churches is cost of the materials. Previously, most European churches spent very limited amounts of money for Christian

(Continued on page 355)

# Strike One Life's a Game

By M. T. Brackbill

*from Starrywood Scrapbook*

Tarsus, the boyhood home of the Apostle Paul, was a university town, and very likely a sports capital. When Saul was a young man in this city, Roman athletics was near its zenith. Here this young Jew doubtless witnessed gladiatorial combats in the amphitheater. Later on, as it appears from a letter to Timothy, Paul himself was forced to enter the arena and fight wild beasts. II Tim. 4:17. It might be that Paul refers to his being rescued from the lion's jaws figuratively, but be it figuratively or not, Saul was familiar with this thing, and he experienced or observed it. He doubtless watched wrestling matches and boxing bouts, races, and various other games that challenged the physical prowess of the strongest. He knew the rules of games, and the requirements in training for them. It is probable that Saul himself was not an outstanding athlete because of physical handicaps, whatever they were, but I am very much of the opinion that Saul, as a university student, took part in games and contests, and thereby developed a toughness and resiliency of physique that gave him the resistance and endurance that brought him to an old age in spite of all the hardships and physical sufferings which he had to undergo.

He saw in life, later on, analogies to games. For life is a game. There is a prize of some sort, a goal, a desired end. There are rules and regulations, teamwork, loyalty to team, that which calls from us our best effort to win. There is preparation, demands, restrictions; there is thrill, honor, and glory; and there is defeat including all that goes with it. There are spectators, many or few, and they are not all in grandstands.

Paul wrote to the Corinthians: "Do you not know that in the foot-race, while the runners all run, only one gets the prize? Run so as to make sure. [Run for all you're worth; run to win!] But every man in training is temperate in all things. [He doesn't smoke or drink, or indulge in wrong foods or eat too much.] They indeed do this to win a fading wreath, but we an unfading one. I, then, so run, as with no uncertain aim" (I Cor. 9:24-26). He knew why he ran, and, mark you, he wasn't in a walking marathon either. He was in a running race, and he tells us too some other place in his writings about flinging off the impeding unnecessary paraphernalia.

Paul was a restless soul. It was hard to keep him very long at any one place. He had to be on the go. And often nothing

could detain or deter him. Not even the warnings of the prophet Agabus could stop him or even scare him. On to Jerusalem, on to Rome. His life was as exciting as a Roman chariot race. On, on, on to the goal, straining every nerve, risking life, urging on his flying steeds with reins and words, taking every opportunity to gain the advantage, to get the lead, careful to avoid a wreck and a tragic end; on, on, around the pylon, and round again, using skillfully the writhing, hissing, stinging lash in the last lap, the final spurt to the goal! That was Paul racing against opponents, racing against danger, racing against time, racing against death, and victor at last. He was a great charioteer: "I have run a good race."

## Thought for the Week

There lies upon every one the obligation to live holy lives, not only for our sakes or for God's, but also for the sake of those who will be influenced by us for good or ill.

—E.

And now to change the game. He said, "I am a boxer who does not beat the air." "No! He was no shadow boxer. He was not a gloved boxer in the ring either. He was a boxer in the arena of life, boxing what men call fate, that combination of adversities that opposed and interfered with his success in whatever he wanted to do, whether it was persecuting the early Christians, convincing a Roman tribune, preaching to a sleepy audience in a stuffy room at night, or sparring discouragement in a Roman prison cell. He did not "beat the air," he said. No, he made every blow count against his antagonists, and some of them were wicked men, and some were unpropitious circumstances. And Paul, in every bout with them, sooner or later, delivered a knockout blow, figuratively of course. He loved a good fight. Close to his long bout's end he said, "I have fought a good fight." But Paul didn't fight, as I have said, with gloved fists, or fists at all, except perhaps in gestures. He fought with convincing arguments, and fists doubtless played their part in emphasis; he fought with irresistible words, witting irony, withering sarcasm. Spirit-directed and empowered verbal punches.

Paul was a good soldier, too; at least he knew what a soldier's outfit was at that time. Sword, shield, helmet, and so

on. Jesus was also a warrior, a warrior against the devil's world and all his cohorts. Jesus said, "I have won the victory over the world." War is a game, the greatest of all the games that men play, the most spectacular, the most costly, the vastest and the deadliest of all games. And in no game are the rules stricter. A violation of the rules will do a player in baseball no greater harm than dismissal from the team, but in war a soldier may be court-martialed. Life's game is just as serious and violation of the rules may mean death. There is some fun, but it isn't all fun. Paul wrote Timothy: "As a good soldier of Christ Jesus accept your share of suffering . . ." (II Tim. 2:4).

Life's a game. It reminds me of baseball. There are striking analogies between baseball and the game of life. And the fun isn't only when you come to bat. The crowds in the bleachers may yell more when you make a home run, but it's just as important to the score to catch a fly, or a player off base, and the cheering of the crowds tells that they know it. Coming to bat is a choice moment, but most of the time you are doing something else in the game: catching, pitching, playing short stop, baseman, fielder, and what you do off the home plate is just as important as what you do on it. Every minute of the game each man on the field, regardless of where he is, is doing something that contributes to the winning or the losing of the game. I have the home plate right now, and am batting out some words, and I hope you are catching what I say.

Life's a game? Is it? Well, it ought to be played with some vigor then. It is pitiful to see a player with no spirit, nor enthusiasm, nor good form, nor with faith in himself or his team. One must believe in himself if he expects to win, and the Christian player of life's game must do the same. But he can go farther than that: he can believe in a divine source of enablement. Our hearts must be in the game, be it Latin or cooking, a speech in literary or at the mission downtown, a committee meeting or a lesson assignment, a test or a problem, a conversation or a casual greeting. We should always make our best possible plays. Let us not play at life, but play it! Play ball!

The best players strike out sometimes, get caught off base, fumble the ball. None is perfect. Indeed, a game by perfect players would hardly be interesting either to the onlookers or to the players themselves. If players never struck out and never missed catching the ball, there would be no game. The game is possible only when there can be failures and defeat, else the score could be published before the game was played. Indeed, there could not be a score. Paul intimated that one or more must lose. The players' mistakes, miscalculations, and

misfortunes are what the crowds like most to see, and, say, isn't it true too in life's game? Make a grand play, and a week after the cheers and the class yells and the school songs it is forgotten, but make a serious misplay and the band won't strike up and too many will never forget. But maybe it's a good thing for us that it is that way. It makes us more careful and keeps us on our guard. It goes on to do our best. But we must strike out philosophically if strike out we do, and accept our outs as part of the game. We must learn to win over ourselves. If we strike out, we must be prepared to abide by the consequences. We must keep up our confidence and trust that by God's help we'll make a home run sometime. We must do our best to raise the score in whatever we do, whether it is character building, a search for truth, a contest with the devil, a quest for happiness, or anything that goes into the great game of living.

There must be rules in a game or there is no game. And they can't be disregarded with impunity. Players sometimes try to fool the umpire. In the Christian life we can't do that; we can't deceive the Umpire. We can't break His rules for the game and get by. We might fool our fellow players, but not the Umpire, not that One. Paul wrote again to Timothy: "If any one takes part in an athletic contest, he gets no prize unless he obeys the rules" (I Tim. 2:5). One can get along without the apparently necessary equipment, if must be, but not the rules. The rules more than anything else make the game. Baseball, for example, can be played without a ball, but you've got to follow the rules, or it's not baseball. About 1946 the St. Louis Cardinals were to play the Cincinnati Reds in Crosley Field, but were delayed in arriving over an hour because of a railroad strike. When the time arrived for the game to begin, the bleachers were filled with spectators. The Reds marched out on the field and spent 45 minutes warming up. This became monotonous not only to the crowds watching but to the players themselves. The players got into a huddle for a minute and then they all took their places and without a ball played the game. The pitcher wound up and threw the imaginary ball which the catcher caught and solemnly tossed back. The batter struck out. The second batter got a hit. Two outfielders claimed it but lost it in the sun and it fell to the ground. The crowds roared. The pitcher walked a man and then caught him off base. The most exciting moment was a triple play with the bases loaded. The crowds went wild. What made the game? Not equipment, for there was almost none, but the rules.

And, of course, it isn't good form to fuss with the umpire about his decisions. Neither is it in the game of life; God may

say we are out. We might think we were safe on second, but His Word says we are out. No use to fume about it. We are out. It is all right to wonder why, and to make investigation in the book of rules to see just why we are out. The rules are plain; they are accessible. There is no excuse not to know them. But we must go by the rules, play by the rules.

Now you are at bat. Strike one! The moment is tense. Strike two! You have yet a chance, and if you strike out, well, your turn will come again. You must be a good sport. Accept the word of the Umpire in good spirit. Learn to strike out, if must be, with a smile. Don't fling the bat down in a pique. Play the game of life like a gentleman. Loss may be hard to accept, but it is not, necessarily, a shame to lose. Failure comes to most of us at some time or other, in some form or other. Can we take it with a smile? Can we take it on the chin? In terms of the game, Job was a "good sport." "The Lord gave, and the Lord has taken away; blessed be the name of the Lord." Which might be parodied as follows: "I made a good hit. I reached first base. I was caught on third. Praise the Lord!"

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An enemy may take a good man's life, but he can't destroy his influence.—Walter E. Isenhour.

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We must play fair. Nothing is gained by a single dishonest play, or a hundred! It just might be that a dishonest play will win a game. It has happened. It is common in some games. Men have played the game of business and by dishonesty have gotten rich. They won; but what did they win? Nothing that can bribe the angel guards at Heaven's gates. Whatever it is that is won by unfair means, it is not worth winning, whether it is in an examination, pass mark, a diploma, a business fortune, or a high office. In the market of human happiness, no matter what they are, ill-gotten gains have no value, and can't be bartered for an ounce of peace, or a moment of true joy. We must play fair.

If we make a hit, we must watch out for the cheers of the crowds. They can do something to a player. There is some danger there. There is such a thing as being carried away by popularity, and the applause of the throng. It just might be that the boos and the hisses and the catcalls are better for us sometimes than the rah rabs and the hoorays, the class yells, and the rides on the shoulders of teammates. We must keep our poise and not lose our heads.

There are other analogies, perhaps. In other ways life may be like a game of baseball. I like to play it. I may be a bit nervous when I come to bat, and I may

strike out sometimes, but I hope to win in the end. I expect to win. Christ won His game with the world. We can be victors with Him.

Someday I'll "strike out" for the last time, "strike out" for heaven, or should I say make a final home run hit? I pretty nearly did it last year; but God thought it over, if I may say it that way, and decided to let me play the game a little longer. And I think I hear the Umpire call out: "Strike one!" "Fair ball!" "Safe!" Home!

Harrisonburg, Va.

## Unanswered Doors

BY GRACE CAIN

You may agree with a host of Christians that house-to-house visitation is a most effective way to reach souls for Christ. But are you the type of person that fits into this program? Or are you one that gets the window-peeking treatment and the unanswered door?

One day I was visiting in an unsaved home. The hostess glanced out of the window and, with a sudden intake of breath, exclaimed, "There comes that Mrs. Jones." She turned to her small son. "Don't answer the door, dear; she'll go away."

I was interested in why Mrs. Jones, a Christian worker, stirred such a protest. To find the answer I called on her.

I stayed only ten minutes. But in that time I heard about Mrs. Jones's life—past, present, and future, the church she belonged to, her doctrine, even her past and present illnesses. Amazing how much she could say in ten minutes!

I left, wondering if her church knew that their visitation program was greatly hindered by this woman. I also wondered—How many visitation workers like her? How many unanswered doors?

You wouldn't think of establishing a business before you had the proper training. You expect an employer to hire trained personnel in order to get a job done effectively.

Should your church visitation program be less efficient? Your pastor has the right to expect trained personnel to get a job done for the Lord. God expects your best. His Word says: "Not slothful in business; fervent in spirit; serving the Lord" (Rom. 12:11).

Consider some of the vital things a visitation worker must know:

1. You must know how to get back into that home once the door has been opened to you. If you have offered yourself as a friend, you will be welcomed back. A friend will show a genuine interest in the spiritual and their needs, physical or spiritual.

2. Do you know that it takes a trained, disciplined person to listen? It may be



that for several visits you'll do little but listen. People have a story to tell. They're looking for someone that knows how to listen. If you did nothing but listen, you'd find a wonderful ministry!

3. A representative of the King of kings should certainly look like one. You don't need new, expensive clothes of the latest fashion. But—could your wardrobe stand a little polishing? From head to toe you should look well groomed.

4. And personality—does it need improvement? Have you ever listened to your voice on tape? Is it too high? Would it grate on people's nerves?

Nurses are taught to cultivate a well-modulated voice, and a pleasant bedside manner. Should the visitation worker do less? Is God's work less important?

5. Only a trained person can answer intelligently from the Word of God the many questions that arise. Suppose a person said to you: "I used to be a Christian, but it didn't work." How would you answer him? Your personal opinion, no matter how sound, is useless in meeting the heart needs of a hungry soul. Only the application of God's Word, by His Spirit, can meet that need.

If your church has a program for the training of visitation workers, join it. If it doesn't, ask your pastor to start one.

Through proper training you can open doors for God.

Seattle, Wash.

## The Salvation of a Bum

By DOROTHY SWARTZENTRUBER

Daniel Barrieau was a professional landscape gardener of the Catholic faith. He owned an establishment and equipment necessary to his work. But somehow Daniel's thirst for drink gradually led him more and more securely into the grip of those ensnaring tentacles until he was his helpless victim.

Daniel spent the 28 years following his bankruptcy struggling with life. At very low points he would be given temporary help by the Catholic Welfare. During the last two years he became a confirmed alcoholic and a professional bum, moving to and fro between handout centers. Daniel could probably write a book about the experiences of those 30 years—years of conflict and hardship and finally the complete surrender of mind and body to the carnal appetites which led him ever deeper into debauchery.

In his wanderings from city to city for handouts, Daniel came to the House of Friendship in Kitchener, Ontario. Here he was one of the men who heard the message of the Gospel preached by Orval Jantzi in the regular pre-meal sermons. Being "one of the boys" whose cynical

attitude discouraged any positive approach to an objective realization of one's need, one reacted rather with bitter resistance to the invitation of Christ even when one did feel conviction. Furthermore, one saw more defeat than victory in the lives of those men who had confessed Christ. One didn't fully realize that this was in no way due to failure on the part of God, but rather a lack of complete surrender on the part of the men.

But one day Daniel and the Lord met face to face and the glorious transforming power of Jesus Christ lifted Daniel out of darkness into Light. There was no coercion—on his own initiative Daniel sought the Lord and found forgiveness of his sins. Within days he voluntarily quit smoking and drinking. After regular periods of prayer with Orval for some days, the Lord revealed Daniel's past life and he wept in contrition. In two weeks he had secured employment and a place to live.

One day after Daniel had become a Christian, a Roman Catholic priest from the city visited him in his room. The purpose of the visit was to dissuade Daniel from his decision. In spite of pleas for a return to the Catholic faith, promises of Catholic forgiveness and economic help, and threatenings of excommunication, Daniel remained firm. He testified to the priest of peace and joy in his newfound Saviour.

The following evening Daniel had another visitor, Monseigneur X from a more distant city. Several hours passed while this priest pleaded with Daniel to give up his heretical idea and acknowledge the whole thing a mistake. Again Daniel remained firm. Finally the priest resorted to threatenings. Lighting his cigarette lighter, he asked Daniel to put his finger over the flame. "This is what you will suffer through all eternity," he said as he issued an official excommunication. Throughout, Daniel reacted in true nonresistant love, and held to his position.

Daniel is still with the Lord. When he comes to the House of Friendship he finds understanding and spiritual help from Orval Jantzi, but ridicule from his transient friends. Gradually the reality of his transformed life is sinking in and one cynic finally made the frank admission, "I believe Danny is really saved!" On Sunday, Feb. 1, Daniel was baptized at the Erb Street Mennonite Church in Waterloo, where he has chosen to find his Christian fellowship.

Orval Jantzi, the director of the House of Friendship, who gave us the material for this story, says: "Experiences like Danny's cause us to reaffirm our faith in the tremendous resurrection power of the Lord in a newborn babe in Christ. We are moved to exultant praise. But it points out also the extent to which our religious liberty is at stake. The church

## A Prayer

FOR THIS WEEK

Heavenly Father,  
Keep us each day  
from being professional in our Christian experience,  
from being distinguished rather than being disciples,  
from subtle compromise of Biblical convictions,  
from excusing worldliness by calling it change, and  
from neglecting holiness in the pursuit of happiness.

Grant us each day  
the creative fellowship of Thy Holy Spirit,  
the prophetic ability to see life whole, the wisdom to live by eternal principles,  
the stability of faith in times of change, and  
the transcendent joy of Thy sanctifying Presence.

In Jesus' name, Amen.

—Myron S. Augsburg.

## Prayer Requests

(Requests for this column must be signed)

Pray for the conference of the Toba Indian churches in the Argentine Chaco to be held at League 15 on April 18, 19.

Pray for the Lord's leading as the group at Dayton, Ohio, endeavors to give a Mennonite witness in that city.

Pray that a man who has been unfaithful to his wife may get right with God and come back to his wife.

Pray for the further development of the division of foreign literature at the Mennonite Publishing House, that the Lord may lead in the tremendous task of translating, printing, and distributing of Christian literature in many foreign countries.

Pray for the important meeting of the General Council of Mennonite General Conference, to be held in Chicago April 23, 24.

does well to take seriously these open threats to religious freedom." To this end this article is dedicated. May God help us to align ourselves on the side which preaches personal salvation through Christ, and actively witnesses to, rather than passively accepts, fellowship with those who oppose the basic tenets of the Christian faith as revealed in the atoning death of Christ on the cross for all mankind.

Kitchener, Ont.





## OUR SCHOOLS

### Christopher Dock Mennonite School

#### Its Relationship to the Church

By ELMER B. KOLB

Education for our youth is both desirable and compulsory. The public school system, having many commendable features, is by its nature limited to provide a completeness to training as we would believe ideal. The Christian approach and in particular our Mennonite concept has caused some concern as to the results of our public school system.

This conviction set in motion efforts to provide our own church school. Our church, through administrative channels, set up a plan. The church has said that this plan should be for the purpose: (Constitution, Art. II, Purpose)

- A. To assist parents and the church in the evangelization and Christian training of youth.
- B. To equip and prepare youth for Christian discipleship, service through the church, and worldwide missionary witness.
- C. To indoctrinate young people in the Word of God and its specific teachings as believed by the Mennonite Church.
- D. To give young people an education that will meet the general educational requirements of the state in so far as consistent with the Scriptures under the guidance of Christian teachers and in an atmosphere free from the spirit of militarism and other anti-Christian influences.
- E. To provide a social environment conducive to the development of satisfactory spiritual life, future happiness, and vocational usefulness.

Christopher Dock Mennonite School is the church trying to fill and meet this need. Christopher Dock is not an outside organization. It is us (the church) at work in this area of concern. We have here our sons and daughters. We have here members of our congregations to be instructed by members of our Mennonite Church, as teachers and administrators. This group is trying to carry out the above purpose as it relates to the life of our group as a whole. This involves some factors not found in the family or even in every congregational situation. We all differ in temperament, background, training, and appreciations. This will of necessity require understanding, sincerity, charity, and a dedication to our task on the part of all.

Since the Administrative Committee

and the faculty are more directly responsible in the personal contact with the students, it would seem the more natural thing for them to implement the purposes of the school as stated in the constitution. Here then is the character of this relationship.

I. The relationship is one of *assisting* parents and the church. Parents and the church are expecting that the school complement their efforts to lead our youth from where they are to that which they should become. This is a great task because of the nature of the individuals with which we labor.

II. The relationship is one of *equipping* and *preparing* youth. Many problems face us in our work with youth. This is not necessarily undesirable but is because they have come to the place they are mostly because of "convenience" rather than "conviction." The struggle they experience in finding the way in a happy church relationship is characteristic of their struggles in orienting themselves to any aspect of human experience. Possibly the most fruitful manner in which we can equip and prepare them is to give them the methods by which they can develop their native abilities and also be able to utilize their spiritual resources for constructive and purposeful living.

III. The relationship is one also of *assisting in indoctrination* in the Word of God and its specific teachings as believed by the Mennonite Church. On the part of the school there should be a very deep sense of moral responsibility to the commitment made in accepting this task—to demonstrate in a radiant and winsome manner the life of exemplary discipleship which inspires confidence between the home, church, and school. The unspoken word may be a potent influence also. This presents the need for a positive expression on moral issues as well as wholesome attitudes toward sincere efforts to develop and hold a safe position in a society and culture of constant change.

IV. The relationship is also one of *assisting in providing a social environment conducive to the development of a satisfactory spiritual life*. We believe the school has a unique place to supply the social needs of our youth in a corporate manner. The home and, at times, the congregation may not be able to fully

meet this need. Social activities have a tendency to become an end in themselves. The frequency and character of social events have much to determine the real worth of them. Christian activity and service provide an excellent opportunity for social experiences. This type of social activity would also tend to provide an atmosphere that would be an encouragement to our more spiritual youth, at the same time discouraging and judging the more careless and frivolous. It should never be true that a young Christian would feel unwanted or out of place on the campus of a Christian school.—*Mission News*.

#### GOSHEN COLLEGE

Norman Kraus, Goshen, Ind., who is on a three-year leave of absence from Goshen College, was recently awarded a Rockefeller Doctoral Fellowship in Religion. Mr. Kraus is enrolled at Duke University, Durham, N.C.

He was one of forty to be awarded the fellowship which is given to outstanding graduate students in religion in the United States and Canada. The awards range from \$1,000 to \$3,000 each and are designed to permit the recipients to give full time to their studies in preparation for seminary teaching.

Mr. Kraus has been on the Goshen faculty since 1951.

Twelve Goshen College secretaries attended the Sixth Annual Secretarial Workshop at the Conrad Hilton Hotel in Chicago on Saturday, April 4. Leading speakers in the business and secretarial professions discussed topics of pertinent interest in the secretarial field today.

The Iowa Mennonite Chorus and the Christopher Dock Chorus were both guests on the Goshen campus, Saturday noon, March 28, for lunch and campus tours. They were touring over the Easter week end and presented a number of programs in the Goshen community.

Timber Line and Tundra is the title of the wildlife adventure film which Cleveland and Ruth Grant presented in an illustrated lecture on Thursday, April 9, at 8:15 p.m. in the Goshen College Union Auditorium, Goshen, Ind. This was the ninth program in the annual lecture-music series.

#### HESSTON COLLEGE

Miss Ellen Miller, instructor in business education, was admitted to Bethel Deaconess Hospital for surgery on March 25. She returned home on April 2.

President Roth is song leader and choir director in the interdenominational evangelistic meetings held by Myron Augsburgers in Convention Hall, Hutchinson, Kans., from March 27 to April 12.

Thursday, April 2, ended the five-day Easter and workdays recess. Students and faculty returned to the campus with their gifts and earnings, which in the Thursday chapel reached the sum of \$8,042.18. Not all gifts have been sent yet.

The YPCA officers elected for the 1959-60 school year are Wesley Richard, president;

(Continued on page 357)



# TEACHING THE WORD

## Focusing on the Family

By J. HOWARD KAUFFMAN, *Secretary of Home Interests*

Within the past decade increasing attention has been focused on the family as a key to understanding the strengths and weaknesses of the spiritual life and witness of church members. Concerns for family life have been expressed from a considerable variety of church agencies, committees, and interested church leaders. The time is here for a careful comprehensive look at the splintered efforts in our church today, each effort designed to meet in its own way some particular aspect of a large problem.

One of the projects being sponsored in 1959 by the Mennonite Commission for Christian Education is a small study conference in the area of Home Interests. Meeting at Goshen, Ind., Aug. 28-31, the conference will be devoted to the general theme, "Needs and Potential for Family Life Education in the Mennonite Church."

The purposes of the conference are: (1) To bring together leaders in the Mennonite Church whose administrative assignments or personal interests involve them in concerns for Christian family life and family life education in the church. (2) To counsel together on the nature and intensity of the problems which occur in Mennonite families. (3) To seek ways and means whereby our church program can be enlarged in the area of helping all families to more adequately meet the challenges of our day and age, particularly with regard to the development of spiritually mature individuals who are devoted to the service of the church and to the honor and glory of God.

It is the purpose of this article to outline the many programs and interests within the Mennonite Church which focus on one or more aspects of Christian marriage and family life. One of the primary goals of the church is to win for Christ those persons who grow up in her midst. Success in reaching this goal depends greatly on what happens in families. The success of the Sunday school, the MYF program, the VS and I-W programs, and other church-related activities depends in part on how well families succeed in preparing children and youth to accept the challenges and opportunities that life brings to them.

Concerns for the success of family life have been voiced by the following church agencies and programs:

(1) *The district conference Christian Education Cabinets.* Nearly all district cabinets or Christian Workers' Confer-

ence organizations have appointed a Secretary of Home Interests whose responsibility it is to promote concerns for family worship, family life conferences, dissemination of literature on the family, and other items.

(2) *Family Life Institutes* sponsored by local congregations. A number of local churches have held week-end institutes devoted to a series of topics relating to Christian family life. The number of these institutes should be considerably increased in the years to come. District conference secretaries of home interests might well promote several such conferences or institutes in conference districts each year.

(3) *Literature and Publishing House interests.* In 1952 the Mennonite Commission for Christian Education and the Mennonite Publishing House jointly sponsored the publication of a series of five booklets on various aspects of courtship, marriage, and family life. These very helpful booklets, by Mrs. Esther Eby Glass, John C. Wenger, Dr. H. C. Amstutz, and John R. Mumaw, have filled an important place in the literature program of the church. The Commission and the Publishing House are currently interested in adding new items to this series.

(4) *A Christian Nurture Study Committee* was appointed in 1958 by the Commission at the suggestion of the General Council of General Conference. This committee will undertake a three-year study of how the church might better meet the needs of youth in our church, particularly those youth who become wayward in I-W and other settings away from their home communities and families. The committee wants to take a good look at what happens in some Mennonite families in regard to child development.

(5) *Pre-marital counseling* has been a concern of a growing number of pastors. The General Problems Committee has appointed a special committee to study this matter.

(6) *The mental health program* of the Mennonite Central Committee is concerned with family life. Some mental problems grow out of unhappy situations in homes. The mental hospital programs under the MCC are interested in developing outpatient programs that would serve persons in their own homes.

(7) *The Sunday school* is interested in the family. A good Sunday-school program will tie in with family activities at

a number of points. Alert Sunday-school teachers will recognize the needs of "problem children" and help the parent to discover how he might help the child to be better adjusted to the Sunday-school situation. The Sunday-school literature program has been moving more in the direction of helping parents to utilize children's Sunday-school materials in family worship and home teaching activities.

(8) *Church high-school and college curriculums* give attention to family life education for students in school. Well-trained and dedicated teachers can do much to help youth find a Christian way through the maze of sub-Christian courtship and dating patterns in our society. With "steady dating" and early marriage becoming more frequent in the high-school and late teens age level, youth need to take a serious look at marriage and family life before plunging into the experience. Course units in high school, and courses on the college level can help meet this need.

(9) *Counseling on an individual basis* is on the increase. Many professional persons are involved in counseling family members with problems. Pastors often spend many hours helping families meet physical and emotional crises, as well as in providing spiritual counsel. Physicians and social workers in Mennonite communities frequently are called on to help solve difficult interpersonal problems in families.

(10) *Programs for "senior adults."* The older members of our congregations often need help and counsel in order to find a pattern of life that is satisfying and rewarding. With compulsory retirement becoming increasingly widespread, many aged persons find time heavy on their hands. In a very few places in the Mennonite Church an activities program for members of our older families has been sponsored. More could be done in this field.

These ten items will suffice to indicate the wide range of church interests that focus on the family. There needs to be more coming together of persons who have responsibilities in these differing areas. There needs to be a common ground of understanding. Persons with varying backgrounds—theological, psychological, sociological, educational, etc.—may be prone to suggest quite different solutions to problems. There needs to be more meeting of minds, more cross fertilization of ideas, more common vocabulary, and more searching for God's will for us in a day and age noted for the complexity of family problems that emerge. A family life education program in the Mennonite Church will be strengthened when persons of varying views and backgrounds sit down together and learn from each other, and from God the giver of all truth.

Goshen, Ind.



## FAMILY CIRCLE

### How Small the Child

By Enola Chamberlin

How small the child who does not know  
That castles builded on the shore  
Will with the first big breaker go  
Far seaward to be seen no more?

How small the child who will not take  
His spade, his feet, his two small hands,  
And feverishly, in haste remake  
His towers and turrets in the sands?

How small the child (who made him wise?)  
Who has not courage to redeem  
From holocausts before his eyes  
The substance of a staunch-held dream?  
Los Alamitos, Calif.

### "O Death, Where Is Thy Sting?"

#### A Testimony

By ELAM H. GLICK

The death of our dear son and brother by a tractor accident on the afternoon of Dec. 24 was an experience of very deep sorrow. Loren, who was 19 on Nov. 21, attended the November VS Orientation School at Elkhart. He was assigned to the Adriel School, West Liberty, Ohio, and began serving there Nov. 25. He came home for Christmas vacation, Dec. 19, planning to return to the Adriel School Jan. 5. But instead of returning to West Liberty, he went to be with the Lord.

While a senior in high school two years ago Loren wrote for his Bible term paper, "Should the Conscientious Objector Take Up Voluntary Service or I-W Work for His Two Years?" He looked forward to the time of serving in VS, and he enjoyed his service immensely. We are glad he could serve Christ and the church in VS at least a short while.

The reason for this article is to testify to the love, mercy, and grace of our kind, loving heavenly Father, and His reassuring presence in the time of sorrow. Even though the parting pains are severe when one sees his son helplessly pinned beneath an overturned tractor, and the fact that he is gone becomes an unchangeable reality, I can honestly say, "The Lord is good; blessed be the name of the Lord."

The Lord is good in that He gave Loren to us for 19 years. We enjoyed with him his baby and childhood days;

we saw him confess Christ as his personal Saviour at the age of nine; we saw him grow and develop into youth and Christian character; we appreciated his participation in family devotions and his interest in church activities; we loved him as son, brother, and pal (for he and I were pals); finally, we saw him leave home to serve Christ and the church in VS instead of earning I-W work. Last this may seem a bit presumptuous, we know, too, that he was human and ordinary, and not perfect.

Before death comes into the home, you may wonder how it might affect you. But God said, "When thou passest through the waters, I will be with thee." Some articles in our church periodicals the past several years, especially those by J. C. Wenger and Nelson E. Kauffman, helped to prepare me for the experience of death in the home. To weep unduly and hysterically and to grieve as though there is no God, Christ, or resurrection, when a child of God is called Home, I believe is sin. We teach and preach that Christ is returning for His own; that heaven is a wonderful place; that to leave this sinful world and to be present with Christ is far better; and then when a loved one is called Home, too many Christians act as though they do not believe God. What a reflection on Christian faith, and what a testimony to the unsaved! When one of God's redeemed children leaves this world of sin to be ushered by the angels into the presence of our loving Saviour Jesus Christ, I believe with Ed McCully's (an Auka Martyr) father, "It is not a tragedy but a glorious triumph!"

Another factor that helped to prepare me to go through this experience with confidence and trust was reading the account of Jim Elliot in the book, *Shadow of the Almighty*. Such a yielded, devoted life as his was a tremendous inspiration and challenge to acceptance of, and commitment to, the will of God!

We want to express our sincere appreciation and thanks to all of you who lifted us up in prayer. Certainly it is through prayer that God is pleased to show His mercy and grace. I was truly amazed at the undergirding and sustaining grace of God. I did not know (by experience) that the Lord is so loving, kind, and precious. Peter says, "Unto you therefore which believe he is precious." And, too, this experience in our home the day before Christmas helped me in a new way to appreciate what Christmas really means—God's great gift of love, His Son. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

*The love of God is greater far  
Than tongue or pen can ever tell;  
It goes beyond the highest star,  
And reaches to the lowest hell.*

*Oh, love of God, how rich and pure!  
How measureless and strong!  
It shall forever more endure—  
The saints' and angels' song.*

Yes, we greatly miss Loren. But even though death severs loved ones, brings sorrow, crushes hopes, changes plans, I can say with Paul, "O death, where is thy sting?" Praise to our wonderful Saviour, there is no sting in death for His child and to those that remain if our confidence—our trust—is in Him, for He removed the sting at Calvary!

God alone knows His own purpose in this and similar incidents. To Christians the question should not be *Why?* but *What* is the purpose in this for us, and for the unsaved? And although we do not have all the answers, neither do we need to know. We should be willing to leave everything with our omniscient heavenly Father who loves and cares for His own. We do believe what Jesus said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." "O death, where is thy sting? O grave, where is thy victory? ... Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Lift your glad voices in triumph on high,  
For Jesus hath risen, and man shall not die;  
Vain were the terrors that gathered around Him,  
And short the dominion of darkness and the grave.

He burst from the fetters of darkness that bound  
Him.  
Respondent in glory, to live and to save;  
Loud was the chorus of angels on high:  
The Saviour hath risen, and man shall not die.

Glory to God, in full anthems of joy;  
The being He gave us death cannot destroy;  
Sad were the life we may part with tomorrow,  
If tears were our birthright, and death were our end.

But Jesus hath cheered the dark valley of sorrow,  
And Jesus, immortal, to heaven ascended.  
Lift then your voices in triumph on high,  
For Jesus hath risen, and man shall not die.

Belleville, Pa.

#### EXPRESSIONS OF APPRECIATION

We would like to take this opportunity to thank our many friends and Sunday-school classes for their cards, letters of encouragement, gifts, flowers, visits, and above all for your prayers which we have so keenly felt during our recent hospital experience and during our convalescence at home. Many times we wonder why when such experiences come into our pathway. But we were reminded of a verse in I Sam. 3:18, "It is the Lord; let him do what seemeth him good." May God richly bless each of you for your kindness to us in our prayer.—Edna and Ida Stoltzfus, Parkersburg, Pa.

I wish to express my sincere thanks and appreciation to those who remembered me in prayer and also to the church, the brethren, and visits during my stay in the hospital and since my return home. May the Lord richly bless each one of you.—Mrs. Miriam Sweigart, Fredericksburg, Pa.



# TO BE NEAR TO GOD

Ebenezer

Sunday, April 19

"Hitherto hath the Lord helped us."

How faithful God is in keeping His promises, when we faithfully trust Him! The children of Israel had solemnly repented at Mizpeh. They "put away Baalim and Ash-toroth, and served the Lord only." Then Samuel took a stone and set it up, and called it Ebenezer, saying, "Hitherto hath the Lord helped us" (1 Sam. 7:12). It is well, sometimes, if we take a backward look, and review the blessing of God in our lives. We sing, "Here I raise my Ebenezer, hither by Thine help I'm come." Get a good look at the grace and blessings of God in the past, and it will be a wonderful encouragement to face the future. Samuel called the name of the place Ebenezer. The Lord will do as much for us if we faithfully serve Him. "Ebenezer . . . Hitherto hath the Lord helped us."

Monday, April 20

Our Conviction

How often we have heard it said, "It is my opinion!" How much better it would be to say, "It is my honest conviction!" Opinions differ greatly because they have no foundation. But convictions are stable, because they are founded on a solid basis. Almost anyone can offer an opinion, which may or may not be acceptable, but conviction carries with it weight that cannot be easily shaken. When Jesus said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it," it was not an opinion, but a solid conviction. It is not "popular opinion" that moves the world. This fails more often than it succeeds, but when a conviction is based solidly on the Word of God, it cannot fail, for it is founded on the Rock, Christ Jesus.

Tuesday, April 21

Read Phil. 4:4.

O God, our Father,

"More holiness give me,  
More strivings within;  
More patience in suffering,  
More sorrow for sin,  
More faith in my Saviour,  
More sense of His care;  
More joy in His service,  
More purpose in prayer."  
(Selected)

Wednesday, April 22

The Cross of Christ.

We talk much about the cross obliterating all lines of distinction, and this is at it should be. But a careful observance of the lives and actions of some people often proves that when their path has been crossed, the cross of Christ has been "put on the shelf," and the old nature predominates. We may know, and believe, that there is one body in Christ, one sanctuary, one habitation of God through the Spirit, but it does not always work out like that. Barriers are sometimes erected by thoughtless people, which the cross has long ago overthrown. We must

be careful that by our own personal opinions, we do not rob others of their liberties in Christ. There is just one standard of right and wrong for us in the Bible. It is the pure, unadulterated Word of God. This Word will stand, long after heaven and earth have passed away. Matt. 24:35.

Thursday, April 23

Read Matt. 6:13-18.

Our Lord said to Peter, "Whom say ye that I am?" Peter replied, "Thou art the Christ, the Son of the living God." Our fellowship with God (our joy in Christian serv-

ice, depends on our attitude toward the Father's Son, our Lord Jesus Christ. It is not a matter of what our religious principles are, or what attitude we take toward the work of the church, but it does matter how we answer this question, "What think ye of Christ?" Our attitude will determine the amount of joy we experience in our daily life. Answer this question humbly, honestly, sincerely, joyfully. Give God an opportunity, and He will bless your soul, and fill your heart with joy. Open your heart wide, and let Him in. He will set your heartstrings vibrating with the gladness and joy of heaven.

Friday, April 24

Read 1 Pet. 1:8.

Someone has said, "Discouragement is of the devil." I have no doubt at all but that this is true in every sense of the word. If we are honest with ourselves, our fault will

(Continued on page 355)

## The Rise of David

Sunday School Lesson for April 26

(1 Samuel 16:1-18:16)

When we study David's rise to the throne, we must of necessity study Saul too. While Saul was going to his tragic end, David was rising to be the godly monarch of Israel. Both began as shepherds. Both were of good families of Israel. Both had exceptional opportunities. Both were anointed by Samuel. Both were chosen of God. Why did the one succeed and the other fail? Has any one of your friends of youth gone far beyond you in spiritual power? Why? Perhaps you can find help in the study of David.

David and Saul lived for many years closely interwoven lives. Which was the older? After God had rejected Saul as king, Samuel anointed David as king at perhaps 16 or 18 years of age. Why did he do this while Saul was still on the throne? David did not become king for years after he was anointed. It was God's plan and the Spirit of the Lord came upon David at his anointing. We do not believe it made David ambitious, and it seems Saul did not know for some time who the new king would be. Recall the basis on which God chose David. (Looked on his heart.)

David was just a shepherd with "those few sheep in the wilderness," as his brothers said. What did David experience while tending his father's sheep? Meditation with God, playing with the harp, singing praises set in rhythm, learning skill in using the sling, power from God to defend his sheep against a lion and a bear, and acquaintance with God as a great shepherd. David's childhood and youth were undoubtedly lived close to God.

For a time David enjoyed a place of honor in the court of Saul. How did this come about? Note that Saul loved David greatly. Don't miss what Saul's servants thought of David. 16:18.

But David must have returned home at times. He came from home to see his brothers who were in Saul's army when the conflict with the Philistines was on. When

David witnessed Goliath's threat, he was stirred. This uncircumcised giant was defying David's God. David was sure he had come at this very time for "a cause." In the name of the Lord of hosts and the God of the armies of Israel David slew the giant. The battle was the Lord's, not David's. David was just the son of Saul's servant Jesse. No, he didn't think too highly of himself as his brothers had intimidated. At this time David and Jonathan became great friends.

This victory gave David acceptance with Saul, with all the people, and with Saul's servants. He was obedient to Saul and behaved himself very wisely.

But this victory also started a train of events which made life hard for David. What stirred Saul to anger? Why did he eye David henceforth? Why did Saul try to kill David? Why did he become afraid of David? See anger, jealousy, hatred, and fear piled up in Saul's heart. Saul detested David. What effect did this have on David? For years Saul sought David's life. David could have killed Saul several times. Why didn't he?

Saul went from "God and I" to "I and God," and to "I, not God" (as pointed out in last Sunday's lesson). He played the fool, according to his own words.

David began with "God and I" and grew to be a spiritual giant because he always kept God before him. By the grace of God he was kept from pride, from resentment, or from bitterness toward Saul. Since he attributed all his power to God, he could take successes or demotions. David had a long and difficult journey to the throne, but he was willing for God to discipline him. He did not run ahead of God. David had three good helpers—God, Samuel, and Jonathan.

What each man thought of God made the difference in these two kings.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons," the International Bible Lessons for Christian Teaching, copyrighted 1957 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.





## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Ray Conner, a patient at the Indiana University Medical Center, who is paralyzed from his waist down, and whose hands are crippled, is taking the Home Bible Studies Course. David Weldy, a I-W man, visits him regularly and helps him with his course.

The new Smithville, Ohio, church which was dedicated on March 22 has a total seating capacity of about 650. The dedication service emphasized self-dedication in the use of the building, rather than the dedication of the building itself. The congregation has issued an attractive booklet describing its complete program.

An Easter program of their own choosing was given by the men in the prison camp near Harrisonburg, Va. One of the men has completed an EMC correspondence course with good grades.

The Biennial Bible Faculty Seminar was held at Goshen College Biblical Seminary, March 30, 31. Bible teachers attended from Hesston, Harrisonburg, and Goshen, as well as some of the editors from Scottdale, and officers of the Mennonite Board of Education—a total of almost thirty.

Bro. John David Zehr, Goshen, Ind., plans to attend the seminar on "Christ, the Mennonite Church, and Race," at the Woodlawn General Conference Mennonite Church in Chicago, April 16, 17.

Bro. Earl Buckwalter showed pictures from the Pribilof Islands to guests at a faculty social at Hesston College on April 13.

Bro. Willard Conrad of the Bethany Christian High School faculty, Goshen, Ind., has been appointed to teach English at Hesston College, beginning next September. He will study this summer at the State University of Iowa.

Medical Practices of the Amish is the subject of a dissertation being written by Janice A. Egeland of Yale University. She used the library at Scottdale as one of her sources.

Sister Elizabeth Shwalter, editor of Words of Cheer, had the misfortune of breaking her wrist in a fall at the Scottdale Church on April 6.

An electric dryer has been purchased by the Casselton, N. Dak., congregation for the Vernon Hochstetler family, rural missionaries at Graceton, Minn.

Worship services before Sunday school will be continued at Kidron, Ohio, according to a strong vote following a period of experiment.

Speakers at Roanoke, Ill., on March 15 were Dr. and Mrs. Merle Schwartz, who have served for twenty years under the Congo Inland Mission Board.

The Yellow Creek, Ind., congregation has 150 children under ten years of age.

Five classes from the Rockville Sunday school, Belleville, Pa., on Easter morning took the glad Easter message into homes in the neighborhood. Three were homes of nonchurchgoers, one the home of a Christian shut-in, and one was the home of a jun-

ior boy who is ill. The classes returned to the church, inspired, for the sermon message.

Bro. H. S. Bender, Goshen, Ind., spoke concerning Russia and concerning Christian-State Relationships, at Elmira, Ont., on March 29.

Visiting preacher at Glenwood Springs, Colo., on April 5, was Pastor Harold Hartzler of the Assembly of God.

Sunday morning church services at Phoenix, Ariz., are now held at nine o'clock with the preaching preceding the Sunday school.

Bro. Kenneth Good, Morton, Ill., preached at Westover, Md., on March 29.

Bro. Jacob Roth, formerly of Dayton, Oreg., was the speaker at Trissels, Broadway, Va., on April 12.

The I-W men working at Hanover, N.H., attend church services at Bridgewater Corners, Vt. Bro. John Lutz, Elizabethtown, Pa., conducts a singing class here every other Monday evening.

The Market Street congregation, Scottdale, heard Bro. A. J. Metzler report, on April 5, concerning his recent visit to European, African, and Indian Mennonite churches.

Bro. Willis Hallman is leading a class in Christian Service Training, at Market Street, Scottdale, Pa., studying the doctrines of the Mennonites, using the text by J. C. Wenger.

Bro. Marcus Bishop and a Gospel Team from Denver, Colo., gave a program on April 12 at Kim, Colo., Bro. Bishop's former home.

Bro. J. Lawrence Burkholder, Goshen, Ind., spoke to the Men's Fellowship at Wooster, Ohio, on April 3, remaining in the neighborhood for week-end meetings at the Wooster Church.

Bro. J. Wilmer Longenecker was ordained to the ministry on April 5 at Congregational Mennonite, Marietta, Pa. The ordination sermon was preached by Bro. Harold L. Longenecker, Morton, Ill. The speaker at Marietta on April 12 was Bro. J. N. Weaver, Media, Pa.

Bro. I. W. Royer, Porterville, Calif., was ordained to the ministry fifty-five years ago on March 27.

Bro. Edward Stoltzfus, West Liberty, Ohio, spoke at the MYF banquet at North Lima, Ohio, on April 11, and had charge of a hymn sing there on the afternoon of April 12. He also spoke in the evening service.

Bro. Curtis Godshall, Centereach, Long Island, is teaching a Bible class of about twenty women. This is an outgrowth of the Billy Graham Evangelistic Crusade.

Bro. Richard Detweiler, Perkaskie, Pa., preached in the Sunday morning service of the annual Home-coming at Eastern Mennonite College on April 5.

Bro. Orley Swartzentruber, on furlough from France, preached at Blooming Glen, Pa., on April 5. Bro. J. R. Mumaw was the speaker on April 12.

Bro. Marvin Nafziger, Goshen, Ind., is instructor in a teacher-training class at Nappanee, Ind.

Bro. Milo Kauffman, Hesston, Kans., gave stewardship messages at Worcester, Pa., on

April 7, at Lansdale, Pa., on April 8, and at Souderton, Pa., on April 12.

The Messiah College Choral Society, Grantham, Pa., gave a program at Central, Archbold, Ohio, on April 8.

Bro. O. O. Miller, Akron, Pa., spoke on MCC concerns at Winton, Calif., on April 3.

Visiting speaker at Lombard, Ill., on March 15 was President Paul M. Robinson of Bethany Biblical Seminary. The congregation at Lombard has changed the name of the church from Edgewood Park to Lombard Mennonite Church.

Christian Living, our family magazine, has been placed by one of the members of the Marlboro, Ohio, church in a barbershop and a medical clinic.

Bro. Paul M. Miller, Goshen, Ind., after directing an evangelism workshop in the Chicago area, preached at Lombard, on April 5.

The Church of God in Christ (Mennonite) has purchased the Mennonite church property at Walker, Mo., for a sum of \$3,500.00. Members of that church have also bought the Russell Shwalter and Richard Yoder farms.

The A Cappella Chorus of Western Mennonite School went on an Easter tour to churches in Alberta and Montana.

Highway construction is seriously disrupting the Akers, La., community.

The Eureka Gardens Church in Wichita, Kans., because of street renaming, is now at 3406 Taft Street.

(Continued on page 356)

## Calendar

Annual meeting, Illinois Mission Board, Highway Village, East St. Louis, Ill., April 15-16.  
Annual Mission Board meeting, South Central Conference, Cheraw, Colo., April 17-19.  
Annual meeting, Illinois Mission Board Elda, Ohio, April 17-19.  
Home-coming, May 10.  
Annual meeting Ohio and Eastern Conference, Tedrow, Wauseon, Ohio, May 12-14.  
Annual meeting Mennonite Board of Missions and Charities, Hesston, Kans., June 8-10.  
North Central Conference and associated meetings, Bloomfield, Mont., June 16-19.  
Laurelville Mennonite Camp: Johnstown Youth Retreat, June 18-21; American Sunday School Union, June 22-26; Boys' Camp, June 27 to July 3; Girls' Camp, July 4-10; Junior High I, July 11-17; Junior High II, July 18-24; Youth Camp, July 25-31; Family Week, Aug. 1-7; Music Conference, Aug. 8-14; Missionary-Bible Conference, Aug. 15-21; Business Week, July 25 to Sept. 2.  
Peace Sunday, June 28.  
Little Eden Camp, Onekama, Mich.: Boys' and Girls' Week, June 27 to July 4; Junior High, Grades 7, 8, July 4-11; Junior High, Grades 8, 9, July 11-18; Senior High, Grades 10, 11, 12, July 18-25; Home Builders' Week, July 26-31; Music Conference, Aug. 8-14; Christian Fellowship and Family Week, Aug. 8-15; Farmers' Week, Aug. 15-22; Best, Reclamation, and Meditation, Aug. 22-29; Golden Age Week, Aug. 29 to Sept. 3; Goshen College Faculty Retreat, Sept. 3-7.  
Camp Luz, Orrville, Ohio: Boys' Camp, July 4-11; Girls' Camp, July 11-18; Missions Week, July 18-24; Junior High, Aug. 1-7; Junior High I, July 11-18; Junior High II, Aug. 8-15; Youth Camp, Aug. 15-22.  
Annual meeting of Virginia Conference and associated meetings, Lindale, near Edom, Va., July 28-31.  
Annual meeting, Allegheny Conference, at Stahl's, Johnstown, Pa., Aug. 7, 8.  
Annual meeting, Iowa-Nebraska Conference, Shickler, Neb., Aug. 14-14.  
Annual meeting, Illinois Mennonite Conference, Melanora, Aug. 15-16.  
Annual meeting, Ohio Christian Workers' Conference, Neffville, Pa., Aug. 18-20.  
Biennial meeting of Mennonite General Conference, Goshen, Ind., Aug. 21-27.  
Annual church-wide MYF meeting, Orrville, Ohio, High School, Aug. 28-30.  
Study Conference on Home Interests sponsored by the Mennonite Commission for Christian Education, Goshen College, Goshen, Ind., Aug. 28-31.  
Annual meeting, Mennonite Board of Education, Hesston, Kans., Oct. 21-24.

# Missions



THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE • 1711 PRAIRIE STREET, ELKHART, INDIANA • TELEPHONE, ELKHART 2-2786

## News Notes

Dates have been announced for the Puerto Rico Summer camp program as follows: June 29 to July 4, Intermediate Camp at Jayuya with Gerald Wilson serving as director and Roma Wilson and José Ortiz as assistants; July 6-11, Youth Camp at El Yunque, Luquillo, with Merle Sommers serving as director, assisted by Arletta Miller and Samuel Rolón.

Bro. Victor Esch, Phoenix, Ariz., has become administrator of the Pioneers Memorial Hospital, Rocky Ford, Colo., following an internship at the Valley View Hospital, Colorado Springs, Colo. Bro. Esch previously served in the I-W Services Office at Elkhart, Ind., for his I-W service term.

Bro. and Sister Jacob Flisher, missionaries on furlough from India, have moved from Rocky Ford, Colo., to 523 17th Ave. N., Nampa, Idaho.

Evangelistic services at Honduras Chapel, Cidra, Puerto Rico, during Passion Week were well-attended with 100 present from the community for Good Friday evening services. Three men accepted Christ that evening, and on the following evening the wife and two eldest daughters of one of the men also accepted Christ. The services were announced and heard in the community over a loud-speaking system. Bro. Alejo Franco, active lay leader in the community, announced the services over the loud-speaking system, greeted persons coming to the services, and handed out tracts.

Bro. Vasil Magal, who has been serving among the Slavic people in Belgium, is in poor health following surgery which he sustained before Christmas. His services are needed in the Belgium witness. Pray that God will grant him complete recovery.

Bro. Raul Tadeo, VS-er from Mathis, Texas, is scheduled to speak at his home church, Second Mennonite Church, Ill., on Sunday evening, April 19, following the VS Unit Leaders' Conference at Elkhart, Ind.

Bro. Harold Kreider, Hannibal, Mo., preached for the Bethesda Mennonite Church, St. Louis, Mo., on Sunday morning, March 15. The Kreider family also provided special music.

Argentine youth who left on March 28 to study at Mennonite Biblical Seminary, Montevideo, Uruguay, included the following: Eduardo Alvarez, Carlos D'Andrea, Raúl Betanzo, Arnoldo Casas, José Godoy, Pedro Jara, Hilda Polnau, Gerónima Romero, María Arsoba, Ertón Montiel, and David Tinero. Your prayers in behalf of these future leaders in the Argentine Church are earnestly solicited.

The Children's Division of the Council of Evangelical Churches of Puerto Rico is sponsoring a school for Christian teachers and Sunday-school workers for 10 consecutive Saturday afternoons, April 4 through

June 6, at the Cayey Baptist Church. Most of the Mennonite Churches in the area will be represented along with Baptist and Methodist congregations. Sister Alice Kehl will direct the school, and Sister Patricia Brennehan Santiago will conduct a practical course in music. Other courses include Introduction to the New Testament, Worship, and Principles and Methods of Christian Education.



53rd ANNUAL

MISSION BOARD MEETING

June 8 - 14

Bro. and Sister Joe Richards, Hombetsu, Japan, left for Tokyo on March 28 to attend the Kyodan Christian Life Conference and the attendant Rural Life Conference as representatives of the Hokkaido Mennonite Fellowship.

Easter week-end services, March 26-29, were held as follows in Argentine churches: Bragado, Albano Luayza, speaker; Carlos Casares, Amos Swartzentruber, speaker; Tres Lomas, Ricardo Oliveira, speaker.

Communion services were held during the Easter week-end for the Hombetsu, Rikubetsu, and Ashoro, Japan, fellowships served by the Joe Richards. Two young men were also baptized at Ashoro.

Bro. John Koppenhaver, Bragado, Argentina, spoke at Salto, Argentina, on March 27, 29, and at Carmen de Areco on March 28.

More than 175 persons attended Easter Sunday morning services at Lee Heights, Cleveland, Ohio, and two couples accepted Christ at the close of the service. One of the husbands had been responsible for plastering the basement of the church in March.

The Executive Committee of the Argentine Mennonite Conference was scheduled to meet on April 3, 4. Pray for those responsible for leading the work of the church in Argentina.

The Annual Mennonite Fellowship for the New York Metropolitan Area was held on April 7 in conjunction with the open house and dedication service for the Mennonite Voluntary Service Center, 314 E. 19th St., Manhattan.

A former Roman Catholic priest, Rev. J. Gori, is scheduled to speak at the East Side

## Your Treasurer Reports

The March 28 financial report of the Relief and Service Committee of the General Board reflects increased activity during the fiscal year. Contributions during the year have shown some increase. For this year, average monthly contributions amounted to \$17,815.57. Last year, average monthly contributions were \$16,868.60. This would indicate that an increasing number of congregations are giving on the basis of the committee request for \$.50 per member per month.

Major disbursements during the year ending March 28 are the following:

MCC Support for foreign relief,	
Refugee aid, Pax support,	
Voluntary Service, and Special	
forwardings	\$108,235.54
Algeria service program	22,586.28
MRSC VS units	66,344.63
MRSC I-W services	19,914.15
Administrative services	25,984.11

The above disbursements do not reflect activity in VS self-supporting units, nor the direct sending of contributions from congregations to the MCC office. The Relief and Service Committee appreciates the fine support the brotherhood is giving for this area of the church's witness and service program.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

Mennonite Church, Saginaw, Mich., on Friday evening, May 1. Special speaker on April 5 was Bro. Richard Chiles from Owosso Bible College.

Seminary students from Goshen College Biblical Seminary, Coshen, Ind., in Chicago for the Evangelism Workshop, preached in several of the churches on April 5: Kermit Derstine at Englewood and Virgil Vogt at Union Ave.

Ruth and Rhoda Ressler, missionaries on furlough from Japan, have the following schedule of appointments for April: April 4 evening and 5 morning, Farmerstown, Ohio; April 5 evening, Bethel, Wadsworth, Ohio; April 12, morning, Morris, Pa.; April 14, Easton, Pa.; April 15, Plains, Lansdale, Pa.; April 17, Doylestown, Pa.; April 18, Worcester, Pa.; April 19, morning, Lansdale, Pa.; April 19 evening, Skippack, Pa., YPBM.

Bro. J. Clyde Shenk, Tanganyika, spoke at Strasburg, Pa., on March 29.

(Continued on page 356)



The new chapel in Francia with believers and friends. The man at the extreme right was the first to be baptized here.

## This Is Tocoa

By JAMES GINGRICH

Tall coconut trees waving their fernlike branches in the breeze . . . little thatched-roofed houses with mud walls . . . pigs, chickens, cows, dogs, horses, and donkeys all looking for their daily food . . . oxcarts going by with a klunk! klunk! from big loose wheels that need more shims . . . men with big hats (sombros) to shade their already darkened faces from the tropical sun . . . men with machetes tied around their waists and a gourd of water with a corncob protruding from the top as a plug flung over their shoulder . . . little children playing marbles or spinning tops (trompos), and mothers just coming back from the river with the week's wash on their heads—these sights and many others would meet your eye as you enter this little town, at one time a headquarters for an American fruit company.

The Mennonite Mission entered this place approximately eight years ago with the purpose of preaching the Gospel to a people that heretofore had known little, if anything, about salvation through Jesus Christ. There has, however, been a Catholic church in the town for many years with the priest coming just once a year on May 15 (or oftener if the evangelicals get too enthusiastic) to baptize all the babies that were born in the past year and to marry those who so desire.

The Lord has blessed the efforts of His workers here, and today there is a church established with 25 national members. These dear brethren are really interested in serving the Lord and seeing other souls saved. Some of them are illiterate, since they have never had the opportunity to attend school. Of those who can read and write, three teach

Sunday-school classes regularly and another is the Sunday-school superintendent.

Seeing these nationals working together is a joyous and gratifying experience. Recently the wife of one of the members was stricken very ill and had to be flown out to the hospital in La Ceiba where she underwent an operation. Since an emergency like this was rather costly, the members were presented with the idea of giving a love gift to this brother. To hear them express themselves about such a plan was very encouraging.

Not only have we seen these brethren giving together, but we also have witnessed them working together. As of last year the garage used for a Christian day school was

too small; the school was moved to another building. When the call was given to come and help make a fence for the schoolyard, most of them, from the oldest to the youngest, showed up with their shovels. It was a day of hard work, but we all had a feeling of satisfaction of having done it together.

Not only do we find them giving together and working together, but we also find them testifying together. This past Thanksgiving we decided to introduce to this group of believers the custom of setting aside a Thanksgiving Day. They all gathered at our home in the late afternoon for games, supper, and fellowship. Each of the women brought some food, and we had a tasty supper of tortillas, rice, beans, and fried chicken. Afterwards the story was given as to why we celebrate Thanksgiving Day and then all were given the opportunity to give a word of testimony for something they were especially thankful for. Nearly all the believers expressed themselves, and to hear their simple expressions of thanksgiving was truly heart-warming.

On a large map of Honduras you would find that Tocoa is surrounded by many little villages. These villages, or aldeas, do not have a regular evangelical witness, but we try to visit them from time to time. During the rainy season we aren't able to go very far, for the roads are very bad and the bridges that were placed over the rivers by the fruit company are now torn down. Anything can happen going to one of these aldeas. I learned by experience that a rather meek-looking mudhole can swallow part of a jeep and that the rocks in some of the rivers are big enough to punch holes in the gas tank. But still we go on, for we have felt a real hunger and thirst among these village people who have heard of Jesus Christ such few times. It is a thrill and a pleasure to have them gather in a little mud hut and listen with eager faces while the Gospel story is told.

One Sunday Don Soltero came to the chapel, and after the service said he wanted to accept the Lord. His decision was made just before we arrived here, but I was privileged to give him instructions before his baptism. His faithfulness—his desire to wholly follow the Lord—is marvelous. During the week he would come to receive instruction, walking about six miles over bad roads. He was baptized last Nov. 23. He has missed only one Sunday morning service and that was because of high water at the river. Not only does he attend regularly, but every Sunday he is at the chapel 45 minutes before starting time. I would ask that you breathe a prayer for Don Soltero. His wife left him some years ago and he is now alone with his four children.

There are, to be sure, some who have tasted of the good things of God and have again turned their backs on it all. Becoming a Christian here means a very hard road to travel. One man who recently accepted Christ told me he had started drinking at the age of 12. This seems to be their biggest temptation. Pray for these people, and let



Don Soltero, Honduran Christian, and his four sons.





The truck going up a steep grade on the way home to Tocoa.

us thank God again for His grace toward us as well as toward our Honduran brethren.

Tocoa, Honduras.

## Jamaica Witness

By B. CHARLES HOSTETTER

Greetings in the name of Christ our eternal Savior.

Well, God is continuing to answer your faithful prayers. The Spirit of God is at work in a number of ways. First, we have seen many more, since writing you, respond to the invitation during the meetings. Then there has been a clearing up of a number of differences between members. We rejoice and thank God for His merciful kindness.

To go back to where I left off in my last letter. On Friday, we journeyed to the North Coast to the place called Retreat. This is the area where Bro. and Sister Heatwole will move in a month or so to start a new work. They had been going there occasionally to have open-air meetings. Now something definite is being planned. Willard rented a house in the area already.

The place where we held the open-air meeting is off the main road about one-fourth mile or so. We parked the car and went across a foot bridge over a rather wide stream. We held the meetings in a little gathering place where there are about three small stores. Since there is no electricity, missionaries rent a storekeeper's gas lantern. Since she gets a shilling for its use (12 cents), she is glad to rent it.

It was not the best night to go, because Friday is pay day and the people then go to pay their bills or to the markets to buy or sell. But this was the only night they felt that they could afford to cancel here at Glad Tidings in favor of the meeting there. In spite of the handicaps, we had about 125 present. How many more were back in the bushes that we couldn't see or how many more the loud-speaker reached, only God

knows. We had a wonderful spirit at the meeting, and fourteen responded to the invitation: twelve women and two men. We had an after meeting with them, gave some instruction, and got their names so that Willard would have information with which to work. The people here are very friendly and interested. When they were told of our intention to begin work, they received the news with enthusiasm. So pray for this beginning work.

Sunday, Feb. 22, was the last day. Since it was threatening rain and a number of the people were sick with the flu, our attendance was down from the Sunday before. We had 164, however, which is a little above average. Several responded to the invitation in this service. In the evening and the last service, we had a very good crowd and the Spirit worked greatly. I think there were eighteen who came to the altar at the invitation time. A number of these were folks for whom we had been praying much. It was a grand climax and a thrilling way to end up the two weeks here. The open-air meetings yielded fruit also.

Kingston, Jamaica.

## It's a False Report!

By NORMAN DERSTINE

No, it isn't true! It's so easy for reports like this to get started. We can't do anything about the past, but I'm determined not to let it happen again!

If you helped to spread this false report, I want you to know that you're forgiven. After all, maybe it wasn't entirely your fault. I won't hold it against you, no matter who was at fault.

This rumor has had wide circulation and it affects a lot of people. That's why I'm using the GOSPEL HERALD to help correct it. I can't quite see why folks would draw the conclusion they did, but facts are facts.

The report has gotten around the last few years that Missionary Bible Conference at Laurelville Mennonite Camp is just for missionaries who are back on furlough or home missionaries who need a change from their rigorous schedule. Have you heard this rumor? I want you to know that this is far from the truth. It's not only false, but the truth is that this is the one conference that is planned for everyone—not just furloughed missionaries! Many of you cannot attend the youth camps because of your age. Some of you don't fit into family week. And maybe business week doesn't fit your vacation plans either.

But Missionary Bible Conference is for everyone, including those also who are interested in attending any or all of these other conferences. It is for the young and old, the single and the married, the farmer and the housewife, the teacher and the missionary. In fact, if you enjoy Bible study, Christian fellowship, and you feel that the greatest task of the church is to take the message of

life to others, you are not only welcome to this Missionary Bible Conference, but you are urged to attend—it's for you!

I'm sorry for the false report that may have kept you from the spiritual challenge of Missionary Bible Conference at Laurelville in previous years. But now that you know you are welcome, plan to attend this year, Aug. 15-21.

The program will be released in a few weeks. Some people even suggested that we change the name because it may be misleading. I don't think that's the problem. Maybe some of us have the wrong idea of a Christian. We are all missionaries and interested in the Bible; so Missionary Bible Conference is for you!

Harrisonburg, Va.

## News from the Field

The following news notes were gleaned from the annual reports of the Eastern Mennonite Board of Missions overseas program presented at the Annual Meeting at Mellinger's Mennonite Church, Lancaster, Pa., March 11, 12.

### Ethiopia

Ninety pupils are attending the new Decker, Ethiopia, mission school. The Bedeno school is well filled with 120 students. Dire Dawa night school has been continuing its witness to a wide variety of Ethiopian and foreign students. The Addis Ababa School for the Blind is operating with its usual crowded conditions. The total number of students who have trained in all Eastern Board Ethiopian schools for the year ending in July, 1958, was 475.

### Somalia

In Mogadiscio, Margherita, and Mahaddei Uen, Somalia, about 190 adults are being taught English grammar and literature. The elementary boarding school in Mahaddei Uen, although originally expected to accommodate 20 persons, now houses 58 students. The boarding school together with the day students totaled 80 for the year. Mrs. Victor Dorsch has good interest in a sewing class of 35 girls who meet weekly in her home. The clinic at Mahaddei Uen, Somalia, reported that a total of 3,746 patients were treated during the past year, and there were 18 home delivery cases. This service is a unique opportunity for getting into the homes and for follow-up contacts in teaching mothers how to care properly for their babies. This, of course, prepares the way for a spiritual witness.

### Tanganyika

Medical and surgical inpatients treated at the Shirati, Tanganyika, Hospital during 1958 numbered 1,355. There were 416 major and minor operations. The total number of outpatients who were treated was 21,566. The Nyabasi dispensary had a total of 18,221 outpatients, 627 inpatients, and took care of 209 obstetric cases.

The Shirati Leprosarium has 244 resident patients and 115 outpatients, making a total of 359 being treated. The church there had



an increase of seven by baptism and one who was taken into fellowship from another mission. A primary school was built on the plot for the leper children.

The number of primary schools in Tanganyika has been stabilized at 25. The number of children enrolled in these schools has risen from 3,039 in 1957 to 3,643 in 1958. There are 270 boys in Shirati and Bumangi Middle Schools. Thirty-six girls attend the Morembe Girls' Middle School. Fifteen teacher trainees are being sponsored in various schools. In 1955 there were 314 girls enrolled in all our schools; in 1958 there were 1,096 girls enrolled.

The Education Department in Tanganyika has taken a major step in the integration of mission and church by setting up an Education Committee consisting of missionary education personnel, the African school supervisor, one African teacher, and three African church leaders. This committee now has full responsibility for the guidance of our total educational program in Tanganyika.

The Musoma Press in Tanganyika printed three tracts of 25,000 each during the year. Another edition of the New Testament Bible Correspondence Course was also printed.

via EMBMC.

## Korean Sunday School Shows Phenomenal Growth

By MRS. JOANNE VOTH

Fifteen months ago a Sunday school was begun at the Mennonite Vocational School in Taegu, Korea, for children of teachers and surrounding village children, with 20 children and five teachers attending. Today this same Sunday school has an enrollment of 261, with 27 teachers, most of whom are orphan boys. The teachers meet one evening a week to prepare their lesson together under the guidance of a faculty member.

The children all come eagerly on Sunday mornings, sometimes one or two hours early. After opening exercises they divide into 16 classes according to age. These classes are named after the disciples and prophets. In order to appear on the register, each child must attend four consecutive Sundays. A total of 440 children attended this Sunday school in 1958, but only 261 were registered on the official roll.

Children receive points for regular attendance, for bringing an offering, for bringing another child, and for memorizing Scripture. Since all of these children come from poor families, the average offering per Sunday is small—perhaps 400 won or 45¢. This money is used to buy Sunday-school books, paper, hymnals, and prizes.

At a special recognition service after Christmas, 65 children with the most points received prizes, many of which were furnished by MCC. I had the privilege of giving out the prizes and saying a few words in addition to the talks given by the pastor and Sunday-school superintendent. The children

provided special musical numbers with the help of their teachers.

Sponsors of Korean orphans who send \$10 a month to the school have enabled us to establish the Sunday school. Their contributions make this plus service possible.

via MCC, Akron, Pa.

## Bible Contest Draws Attention

On the occasion of the tenth anniversary of its foundation, the state of Israel organized an international Bible contest. This anniversary was celebrated in various ways, but the most striking event was the international Bible contest, held at the Hebrew University in Jerusalem.

The contest aroused a great deal of interest. Of the 2,500 seats available in the amphitheater of the University, 1,300 were occupied by members of the government, of the diplomatic corps, by representatives of the press and radio, and by religious leaders—Jewish, Christian, and Muslim. The remaining seats were occupied by the public, thousands having to remain outside.

Delegates from fourteen countries took part in the contest. They had been selected on the basis of national Bible contests on the radio or otherwise, which had been held previously. Most of the countries which are predominantly Roman Catholic (Brazil, Mexico, Uruguay, Argentina) were nevertheless represented by Protestants, while France was represented by a Jew and a Protestant! There were in all two Jews, three Roman Catholics, and ten Protestants.

The whole contest had been carefully organized. A hundred questions (limited to the Old Testament) had been prepared by a jury, consisting of a Protestant pastor (of the American Baptist Mission), a Roman Catholic priest, a rabbi, and a member of the Society for Biblical Research. The proceedings started in the morning with a first set of three rounds of questions. The first series related to personalities of the Bible whom the contestants had to identify.

The second series of questions concerned the habits and customs of people in Biblical times. The third round dealt with rather difficult questions concerning passages in Jeremiah, Isaiah, and Ezekiel. The final round took place in the presence of the president and Prime Minister of Israel. This time three series of fifteen questions were asked of the competitors, who came individually before the jury. After each series an elimination of the weaker candidates took place. Only three competed in the last set of fifteen questions.

The final result gave the first place to Amos Hacham (Israel), the second and third respectively to Simone Dumont (France) and Irene Santos (Brazil), both Protestants. In order to ensure that the contest retained its moral and spiritual value, the organizers decided that there should be no money prizes.

Instead, the first prize was an ancient vase; the second an ancient coin; and the third a gold medallion souvenir of the tenth anniversary of Israel.

The aim of the contest, which had been to give a place of honor to the Bible and to awaken in a large number of people the desire to read and study it, was certainly achieved, for sales of the Bible, in both Jewish and Christian circles, rose steeply before the contest and interest in it increased tremendously both during and following the contest. One Israeli journalist expressed the hope that this was only the beginning of a spiritual awakening in Israel and in the world. Simone Dumont wrote a detailed account of the contest in *La Bibel dans le Monde*, the quarterly journal of the French Bible Committee.—Bulletin of United Bible Societies.

## 1958 Christmas Bundle Distribution

The beginning of MCC work in Viet-Nam in 1954 brought the Indo-China area to the attention of Mennonites as a field of great spiritual need and as an open door for missions. In 1957 the first two missionary couples were sent out (sponsored by the Eastern Mennonite Board of Missions and Charities) to begin language study.

At Christmas, 1958, MCC workers and missionaries spread Christmas cheer together by telling the Christmas story to Viet-Namese orphans in their own language and distributing Christmas bundles among them. Mrs. Geneva Stoltzfus, an MCC worker, describes the occasion. "Last Christmas MCC workers and their interpreter at Saigon, Viet-Nam, assisted in the distribution of 800 Christmas bundles at the Duc Anh Orphanage grounds after a highly colorful program given by the orphans.

"The program consisted of various performances of Viet-Namese and Laotian background. An interesting historical theatrical, 'The Two Sisters Trung,' gave the audience a glimpse into early Chinese-Viet-Namese customs and relations. Even to those foreigners not understanding the Viet-Namese language, a high degree of interest was



800 Christmas bundles and 240 New Testaments were distributed at Duc Anh Orphanage, Christmas, 1958. Here Glenn Stoltzfus gives a bundle to a 16-year-old orphan.

maintained from the superb costuming and acting.

"Following the orphans' presentations, Margaret Metzler, Mennonite missionary, told the Christmas story to the children in their language, attempting to give them an idea of the Christmas origin and meaning. It was, for many, a first experience in hearing of the Christ child.

"Two hundred and forty of the children, ranging from 10 to 16 years, received Vietnamese New Testaments with their bundles.

"Gratefulness shone in each set of shy, dark eyes as the bundles were distributed. To get a brightly colored towel full of exciting surprises from America means much to those who have little."

via MCC, Akron, Pa.

## Broadcasting

### German Broadcast Begins

On April 2 our first broadcast was released on Radio Luxembourg, recognized as the world's largest commercial radio station. This 500,000-watt station is ten times more powerful than any in the United States and Canada.

The German broadcast is being released every Thursday morning at 6:05-6:20, a very good time to reach German people. It can be heard throughout Europe and parts of Russia.

Contributions toward the German broadcast are needed and can be sent to Mennonite Broadcast, Inc., Harrisonburg, Va. Please mark your gift, "German."

### Mormon Listener "Not Satisfied"

From Oregon came this letter: "I heard you over the air Sunday, and how I was thrilled to hear such singing! Also I took heed upon the subject you preached on, Hell. I wish to learn more about this Gospel. There is not a church of your kind where I live. The Latter Day Saints (Mormons) fill this country. I belong to the church but am not satisfied with the doctrines. I'll be glad to learn what you people teach. I wish to go all the way with Jesus. Now the L.D.S. teach that we do not know whether we are saved here or not. We have to die and wait to see if Jesus accepts us or not. How can I know if I am saved?"

### Families Reunited

In recent months prisoners from three states—Pennsylvania, Michigan, and Virginia—all of whom took our Bible correspondence courses—have been released and are reunited with their families. One couple who had been divorced are now happily remarried to their former partners. Another husband and wife who had been estranged are now reconciled. All three couples either have joined or are going to unite with Mennonite churches in their areas. These are rewarding illustrations of the combined work of our Bible correspondence department and local church workers, under the blessing of God.

### Cuban Listener Has Close Call

A listener in Cuba tells that a short time before the fall of Batista's dictatorship, some-

one had reported that he was listening to the Luz y Verdad program. His name was put on the list to be taken by the police, but the day before he was to be taken Batista's dictatorship fell, and the policeman who was to take him was himself taken as prisoner. He says, "Thanks to our good Lord because I have been able to write you. . . ."

### Gratifying Responses from New Listeners to Heart to Heart

We have been highly pleased at the numerous responses from new listeners who now hear Heart to Heart over KHOF-FM, Los Angeles' powerful 100,000-watt station.

One lady wrote, "Today was the second time I heard your Heart to Heart program. Already it has been a help and blessing." The broadcast has been released only a few months, but these responses indicate at least a 12,000-listener group.

Similarly gratifying responses from WMUZ-FM, Detroit's 50,000-watt station, indicate the new listeners number nearly 15,000.

We praise God for these new areas reaching needy mothers and homemakers.

via Mennonite Broadcasts, Inc., Harrisonburg, Va.



The memoirs of Lydia Heatwole, R.N. (seated above), pioneer in nursing education in the Mennonite Church, have recently been published by Sister Lydia Oyer, R.N., R. 3, St. Johns, Mich., standing far right above. The picture shows the class of 1921 of the Mennonite School of Nursing, La Junta, Colo., with Sister Heatwole, director of the School. The other two members of the class are (l. to r.) Malinda Leichty, R.N., and Loma Kauffman, R.N. The 48-page booklet can be had for 75¢ from Sister Oyer at the above address; from Mrs. Albert Meyer, 1105 S. 12th St., Goshen, Ind.; or from Mrs. Claude Bigler, 145 W. Indiana Ave., Elkhart, Ind. It should be must reading for all young women interested in the nursing profession.

In Kenya, Uganda, and Tanganyika there are some 250,000 or more people from India who speak Hindustani. The Christian radio station in Liberia hopes soon to initiate Hindustani broadcasts and beam them toward this region. Several varieties of Hinduism as well as Islam are to be found among these people. Pray for more workers. —Missionary Mandate.

## MISSIONS

## EDITORIAL Korea Calling

Korea today continues to draw the attention of concerned Christians. A divided country politically and economically, 22,000,000 of its people live south of the 38th parallel and 8,000,000 north. Most of the food resources can be found in the South and the industrial resources in the North.

Under Japanese colonial domination from 1910 to 1945, Korea was left without the trained leadership necessary to develop a strong government quickly.

Being anti-Japanese and anticommunist, Korea is not only hopelessly divided but also friendless locally. This causes general discouragement, which has resulted in a general moral breakdown. The great economic need in this country has only added to the moral problem. This need has been increased by the 5,000,000 persons from North Korea who have crossed to the South.

Thoughtful persons feel that these problems have provided the impetus for the advance of the Christian Church in South Korea, which now numbers nearly 1,500,000. Most of these can be divided denominationally as follows: Presbyterians, 860,000; Methodists, 250,000; Roman Catholics, 250,000; and Holiness Church, 100,000.

Actually the Christian Church in Korea has thrived under persecution and adversity, beginning with the restrictions put upon it by the Japanese occupation and continuing through the difficulties of a civil war and a divided country since the war. It has at least doubled its membership in the last fifteen years and is the most vigorous religious group in Korea.

However, the widespread insecurity of the nation has also affected the Christian Church. The Presbyterian Church has split into three sections in the last five years. The Methodist Church has recently succeeded in healing a breach which has been present for a number of years.

The Korean church has a Bible Club movement at the primary school level and academies for high-school students. Schools of higher learning include Christian colleges, an interdenominational university, a women's college, and a Christian medical school.

Korean Christians need our help to appreciate the true nature of the church as the body of Christ, to improve training for leadership in a growing church, to provide support for the 175 orphanages caring for tens of thousands of Korean children, and to fellowship more widely with the Christian churches in Asia where they feel insecure as a nation.

The Christian Church in America needs to find ways to help the Korean church. In our own brotherhood, MCC continues to give material aid and assistance with the orphan problem. However, should we not also be finding ways to give spiritual help to our Korean brethren?—L. C. Hartzler.



## RELIEF AND SERVICE

### Voluntary Service

Elkhart, Ind.—The following participants in the Fifth Annual Unit Leaders' Conference were scheduled to speak at midweek meetings on April 15 in these Elkhart area churches: Henry Benner, Denver, Colo., at Middlebury; C. M. Helmick, Elkhart, at Locust Grove; Keith and Ellen Helmut, Iowa City, Iowa, at Benton; Gene Herr, Scottdale, Pa., at Sunnyside; Lynford and Jean Hershey, Portland, Ore., at Shore; Leo and Bonnie Jantzi, Calling Lake, Alta., at Clinton Frame; John and Thelma Kraybill, New York City, N.Y., at North Goshen; Sid Kreider, Elkhart, at Crumstown; John Leaman, Stanfield, Ariz., at Holdeman; John and Daris Myer, Phoenix, Ariz., at Emma; Laban Peachey, Harrisonburg, Va., at Prairie Street; Glen and Marjorie Steffen, St. Anne, Ill., at Olive; Roman and Marianna Stutzman, Kansas City, Mo., at Yellow Creek; Raul Tadeo, Mathis, Texas, at Moorepark, Mich.; Terry and Sharon Yoder, La Junta, Colo., at Forks; Evelyn Zuercher, Elkhart, at Salem.

Elkhart, Ind.—Maxine Kauffman, Goshen, Ind., spoke at the Simpson Methodist Church here on March 31 regarding the work being done with Navaho Indians in the Southwest.

Maxine served with the unit at Grants, N. Mex., from June, 1955, to June, 1956.

Albion, P.R.—Films on rural life in Puerto Rico, and on Alaska were shown at the monthly VS meeting held here on March 23. The meeting was also the occasion of giving farewells to the Amos Delagrang family, Woodburn, Ind., and Helen Esbach, Lancaster, Pa. They have completed their VS assignments and are returning to their homes.

### I-W Services

Cleveland, Ohio—The I-W Chorus presented a program of Easter music at the Lee Heights Church here on Easter Sunday evening.

Norristown, Pa.—Newly elected officers of the I-W Fellowship here are Jerry Good, president; Sandra Good, secretary; Lee Buckwalter, vice-president; and Harley Nisly, chorister.

A film, "Silent Witness," was scheduled to be shown at the April 16 meeting, and guest speakers Dr. Paul Brenneman, Doylestown, Pa., and Stanley Shenk, Souderton, Pa., were scheduled to speak to the fellowship on April 23 and 30, respectively.

The Lancaster School of the Bible, Lancaster, Pennsylvania, has announced a "Summer Missionary Institute of Literature" for June 8 to July 3, 1959. The program will offer instruction both in writing Christian literature and printing it. Brochures are available by writing directly to the Lancaster School of the Bible, 835 Bluegrass Road, Lancaster, Pennsylvania—EFMA.

### MISSIONS

## MCC Weekly Notes

### Tenth Group of Trainees Comes to U.S.A. in 1959

The European Selection Committee (Peter Dyck, Erwin Goering, Milton Harder, and Doreen Harms, with Elmira Kiewer sitting in) met March 6 to examine the student and trainee applications received during the last several months and to recommend to Akron those persons who should be given the opportunity of coming to America. Thirty-eight trainees were recommended and the names of seven students interested in attending Mennonite colleges submitted to the various colleges.

Akron has approved the trainee appointments. Final acceptance of foreign students rests with the Mennonite colleges. A breakdown of the 38 prospective trainees follows: Germany—18, Netherlands—14, Switzerland—3, France—2, Greece—1. Several candidates from South America and possibly the Far East may be included later.

This will be the tenth group of trainees to come to America. In 1957 Paul Bender, then serving in Heerewegen, Holland, made a study of this program. His findings were encouraging. Understanding between North American communities and churches and those of the trainees' countries is growing as a result of this project; hence MCC is interested in continuing and enlarging the program.

Sponsors are needed, as usual, to provide homes for these trainees for their first six-month period in the U.S. Most families who have participated in this program have found the experience meaningful and rewarding. Interested persons should write to MCC, Akron, Pa., by May 1.

### Second Meeting with Russian Baptists Planned

Russian Baptist leaders will be coming to U.S.A. in August to meet with the Baptist World Alliance in Rochester, N.Y. MCC hopes to make arrangements to meet with these leaders as a continuation of the 1956 fellowship, when a delegation of five Russian Baptists met with a representative group of Mennonites in Chicago.

### School Project Gathers Momentum

"Nearly 100 new students registered for the coming school year, bringing the total up to 160 students," reports Pax man Dean Wyse from Ampipal, Nepal.

"We had to build a porch along one side of the school to accommodate the crowd. It shows that people have confidence in us here, that we are giving their children as good an education as can be had in this country."

A team of five Pax men serve with the international United Mission to Nepal in its hospital and school construction program. Wyse is stationed at a mountain mission outpost where he is head carpenter for a Community Service Program and has supervised the building of a dispensary and a school.

The development of the school project is encouraging. Especially significant is the

changed attitude of several high-caste men, who a year ago led a halfhearted political demonstration against the Mission. This year they are registering their boys for school.

Other villages in the district are requesting schools, but these cannot be started because there simply are no teachers. Realizing that the only way to get teachers is to train them locally, the mission director has started a teacher-training school for four students who will be placed in villages next fall. Another missionary and his family have arrived at the outpost to help develop the agricultural aspect of the project.

### NEWS BRIEFS

Dr. Herbert Friesen reports a total of 45,445 clinic visits in 1958 for the four Javanese Mennonite clinics which MCC is helping to operate in the Pakis area. Milk distribution continues to be a much-needed program and is carried out on a large scale. However, it is still limited to families with very small children, pregnant women, and t.b. patients.

A lone Pax man, Otis E. Hochstetler, Goshen, Ind., serving as pastoral assistant in the Vienna Methodist Church, one of the few Protestant churches in the city, writes that he has started to tape-record Sunday morning worship services. The tapes are played for the sick during the week. Besides performing other church duties he assists in the Methodist Church Refugee Home which Pax men helped establish after the Hungarian revolution.

From Ohain, Belgium, Pax man David Burkholder reports that unseasonable weather has accelerated indoor renovations at the Belgian Mennonite Center. The huge attic of the 75-year-old chateau has been converted into a spacious 30-bed dormitory and lounge for summer camp children. Sheets of masonite building board were used for floors, walls, and ceiling with satisfactory results.

VS unit members at Junior Village, Washington, report that they are given opportunity to contribute to the spiritual life of the Village community by teaching Sunday-school classes. One of the girls also serves as chapel organist.

via MCC, Akron, Pa.

## WMSA Weekly Notes

### Program Guide

The new Program Guide is in your hands. The "Foreword" suggests strongly that you adapt it to your needs. Puerto Rico is the field listed first and can be so used. But at Kidron, Ohio, it was good news to hear that Sister Mildred Eichelberger would be in the vicinity during her Easter vacation. Accordingly the women's and girls' auxiliaries there will study Brazil first, with Sister Mildred, on furlough from Araguacema, as the guest speaker.

To co-ordinate Program Guide suggestions with local situations is the kind of adaptation that is most practical and fruitful.

### General Committee

Mrs. Guy Hersherberger, Goshen, Ind., General Secretary of Home and Special Interests, attended the Heart to Heart broadcast committee meeting on March 13. Mrs.



Hershberger represents the WMSA on this committee.

The address of Mrs. Mahlon Lapp, General Vice-President, has changed to R. 2, Sterling, Ill.

Mrs. George Amstutz, General Secretary of Girls' Activities, attended a meeting at Scottsdale, Pa., to work on junior program materials. After this meeting she spent a short time at the WMSA office in Elkhart, Ind.

#### From Arizona

A truly lovely photograph came to the WMSA office this week. It was sent by Mrs. Jacob Hoover of the Sunnyslope WMSA, Phoenix, Ariz. It was taken by request of the county hospital and printed in the daily paper to encourage other women's groups in what the hospital considers a unique contribution. On the picture a group of Mennonite sisters are busily engaged sewing for the patients. Smiles and open laughter reveal the spirit of the meeting. A beautiful quilt forms the background for this picture.

#### From Pennsylvania

December and January were busy months for the Springs, Pa., WMSA. Sister Susie Miller writes: "We had the joy of making 24 hospital gowns for children two years old. Now we are starting to sew on Christmas bundles, and at the same time we have a quilt in the frame for the Ressler sisters."

#### Betty Crocker Coupons

Your response to our request for Betty Crocker coupons has been good. This week we received several envelopes containing five to ten coupons and sent first-class. This is very expensive. We would like to suggest the following procedure. Save your coupons until you have a good supply. Sort the coupons before mailing. Make packages of 50 coupons each. The coupons in a package should all be of the same value. The value is always printed on the coupon. The date when the coupons expire is not important for our use. We can use all Betty Crocker coupons. Put a rubber band around each package of 50. Send to the WMSA office third- or fourth-class mail.

WMSA Office, 1711 Prairie St.  
Elkhart, Ind.

#### TO BE NEAR TO GOD

(Continued from page 347)

turn to us for good. But we must be true to God. Discouragement is a complete failure on our part to trust God. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." We choose to correct our children when we think they are wrong, and are slow to accept correction from the Lord God of hosts when He chooses to correct us. We fail God miserably when we become discouraged. We are failing God in trusting. Give God a chance. It serves us no spiritual purpose to become discouraged. Why not let God work out His own plan for us? It pays.

#### Saturday, April 24

Sabbath and Demos.

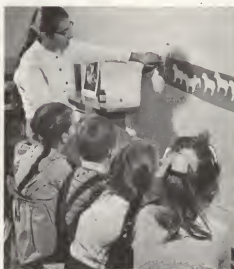
There was not always a devil. We have no record of him in the first two chapters of Genesis, and he and all his hosts will be

destroyed before the last two chapters of Revelation. But today he is free in the world, and it is appalling how much evil he is accomplishing. On several occasions he tried to do business with Christ, but Christ turned him down, and refused to hear him. There is no accord between Christ and Belial. II Cor. 6:15. Demons are fearful of Christ's power, and well they may be. They know of their ultimate destruction. In Matt. 8:29 they cried out to Christ, saying, "Art thou come hither to torment us before the time?" There is a lake of fire awaiting them, and they know it. Their time will not be long. Certain destruction for them lies just ahead. Were it not for the grace of God, the saints could not survive. But God, for Christ's sake, is taking care of His own. We have much for which to be thankful.

—Oliver H. Zook.

#### AGAPE-VERLAG

(Continued from page 340)



education materials, usually buying only simple story sheets.

The price of the Agape materials covers the cost of production. Exception is made in the case of use with refugee children; they are supplied free when no local organization can be found to underwrite the cost.

The summer Bible school series will be completed this year. Working with European Mennonites and other American Mennonite agencies in Europe, the staff of Agape-Verlag is exploring other areas of literature service.—MCC Information Service.

He missed the gallows. Sentenced to hang, young Warren's sentence was commuted to life. Any advice for the youth of today? His response was quick, "If I'd only listened. They've got to listen. They've got to take any advice they get to heart. They've got to have faith that whatever they want out of life will come with time. Tell them . . . tell them it can never come by force!"—Prison Mission Assn., Inc.

## Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

**The Roadmender**, by Michael Fairless; Revell; 1958; 64 pp.; \$1.00.

This little volume is one of "Revell's Inspirational Classics" and was written by Margaret Fairless Barber (under the pen name of Michael Fairless), who was born in 1869 in Yorkshire, England. She died at the early age of thirty-two, but this literary masterpiece shows the depth of understanding of one twice that age. The Roadmender is the musings and experiences of a lowly stone breaker as he looks at life and communes with passers-by. His musings are philosophical and somewhat mystical but deeply religious. In conclusion, he says that he has dimly learned the truth of three great paradoxes—"the blessing of a curse, the voice of silence, and the companionship of solitude"—and so bids us farewell.

—Earl R. Delp.

**The Gypsy Girl**, by Trolle Wulff, translated by J. Theodore Mueller; Zondervan; 1958; 122 pp.; \$2.00.

Kidnaped by gypsies, Elizabeth, the infant daughter of a count and countess, is raised as Boel, the gypsy girl. Her soul rises in rebellion, and heredity and environment often clash as she is forced to witness and participate in the knavery and thieving of the gypsies, but through the providence of God she is finally delivered from her bondage and restored to her real parents. The story is well written with deep pathos and gripping realism, and is a book that one finds hard to put down when once begun. It is written primarily for boys and girls, but young people and older folks will also enjoy and appreciate its message. This reviewer recommends this book quite highly and feels that every Sunday-school librarian should consider it for the library.—Earl R. Delp.

**The Church in Your Life**, by Rolla O. Swisher; Warner Press; 1958; 96 pp.; cloth, \$2.25; paper, \$1.25.

Here is a ringing challenge to complacent church members, presented by a concerned pastor. Mr. Swisher evaluates the current revival of religious interest in the United States and concludes that what the church needs is more active participation in its work and program by its members; too many Christians, he says, are only "spectators sitting in the bleachers" instead of being out in the thick of the fight. He reminds us that to be a Christian is not only a privilege but also a great responsibility; we are in debt to a needy, unsaved world. Time, talents, possessions, and a self-sacrificing discipleship are shown to be needed in this all-out effort. Several chapters are devoted to the place of the home and personal evangelism in the program of the church. The book closes with a powerful appeal for what the author calls "Main Street Religion"—the living out of the principles of the Gospel in one's everyday life. The book is so designed that it may be used as a manual for study groups; each chapter closes with a list of discussion questions.—Earl R. Delp.



## Mission News

### CONTINUED

The Home Missions and Evangelism Committee of the General Mission Board is sponsoring a round table discussion on "Program of Witness to and with Negroes" at the Bethel Mennonite Community Church, 1434 S. Laffin St., Chicago, Ill., on April 16, beginning at 9:00 a.m. Special speakers include Bro. Bill Pannell, Detroit, Mich., and Bro. John D. Zehr, Goshen, Ind., with workers in the program participating also. District boards are invited to send their officials and workers to this program. Pastors facing interracial situations in their community are also invited to attend.

Bro. J. Ross Goodall, director of the Ontario Hebrew Mission, will be speaking at Dillon Mennonite Church, Delavan, Ill., April 14; Ann St., Peoria, Ill., April 15; and Hopedale, Ill., on April 16. He will also be participating in the Illinois Mission Board meeting at Highway Village, East Peoria, April 17, 18.

Bro. Don McCammon, missionary on furlough from Japan, is scheduled to speak at the Englewood Mennonite Church, Chicago, Ill., on April 19, and at the Fish Lake, Ind., Mennonite Church on April 26.

Bro. Hubert Swartzentruber, St. Louis, Mo., spoke at Lower Deer Creek, Kalona, Iowa, on March 30.

Bro. Daniel Sensenig, Ethiopia, will be the speaker at Zion, Broadway, Va., on April 19.

Missionaries speaking at the annual meeting of the Franconia Mission Board at Deep Run, Perkasie, Pa., May 4, 5, are: Norman Hockman and George T. Miller of Honduras, Margaret Derstine of Cuba, and Robert Keener and Elam Stauffer of Tanganyika.

## Field Notes

### CONTINUED

Bro. J. A. Toews, president of the Mennonite Brethren Bible College, Winnipeg, Man., preached for the College Mennonite Church, Goshen, Ind., on Sunday morning, April 5. The a cappella chorus from the school sang several groups of numbers.

Out-of-the-district speakers at the South Central Mission Board program, Cheraw, Colo., are Norman Kauffman, Elkhart, Ind., and A. J. Metzler, Scottsdale, Pa.

The Willow Springs congregation in Illinois has five members above eighty, and eleven additional members above seventy years of age.

Luz Y Verdaz, Spanish broadcast, during a recent month, received mail from nine states in the United States and twenty-two Latin American countries outside of Puerto Rico. Correspondence students registered to date number 4,358, of which over one thousand have completed the course.

Bro. Noah Mast, Hutchinson, Kans., held services for a number of Old Order Amish who had been spending the winter at Phoenix, Ariz.

The Bethel Church at Goodbee, La., is planning to build a permanent church building this year.

Bro. Raymond Kramer, former pastor at Meadville, Pa., spoke there on April 1.

Two members of the Gospel Bookstore staff at Goshen, Ind., Ruby Fern Weaver and Maggie Clark, have terminated their service there.

Editor Paul Erb attended a meeting of the Associated Church Press in New York, April 2, 3. Bro. and Sister Erb conducted a Home Conference at Bridgewater Corners, Vt., April 4, 5.

New members: fifteen by letter, three on confession of faith, and one by baptism at Denver, Colo.; six by baptism at Zion, Archbold, Ohio, on March 29; five by baptism at Sandy Hill, Sadsburyville, Pa., on March 22; nine by baptism and two on confession of faith at Congregational Mennonite, Marietta, Pa., on March 29; three by baptism at Yellow Creek, Goshen, Ind., on April 5; five by baptism and three by letter at Pennsylvania, Hesston, Kans., on March 29.

Passion Week speakers: Cleon Nyce and Nevin Bender at Allentown, Pa. Wesley Jantz, Eureka, Ill., at First Mennonite, Summerfield, Ill., March 22-25. Elam Stauffer, Tanganyika, in Easter Sunrise Service at Mellinger's, Lancaster, Pa. Howard H. Charles at Goshen College each evening March 22-29. H. Clair Umble, Gap, Pa., at Allensville, Pa. G. G. Yoder, Hesston, Kans., at Tabor, Newton, Kans. Willard R. Mayer, Pigeon, Mich., at Pleasant View, Goshen, Ind., March 25-29. Galen Johns, Benton, Ind., at Olive, Elkhart, Ind., March 27-29.

### Announcements

C. M. Hostetter, Jr., speaking to married couples on "What Makes For a Happy Marriage" at the annual meeting of Philhaven Hospital to be held at Weaverland, East Earl, Pa., April 28. Annual open house of Philhaven Hospital, April 30, 1:00 to 7:00 p.m.

Allen White, Hesston, Kans., will serve as director of two weeks of camping at Pershing State Park, Mo.

Melvin Gingerich, Goshen, Ind., in a series of meetings on international relations, sponsored by I-W unit at Denver, Colo., May 11-17.

Guest speakers at annual Illinois Conference, Metamora, Aug. 13-16: Paul Mininger, Goshen, Ind.; John Drescher, Marshallville, Ohio; Eugene Herr, Scottsdale, Pa.

S. C. Yoder, Goshen, Ind., to MYF and Home-makers, at Blooming Glen, Pa., April 18, and in both services April 19.

Richard Martin, Elida, Ohio, in week-end conference on "Following Christ in Our Work" at Trissels, Broadway, Va., May 4.

Myron Augsburger, Goshen, Ind., Bible Conference at Elizabethtown, Pa., May 23, 24.

Home Conferences, May 2, 3: J. Howard Kauffman, Goshen, Ind., at West Sterling, Ill.; Paul and Alta Erb, Scottsdale, Pa., at Farmerstown, Ohio.

Myron Augsburger showing pictures on Lebanon at East Goshen, Ind., April 22.

Speakers at Zion, Birdsboro, Pa., April 26, Dora Taylor, Honduras; May 10, Elam Stauffer, Tanganyika; May 24, Clarence Stott, American Sunday School Union.

Opening meeting for remodeled church at Cambridge, Honey Brook, Pa., with Mervin Baer, Raymond Charles, and Noah Hershey speaking, April 19.

Day Sunday-school meeting with Clarence S. Stauffer, Manheim, Pa., and Warren S. Good, Ephrata, Pa., as speakers, at Bair's Codorus, Bair's Station, Pa.

Warren S. Good, Ephrata, Pa., at YPM, Chestnut Hill, Columbia, Pa., April 19.

Youth Conference at Elora, Ont., postponed to April 16, 17, 19.

Correction: The books at Iowa City were placed not in the public library but in the University Library. See March 31 issue, p. 307.

Robert Miller, associate director for relief for MCC, at annual meeting of the Non-restrict Relief Organization at United Mennonite, Waterloo, Ont., April 14.

Elia May Miller, speaker on the Heart to Heart program, and her family, at Hinkle-ton, near Ephrata, Pa., on April 18. On April 19, at the Church of the Brethren, Jennersville, Pa.

Elam Stauffer, Tanganyika, speaking to Wayside Gospel Crusaders at Witmer, Pa., Firehall, April 16.

Annual Sunday-school meeting with Ralph Shenk, Baltimore, Md., and Willis Kling, Paradise, Pa., speaking, at Hanover, Pa., on Ascension Day, May 7.

Spring meeting of Allegheny MYF at Belleville, Pa., with Ray Bair, Henry Weaver, Jr., and William Sauder, speaking, on May 9.

Change of address: J. N. Kaufman from East Peoria, Ill., to 901 Mervin Ave., Goshen, Ind. Telephone 6-2670.

Sunday-school meeting at Hershey's, Kinzers, Pa., all day May 7, Ascension Day.

The Camp Hebron Association announces plans to have Jess Kauffman, Secretary of Church Camps, serve as guest speaker at their semiannual meeting at the Mt. Joy, Pa., Mennonite Church, 7:30 p.m., April 27. A cordial welcome to all.

B. Charles Hostetter, Mennonite Hour pastor, at Neffsville, Pa., April 17-19.

### Evangelistic Meetings

David Landis, Lancaster, Pa., at Welsh Mountain Mission, New Holland, Pa., March 22-29. E. M. Yost, Denver, Colo., at Evangelical Mennonite, Steinbach, Man., April 12-26. Myron Augsburger, Goshen, Ind., at Prairie St., Elkhart, Ind., May 10-17. Andrew D. Stutzman, Millersburg, Ohio, at Conservative Mennonite, Millbank, Ont., May 3-10. Vernon Bontreger, Goshen, Ind., at Petoskey, Mich., March 29 to April 5. Ray Moore at Pueblo, Colo., closing March 29. Jency Hershberger, North Judson, Ind., at Talcum, Ky., March 27-29. Andrew Hartzler, Newport News, Va., at Black Oak, Hancock, Md., closing March 29; at Lincoln University, Pa., April 4-12. Warren Wenger, Lambertville, N.J., at Norristown, Pa., April 13-19 (Home Conference, April 11, 12).

Norman Bechtel, Spring City, Pa., at Rohrerstown, Pa., April 23 to May 3. Milton G. Brackbill, Paoli, Pa., at Wanner's, Hespeler, Ont., April 5-12. Etril Leinbach, Moorepark, Mich., at Maple Grove, Gulliver, Mich., April 12-19. J. F. Garber, Burton, Ohio, at Midway, Columbiana, Ohio, April 26 to May 3.

The evangelistic meetings held by Walter Gomez of Pharr, Texas, at Allemands, La., resulted in twenty-one first-time decisions and seventeen reconsecrations.

Bro. George R. Brunk will conduct an area evangelistic campaign west of Berlin, Ohio, June 7-21. A community organization has been effected to plan for the campaign.

## OUR SCHOOLS

(Continued from page 344)

Elva Mae Vogt, vice-president; Faye Bowman, secretary; and Jerry Weaver, treasurer. On the March 21-23 week end the sixteen pre-nursing students were officially welcomed into the Kansas City General Hospital School of Nursing by the associate director, Miss Mary Somogyi. The week-end tour included a Friday orientation day, a Saturday to visit the Children's Home and the Voluntary Service Unit, and a Sunday worship service.

On March 18 the Collegiate Chorus, under the direction of John P. Duerksen, sang two numbers at the meetings being held in the Moundridge High School auditorium. On Sunday, March 22, the chorus gave an evening program at the West Liberty Mennonite Church, Inman, Kans.

## BELLEVILLE MENNONITE SCHOOL

"Singing unto God Our Creator," is the theme of the 1959 Concert Season, presented by the thirty-four voice Belleville Mennonite School Touring Choir, Belleville, Pa., under the direction of Raymond E. French, director of Music and Art Department. Music examination is given to all students who wish to enter the touring choir, and all students must maintain passing grades in all school subjects, to remain as member. A thirty-five-minute choir rehearsal is held each day. Belleville Mennonite School presents a broad field of music from hymnody to the classics.

The senior art class was introduced to oil painting and they have produced excellent examples of their work and they will share them on the tour. Scenes of winter, woodland, sunset, and still life are among their productions. This year is only a beginning of what is planned for art work in the future.

Music and Art is taught in grades one to twelve in the school system. We feel the music and art department have helped the school, church, and the community.

The complete itinerary of the Touring Choir is as follows:

March 1, Lutheran Sunday School Convention, Water Street, Pa.; March 7, Pennsylvania Music Contest, McVeytown, Pa.; March 15, Youth Conference, Locust Grove Mennonite Church, Belleville, Pa.; March 22, Easter Concert, Methodist Church, Tyrona, Pa.; April 12, Maple Grove, Belleville, Pa.; April 23, Martins, Orrville, Ohio; April 23, 24, 25, Creek, Millersburg, Ohio; April 24, Kidron, Kidron, Ohio; April 25, Pennsylvania Music Contest, Pittsburgh, Pa.; April 25, Crown Hill, Hartsville, Ohio; April 26, (To be announced) May 3, Spring Concert, Locust Grove, Belleville, Pa.; May 9, Allegheny MYF, Maple Grove, Belleville, Pa.; June 9, Evangelical United Brethren Church, Three Springs, Pa. Additional concerts will be presented during the Ohio tour.

May the Lord add His blessing to the school and to this touring choir.

—Lee M. Yoder.

Tokyo—Two internationally known American Protestant evangelists, Dr. E. Stanley Jones and Dr. Billy Graham, will conduct crusades in Japan in 1959 as part of nationwide observances marking the one hundredth anniversary of Protestantism in this country.—Missionary Banner.

## Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Albrecht, Clair and Martha (Christner), Akron, N.Y., third child, first daughter, Tamra Lynn, March 15, 1959.

Anders, Reuben and Margaret (Crouthamel), Plumsteadville, Pa., sixth child, fourth son, John Ivan, Feb. 17, 1959.

Bajner, Ronald J. and Barbara (Michalovic), Chicago, Ill., first child, Duane Charles, Feb. 13, 1959.

Brubacher, Sidney and Martha (Buehler), Elmira, Ont., first child, Stephen Jeffrey, March 9, 1959.

Brubaker, Martin B. and M. Arlene (Martin), Mt. Joy, Pa., second child, first son, Dwight Lamar, March 8, 1959.

Byler, Roy and Ruby (Fisher), West Liberty, Ohio, fifth child, third son, David Alan, March 22, 1959.

Christner, Levi and Martha (Leichty), Topeka, Ind., second child, first daughter, Mary Lou, Feb. 18, 1959.

Cressman, Clayton and Gladys (Bauman), Plattsville, Ont., twins, third son, first daughter, Kevin Ray and Christine Kay, March 18, 1959.

Freeman, Lloyd and Adaline (Brubacher), Listowel, Ont., eighth child, first daughter, Colleen Joy, Feb. 12, 1959.

Frey, Carl and Martha (Prowant), Wauseon, Ohio, first child, Tambrach Sue, March 11, 1959.

Gingrich, Donald and Wilma (Troyer), Wellman, Iowa, second child, first daughter, Patti Joleen, March 24, 1959.

Gingrich, Neil R. and Edith A. (Nussbaum), Mt. Pleasant, Pa., second child, first son, Mark Edward, April 1, 1959.

Good, Lawrence E. and Grace (Bower), Fleetwood, Pa., first living child, first son, Lawrence Earl, March 8, 1959.

Gossard, Clair and Jeanette (Breneman), Elda, Ohio, second child, first daughter, Maxine Lynne, March 18, 1959.

Graybill, Glenn K. and Anna (Weaver), McAlisterville, Pa., fifth child, first son, Timothy William, Feb. 13, 1959.

Heintz, Clarence and Eileen (Martin), Gowansville, Ont., fourth child, second son, Kenneth Lowell, March 14, 1959.

Hershberger, Jake and Irene (Miller), Hartsville, Ohio, fourth child, second daughter, Debra Jane, Feb. 18, 1959.

Hosetler, John Jay and Mary Edna (Derstler), Topeka, Ind., second living daughter, third child, Lisa Marie, Feb. 12, 1959.

Imhoff, Kenneth W. and Norma (Lugeanbeal), Metamora, Ill., first child, Kevin Wayne, Feb. 17, 1959.

Kauffman, Delmar and Ruth (Swartzentruber), Turner, Mich., sixth child, third son, Eugene Lester, March 23, 1959.

Martin, Clarence and Arlene (Zoll), Ephrata, Pa., first child, Calvin Jay, March 14, 1959.

Mast, Lee and Mary (Helmutz), Mountain View, Ark., fourth son, Jesse, March 19, 1959.

Miller, Raymond and Orpha (Murray), Arcade, N.Y., third child, second son, Steven Ray, March 15, 1959.

Mishler, Merle S. and Esther (Naugle), Hollsopple, Pa., second son, Dale Edward, Feb. 5, 1959.

Rohrer, Elvin M., Jr., and Vera Jane (Martin), Lancaster, Pa., second daughter, Linda Kay, March 29, 1959.

Schrock, Herman and Elsie (Yoder), Grantsville, Md., fourth child, second daughter, Doris Arlene, Jan. 29, 1959.

Shultz, Lester and Sarah (Good), Willow Street, Pa., fourth child, third daughter, Rosemary, March 24, 1959.

Sollenberger, Menno B. and Joyce (Neil), Willow Street, Pa., first child, Beverly Sue, March 6, 1959.

Taube, Ralph and LaVeda (Widrick), Castor-

land, N.Y., fourth child, third son, Terry Lee, March 25, 1959.

Weaver, Daniel M. and Naomi (Kauffman), Milliflun, Pa., fourth child, second son, Earl David, Jan. 17, 1959.

Weaver, Samuel and Sarah (Alderfer), Denbigh, Va., second daughter, Doris Ann, Jan. 11, 1959.

Yoder, Clyde and Lena (Wagler), Harrisburg, Oreg., third child, second daughter, Ruby Pearl, March 17, 1959.

Yoder, David and Barbara (Miller), Catlett, Va., first child, Jonathan David, March 26, 1959.

Yoder, Joseph H. and Emma (Peachey), Altonville, Pa., first child, Richard Simon, Dec. 26, 1959.

Yoder, Paul W. and Esta (Raber), Wilmot, Ohio, third child, first son, Marvin Ray, March 1, 1959.

Yoder, Robert and Avon (Roth), Archbold, Ohio, first child, Lynette Kay, March 22, 1959.

Yoder, Robert K. and Elvira (Stoltzfus), Kalona, Iowa, fifth child, fourth son, Atlee Dean, March 19, 1959.

Zehr, Lloyd and Ferne (Yoder), Albany, Oreg., fourth child, third daughter, Christine Kay, March 23, 1959.

## Marriages

May the blessings of God be upon the homes established by the married here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Beiler—Zimmerman—Merle D. Beiler, Elverston, Pa., Conestoga cong., and Arlene R. Zimmerman, Manheim, Pa., cong., by Maurice W. Landis at the Neffville Church, March 28, 1959.

Boll—Weaver—Homer B. Boll, Lititz, Pa., Erb cong., and Shirley Jean Weaver, Drumore, Pa., Rawlinsville cong., by David N. Thomas at the Rawlinsville Church, March 8, 1959.

Detweiler—Landis—Harvey R. Detweiler and Ella Nora Landis, both of the Deep Run cong., Bucks Co., Pa., by Richard C. Detweiler at the home of Abraham Stryer, March 28, 1959.

Eberly—Beiler—Eugene S. Eberly, New Holland, Pa., Groffdale cong., and Nora Beiler, Elverston, Pa., Conestoga cong., by Ira A. Kurtz at the Conestoga Church, March 28, 1959.

Heath—Hernley—Charles E. Heath, Presbyterian cong., Cleveland, Ohio, and Martha E. Hernley, Scottdale, Pa., cong., by Joseph C. Duckwall at the parsonage, Winchester, Va., April 4, 1959.

Hunt—Haverstick—Paul E. Hunt, Millersville, Pa., Masonville cong., and Vivian Fay Haverstick, Willow Street, Pa., Byerland cong., by David N. Thomas at the Byerland Church, March 21, 1959.

Martin—Gingrich—John W. Martin, Denver, Pa., cong., and Nancy Jane Gingrich, Krall cong., Cornwall, Pa., by Simon G. Bucher at Krall's, March 14, 1959.

Shenk—Harnish—Paul L. Shenk, Conestoga, Pa., River Corner cong., and Shelby J. Harnish, New Providence, Pa., Byerland cong., by David N. Thomas at the Byerland Church, March 14, 1959.

Troyer—Miller—Herman Troyer, Plain City, Ohio, United Bethel C.M. cong., and Iva Miller, Berlin, Ohio, Pleasant View C.M. cong., by Earl Miller at the home of the bride, March 26, 1959.

Troyer—Stutzman—Ralph Troyer, Plain City, Ohio, United Bethel C.M. cong., and Velma Stutzman, Berlin, Ohio, Pleasant View C.M. cong., by Harry Stutzman at the Pleasant View Church, March 28, 1959.

Yoder—Yoder—Louis S. Yoder and Naomi L. Yoder, both of Belleville, Pa., Amish Church, by Jesse D. Spicher at the home of Louie E. Yoder, March 5, 1959.





was a member of the Oak Grove Church. Funeral services were held at the Hostetter Memorial Home, Jan. 27, conducted by Edward Stoltzfus; interment in Oak Grove Cemetery.

**Kaufman, Amanda**, born Feb. 5, 1862, in Elkhart Co., Ind.; died March 16, 1959, in the LaGrange County Hospital of complications of old age; aged 97 y., 11 m., 11 d. Married in 1882. Andrew Kaufman, who died Aug. 6, 1931. Surviving are 4 daughters (Alice—Mrs. Atlee Weaver, Emma—Mrs. Edward Mauch, and Bertha—Mrs. Earl Garber, all of Goshen, Ind.; and Selma—Mrs. Ed Christner, Topeka, Ind.), one son (Clyde Kaufman, Brutus, Mich.), 11 grandchildren, and 35 great-grandchildren. One daughter preceded her in death. She was a member of the Clinton Frame Church, where funeral services were held March 19, in charge of Vernon E. Bontreger and Edwin J. Yoder; interment in Union Chapel Cemetery.

**Landis, Joseph D.**, son of Benjamin and Eliza (Detweiler) Landis; born March 17, 1871, in Bedminster Twp., Pa.; died Jan. 16, 1959, at the Grand View Hospital, Sellersville, Pa., after a stroke; aged 87 y., 9 m., 30 d. Married on Jan. 2, 1904, to Amanda Landis, who survives. Also surviving are 3 sons and 2 daughters (B. Harrison, Perkasie, Pa.; Clayton, Bedminster, Pa.; Elmer, Fort Mifflin, Pa.; and Walter, Philadelphia, Pa.); Cora—Mrs. Martin Beer, Perkasie, Pa.; and Norman, Palm Harbor, Fla.), 12 grandchildren, and one sister (Mrs. Clarence Fretz, Lansdale, Pa.). He was a member of the Deep Run Church, where funeral services were held Jan. 20, in charge of Wilson Overholt, Abraham Yother, and Erwin Kane; interment in adjoining cemetery.

**Leatherman, Jacob G.**, son of Samuel M. and Catherine (Gahman) Leatherman; born Oct. 5, 1884, in Bedminster Twp., Pa.; died Jan. 18, 1959, of a cerebral hemorrhage in Plumstead Twp., Pa.; aged 74 y., 3 m., 13 d. Married on Oct. 5, 1910, to Bess Detweiler, who survives. Also surviving are 2 daughters and 2 sons (Afram D., Doylestown, Pa.; Catherine—Mrs. Harold Moyer; Clarence D. and Alvidea—Mrs. Noah Rice, Jr., Pipersville, Pa.), 16 grandchildren, 2 great-grandchildren, 2 sisters and 3 brothers (Annie—Mrs. Wilson Overholt, Sellersville, Pa.; Mrs. Monte Meyer, Bedminster; Samuel C., Perkasie; John C. and Harvey G., Ottville, Pa.). One child preceded him in death. He was a member of the Deep Run Church, where funeral services were held Jan. 24, in charge of Abraham Yother and Erwin Kane; interment in adjoining cemetery.

**Martin, Adam H.**, son of the late Moses M. and Emma (Hollinger) Martin; born June 3, 1903; died of a coronary occlusion at his home in Bareville, Pa., Jan. 30, 1959; aged 55 y., 7 m., 27 d. On April 17, 1927, he was married to Katie Hornberger, who survives. Also surviving are 5 sons and 4 daughters (Harold, East Earl, Pa.; Mildred—Mrs. John Keneer, Jr., Parkersburg, Ervin, East Petersburg; Arele—Mrs. Melvin Graver, Cochranville; Leon, Lancaster; Melvin, Beatrice, Verna, and Galen, at home), 10 grandchildren, 3 sisters and 4 brothers (Anna—Mrs. Jacob Eshenshade, New Holland; Harvey H., Leacock; Samuel H., Lititz; Eva—Mrs. Noah Hurst, East Earl; Elmer H., Lebanon; Walter H., East Earl; and Mabel—Mrs. Ivan Wenger, New Holland). He was a member of the Groffdale Church, where services were held Feb. 2, in charge of Mahlon Witmer and Wesley P. Martin; interment in adjoining cemetery.

**Martin, Carrie**, daughter of Joel B. and Mary (Ziegler) Lehman; born July 3, 1888, near North Lima, Ohio; died of cancer at her home in Chester Twp., Wayne Co., Ohio, Feb. 24, 1959; aged 70 y., 7 m., 21 d. Married on Dec. 22, 1936, to Amos Martin, who survives. Her husband was ordained as deacon in 1943. Also surviving are a sister (Anna—Mrs. William B. Martin), a half sister (Mrs. Andrew Koppes), and a half brother (John Lehman). She was a member of the Chester Church, Wooster, Ohio, where funeral services were held, in charge of Carl J. Goad, assisted by Wm. Ramer, Joseph P. Martin, J. B. Snyder, David Weaver, and Paul Horst.

**Myers, Edith M.**, daughter of John M. and Ella S. (Myers) Myers; born Feb. 9, 1921; died of cancer of the throat March 10, 1959, at Sellersville, Pa.; aged 38 y., 1 m., 1 d. Surviving are 2 brothers (Chester M. and Leidy M.). She was a member of the Groveland Church. Funeral services at the Deep Run Mennonite Hospital, March 14, were in charge of William Overholt and Omar Showalter; interment in Deep Run Cemetery.

**Rediger, Peter**, son of Jacob and Katie (Schertz) Rediger; born May 14, 1875, at Eureka, Ill.; died of infirmities of old age March 24, 1959, at the Seward (Nehr) Mennonite Hospital; aged 83 y., 10 m., 10 d. On Jan. 9, 1902, he married Lena Summers, who died July 21, 1953, after over 51 years of married life. Surviving are 3 daughters and 2 sons (Frieda—Mrs. Ray Stauffer and Irma—Mrs. Elmer Burkley, both of Milford, Nehr; Lucille—Mrs. Dean Nelson, Lincoln, Nehr; Harry E. Seward and Clinton, Milford), one sister (Mrs. Lydia Schrock, Ontario, Calif.), 8 grandchildren, and 4 great-grandchildren. He operated a hardware store before his retirement in 1952. He was a charter member of the Bellwood Church at Milford, where funeral services were held March 27, in charge of Wm. R. Lint and Peter Keneer; interment in East Fairview Cemetery.

**Sauder, Ezra**, son of Henry and Mary (Leh-

man) Sauder; born Oct. 12, 1882, at Millbank, Ont.; died of a stroke March 28, 1959, at Kitchener, Ont.; aged 76 y., 5 m., 14 d. Married on Dec. 20, 1916, to Sarah Houser, who survives. He was a farmer. Surviving are one daughter and 3 sons (Lena—Mrs. Earl Feick, Vernon, Lewis, and Clayton; 2 brothers (Jack and Aaron), one sister (Maryann), and 13 grandchildren. He was a member of the St. Jacobs (Ont.) Church, where funeral services were held March 29, with Raymond L. Kramer and J. B. Martin in charge; interment in St. Jacobs Cemetery.

**Sherman, George W.**, son of the late Harrison and Anna (Fitzwater) Sherman; born at Phillipsburg, Va., Feb. 29, 1880; died at Moorefield, Va., Feb. 25, 1959, after a lingering illness; aged 78 y., 11 m., 27 d. His wife, Hanna, preceded him in death. Surviving are 3 sons (Raymond, Ashland, Ohio; Arnold and William, Moorefield), 5 daughters (Mrs. Ollie Bobo, Moorefield; Mrs. Grace Chase, Cumberland, Md.; Mrs. Eva Riggelman, Cumberland; and Mrs. Nellie May, Gettysburg, Pa.), and a number of grandchildren. He was received into the Salem Mennonite Church on June 22, 1898. Funeral services were held at the Thurst Funeral Home, Moorefield, Feb. 27, conducted by S. A. Shank; burial at Rig, W. Va.



## YOUR PUBLISHING HOUSE

### Annual Report

The challenge to our brotherhood is shown by the following picture. The last three paragraphs show a part of what is presently being done in answer to this need.

We need to note carefully the relation of our church literature to a totally unprecedented development in the thirteen-year postwar period. It is the growing acquaintance, interest, and fellowship among Mennonites in all parts of the world where they are located. The isolationist's viewpoint of a generation ago is totally unrealistic at the present time. American Mennonites are now ministering in various forms of mission and relief work in nearly forty countries. From the oldest Mennonite communities of Europe, over 400 years old, to the youngest Mennonite congregations and conferences in Nigeria, Brazil, and elsewhere, there is an acquaintanceship, interest, and fellowship developed during the past decade never known and probably not even anticipated a generation ago.

Individual members need the fellowship of one another and thus we have congregations. Congregations felt the need of a larger fellowship and working together and formed district conferences. Later, about 60 years ago, this same need brought our district conferences together in the Mennonite General Conference. With today's communication and transportation, we are in the midst of another great coming together. This time it is a world-wide fellowship of Mennonites in approximately 30 countries using 20 languages.

We at once recognize both the great benefits and possibilities of all of this, as well as the limitations and possible problems arising from it. However, we believe the advantages, if properly developed, can far outweigh any disadvantages. As the Publication Board with the most extensive publishing facilities and services in this global fellowship, we recognize the printed page as the most logical medium of communication and

exchange in this brotherhood. As a Board and in co-operation with our other denominational and inter-Mennonite church agencies, we must evaluate the role and exploit to the full the possibilities of the printed page in this enlarged ministry so suddenly thrust upon us. First at the annual Board meeting in 1948, and frequently since, this Board has noted this growing opportunity and responsibility and has moved accordingly. This 1959 Board meeting needs to give major concern to this rapidly opening door.

Our service in the area of foreign literature has been mainly in co-operation with the two mission boards at Elkhart and Salunga, and with the Mennonite Central Committee at Akron. The Spanish summer Bible school materials and the *El Heraldo Evangelico* were planned in co-operation with Elkhart and have been carried on with their financial assistance. During the past year the Mission Board at Elkhart has established the office of Secretary of Literature Evangelism. This office is to give assistance in developing the literature ministry in our church's world-wide outreach. Your Publishing Agent is giving one-third time to this office for Elkhart.

We have co-operated with the Eastern Mission Board in various ways. Since the distribution of Christian literature is a major need, they have approached us regarding co-operation with them in the operating of a number of bookstores in areas where they have established missions. In counsel with our Executive Committee we have explored this overture. A proposal regarding this offer was brought to the Board meeting.

During the past five years there has been an average yearly subsidy to our foreign literature projects of \$12,732. The House has received average yearly contributions of \$7,650 toward our foreign literature fund. Thus, the House itself has contributed an average of \$5,082.

Your Publishing House,  
A. J. Metzler, Publishing Agent.



Schrock, Malinda, daughter of Christian L. and Anna (Holt) Ropp; born Feb. 6, 1897, at Pigeon, Mich.; died of a heart attack March 16, 1959, near Wauseon, Ohio; aged 62 y. 1 m. 10 d. Married on June 12, 1924, at Pigeon, Mich., to Serenus Schrock, who survives. Also surviving are 4 daughters (Iva—Mrs. Maurice Stuckey, Gladys—Mrs. Wayne Nofziger, Verda—Mrs. Donald Rupp, Annabelle—Mrs. Leroy Rupp, and Mary Louise), one son (Donald), 2 brothers (Joseph and Arthur), and 4 sisters (Mabel Ropp, Sadie—Mrs. Ben Beachy, Mary—Mrs. Allen Slogel, and Sylvia—Mrs. Ray Wyse). Preceding her in death were 3 sisters, 2 brothers, and 2 grandchildren. She was a member of the Ted-row Church, where funeral services were held March 20, in charge of Roy Sauder and Jesse Yoder; interment in Pettisville Cemetery.

Slabaugh, Ella, daughter of Christian and Barbara Esch; born March 30, 1874, at Middlebury, Ind.; died at her home near Goshen, Ind., Jan. 12, 1959; aged 84 y. 9 m. 13 d. On Sept. 14, 1893, she was married to John F. Slabaugh, whose life she shared for more than 65 years. This home was blessed with 5 children, 2 having preceded her in death. Surviving are one son (Paul, Goshen), 5 grandchildren, one great-grandchild, and one brother (William E., Spokane, Wash.). She was a fine Christian example to all who knew her. Funeral services at the Yoder-Culp Funeral Home, Jan. 15, were in charge of S. C. Yoder and John H. Mosemann; interment in Prairie Street Cemetery, Elkhart.

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## ITEMS AND COMMENTS

### BY THE EDITOR

Plans to establish a gambling casino in Israel were vetoed by the Israeli government as out of harmony with the sacred character of the Holy Land. The proposed plans for legal gambling were strongly protested by religious groups in the country.

• • •

A few Protestant leaders in Australia have been severely critical of the Billy Graham evangelistic crusade. However, a Roman Catholic weekly praised the American evangelist for his efforts to arouse the world to "spiritual realities." The magazine said: "In this 'post-Christian' era, in which the vigor of Protestantism has been undermined

by modernistic compromises until much that is styled 'Christianity' is secularism faintly tinged with emotion, it is heartening to hear a strong voice raised to assert the truth of Scripture, the binding force of God's law, and the redemption of the world through Jesus."

• • •

The national chairman of the United Christian Youth Movement, testifying before the Senate Armed Services Committee against the extension of the military draft, suggested that American youth should be encouraged to volunteer for service in furtherance of world reconstruction and relief. He told the senators, "Before you dismiss all this as visionary, we would point out it is high time in the middle of the twentieth century that we stop trying to deal with twenty-first-century problems with eighteenth-century mentalities and programs."

• • •

This Week, in a poll of over 5,000 church people on their preferred sermon topics, learned that 12 per cent of the men want to know how to take religion into their business life. One person said, "I am looking for the preacher who's not afraid to show how faith ties into my day-to-day problems on the job."

• • •

An American Protestant missionary and his wife arrived safely in Tanganyika after having escaped threatening attacks by a Negro Nationalist mob in strife-ridden Nyasaland. They were accosted at a mission station by natives dressed in animal skins. The mob threatened to burn the mission unless the missionaries left. The missionaries could take only a few personal belongings with them and arrived in Tanganyika only after a hazardous journey through the jungle.

• • •

A bill to abolish the death penalty in Illinois for a six-year trial period was defeated by a margin of three votes in the state House of Representatives. A similar measure passed the House and Senate two years ago, but was vetoed by the governor.

• • •

The director of the Mayor's Commission on Human Relations in Pittsburgh, Pa., who is a Methodist layman, points out that the Methodist Church, the largest Protestant denomination in the country, is dying out in the cities. "The key to the city problem," he said, "is the increase of the Negro population. Methodist churches are going to have to decide to serve these people, or get out of the cities."

• • •

People over 65 are increasing by 350,000 each year in the United States. The number, at present 14,749,000, is expected to be 19,513,000 by 1970.

## What Is Your L.Q.\*

There is a saying that "the best things in life are free." Your church library is a good example. In your church library are many good books which you can read—for free. Are you taking advantage of this free service? Check your L.Q.\* below.

Have you recently (within the last six weeks):

- ☐ Checked two books out of your church library?
- ☐ Asked your church librarian to buy a certain book which you knew was good?
- ☐ Recommended two good books from the church library to someone else in the congregation?
- ☐ Encouraged your children to use the church library?
- ☐ Donated two good books to the church library?
- ☐ Thought about or actually gave two suggestions to the church librarian toward improving the library?
- ☐ Complimented your church librarian on his or her good work?
- ☐ Visited your church library just to browse and look at the books available?

If you can check two you are better than average. If you can check three, library-wise you are way ahead of the crowd. If you can check four—well, please don't give in to self-satisfaction. The church needs people like you badly. Keep up the good work.

### \* Library Quotient

National Library Week, April 12-19

WAKE UP AND READ!

# Gospel Herald

TUESDAY, APRIL 21, 1959  
VOLUME LII, NUMBER 16

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As sin is extensive, reaching to all, so salvation reaches to all. As sin is intensive, reaching every faculty of nature, so our salvation reaches from the very center to the circumference of our nature in great transforming power.

## Sin's Seriousness

By John M. Drescher

When the great Chrysostom was arrested by the Roman Emperor, the latter sought to make the Greek Christian recant, but without success. So the emperor discussed with his advisers what could be done to the prisoner. "Shall I put him in a dungeon?" the Emperor asked.

"No," one of his counselors replied, "for he will be glad to go. He longs for the quietness wherein he can delight in the mercies of his God."

"Then he shall be executed!" said the emperor.

"No," was the answer, "for he will also be glad to die. He declares that in the event of death he will be in the presence of his Lord."

"What shall we do then?" the ruler asked.

"There is only one thing that will give Chrysostom pain," the counselor said. "To cause Chrysostom to suffer, make him sin. He is afraid of nothing except sin."

We need this fear afresh today. The most terrible fact of our universe today is sin and yet, to many, sin is a light matter. We see it laughed at on the street and in the shop. We minimize its meaning. We excuse it as a shortcoming or weakness. We seek to omit it or confess it only in part. Too often we are like the young man who came to the priest with the confession that he had stolen a rope. "A rope! And was there anything on the end of it?" asked the priest. Caught, he replied, "Yes, a cow."

Sin is serious. We have lowered our estimation of sin because we judge too much by the opinions of the world which knows nothing of God's holiness. Sin must always be judged, not from the human standpoint, but from the divine. It is man who "looketh on the outward appearance, but the Lord looketh on the heart." We must see sin as God sees it, or we will not realize the worth of God's

revealed remedy. Sin is not shortcoming, failure, or accident. Our view of sin shapes our view as to the person of God and Christ. His atonement and God's salvation. And until we have discovered the sense of sin, there is little hope of a final reconciliation with God the Father. One cannot hold a Scriptural view of God and the plan of salvation without a Scriptural view of sin. It shapes our ethics, our evangelism, and our very life. The world will again take sin seriously only when Christians take it seriously, when sin becomes as Scripture says, "excceeding sinful."

Now the Bible does not seek to demonstrate the reality of sin. It presupposes it as a fact which can neither be controverted nor denied, neither challenged nor obscured. The Bible assumes that if a person looks into the street or if he looks honestly into his own heart, he is struck with sin's reality. And if he comes to the Word, immediately he is conscious of two outstanding things—the holiness of God and the awfulness of sin. Sin is no little thing. The Word says, "Fools make a mock at sin" (Prov. 14:9).

I want to point to several Scriptures which give us a clear insight into sin as God sees it, with the desire that we might see it as God does.

### *The Nature of Sin*

Notice first the nature of sin. If I should ask you the question, What is sin? I would likely receive answers such as: murder is sin; adultery is sin; stealing is sin; cursing is sin; drunkenness is sin. But really this is not the answer. People think of these overt acts as sin. They are only the fruits of sin, the results of sin, the evidences of sin. But man is not a sinner because he sins; he sins because he is a sinner. Man has a sinful nature. As Thoreau has said, "There are a hundred men looking at the branches of evil, to one who is striking at the root."

## My Prayer

By Mary Janet Betz

Saviour, hear my earnest prayer  
As I talk to Thee;

Know what'er is in my heart,  
Cleanse and make me free.

Saviour, guide me all the way  
As through life I go;

Save me from the wrath of sin,  
Wash me white as snow.  
Collegeville, Pa.

In the Old Testament (Ex. 34:5, 6; Ps. 32:1, 2) three words are used to supply a full definition of sin. (1) "Transgression," or a falling away from God and therefore a violation of His commands. It means a willful refusal of the claims of God. This is what characterizes sin. When one knows the will of God and does differently, he sins. With this John agrees when he says "sin is a transgression of the law" (1 John 3:4), and Paul when he writes, "where no law is, there is no transgression" (Rom. 4:15). (2) "Sin" or a missing of the mark, a coming short of one's duty, a failure to do what one ought. This word is used in Scripture nearly 200 times. God has set a mark for every man. This mark is that every person should render every motive, thought, word, and action to the glory of God. This then gives meaning to what we find in Romans 3:23: "For all have sinned, and come short of the glory of God." Man lives selfishly. Sin is placing ourselves where God ought to be. Man is intended to be "To the praise of his glory," but he has missed the mark. In Proverbs 21:4 we find a striking statement: "The plowing of the wicked, is sin." Every time the unbelieving farmer goes forth in his sins to turn a single furrow, he adds another sin to his long list. Every time the unconverted mechanic saws a board, or drives a nail, he is adding to his sins. And if you ask why, the only answer is that he does it independently of God. He does not recognize God in his thoughts. Sin is not only open wickedness and violence, but it is living your life as though God were not there. In short, it is living to please self. (3) "Iniquity" or a turning aside from the straight path. It is clearly called to mind in the great confession found in Isaiah 53:6, "All we like sheep have gone astray;

we have turned every one to his own way." Here again is found the very essence of sin: taking our own way instead of God's way.

The words employed in the New Testament to designate sin are not much different in meaning. One might say sin is basically a free act of an intelligent, moral, and responsible being asserting himself against the will of his Maker. "I will not" is back of all actual sin. It is lack of subjection to the will of God.

Now, although the sinner will acknowledge sin, he will acknowledge it only as far as that which is due him. For instance, the sinner will admit that it is wrong to kill or steal. But speak to the sinner of what is due God, and that old enmity is at once aroused. He rebels. His life is governed by the opposite of love, which is not hate, but self.

### The Universality of Sin

Notice secondly, the universality of sin. According to the Bible, sin is not a quality or condition of soul that has revealed itself only in exceptional individuals like notorious offenders, criminals, or vicious persons generally. It is not the condition of only the uncivilized or half-developed or some at isolated times of history. Sin has affected extensively the whole race of man in every age from the beginning of the world, in every land, in every race, and in every situation that man has found himself. Sin has affected man intensively in every department and faculty of his nature, from the circumference to the center and from the center to the circumference. Out of the multiplied millions of men none has escaped sin's effect.

So it is that Scripture utters no uncertain sound on the world-embracing character of sin. "All" is continuously used in descriptive phrases of sin in Scripture. Before the Flood God said, "All flesh had corrupted his way upon the earth" (Gen. 6:12). In David's generation, all mankind had gone aside and "become filthy," so that "there is none that doeth good, no, not one" (Ps. 14:3). In Isaiah's time all had gone astray and turned to their own way and in the opening of the Christian era, all had "sinned and come short of the glory of God" (Rom. 3:23). Paul states that all are under the sway of the sin principle, "sold under sin."

As sin has affected man extensively, it has affected him intensively. It has darkened his understanding and made him unable, without supernatural illumina-

## Our Readers Say—

This is the second year we are receiving the GOSPEL HERALD and we appreciate it very much. We now realize in a better way what our church stands for, and what our goals are. . . —Mr. and Mrs. John M. Snider, Kitchener, Ont.

. . . you are to be congratulated on the consistently fine, errorless printing, the format, and the content of your paper. . . —Norman A. Wingert, Kowloon, Hong Kong.

As a . . . first-generation Mennonite, your paper has been a real blessing in helping me to grow in the faith. . .

I really appreciated the editorial "Johnson by Another Name" and Bro. Yovanovich's reply. . . Bro. Juan can be just as good a Christian as Bro. Sherm. . . Praise the Lord for folks with names such as Myers, Miller, Stoltz, Freed, Gross, Moyer, Showalter . . . who are willing to overlook our . . . often unpronounceable names and accept us as born-again Christians just as readily as they accept anyone. . . —Carole Moldovani, Doylestown, Pa.

Your editorial, "A Reply," April 7, was greatly appreciated. . .

I wonder if one root of this problem of inadequate giving does not stem from the tendency we have had in late years of belittling our own message and mission to the rest of Christendom and the unsaved world. There seem to be a number of things that our forefathers gave their very lives for, that we have a tendency to make fun of, to neglect, or to deny any practical application of. Of course, I am not saying that all that we have received from the past should or can be kept. But I do wonder when I see what looks to me like throwing out the baby with the bath.

If our group has nothing to offer the world that the other denominations and independent movements are not already teaching and practicing, then I don't think we should be surprised if our people would give just as liberally to these other causes as they would to Mennonite institutions. I think a revival of the importance of our own teachings, a greater sense of our unique contribution to the total body of Christian teaching, and a greater desire to let others know where we stand, would automatically increase the interest in giving to our own work. How much a person gives of his money to a cause is, after all, an acid test of how much he really believes in that cause.—Ted Morrow, Scottsdale, Pa.

tion, to apprehend and appreciate spiritual things. I Cor. 2:14; Eph. 4:17, 18. It defiles the heart, so that it is "deceitful above all things, and desperately wicked" (Jer. 17:9). Sin paralyzes the will and dulls the conscience. Finally, "Sin, when it is finished, bringeth forth death" (Jas. 1:15).

### The Consequences of Sin

Next let us look at some of sin's consequences. A complete listing is impos-

(Continued on page 381)

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1893) AND HERALD OF TRUTH (1884)

PAUL ERS. EDITOR ELLROSE D. ZOOK, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR BERTHA NITSCHE, EDITORIAL ASSISTANT

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## EDITORIAL

### Things

"Things" is what the people of the world seek after, says Jesus in the Sermon on the Mount. Food, drink, clothing, houses—these are "things," some of which we need, as the Father knows, and He supplies us with what we need. But they should not be our first concern.

First of all we should seek after the kingdom of God—its righteousness, its ideals, its goals, its loving and unselfish concerns. In terms of our living it may be the church—the truth which it espouses, the fellowship and brotherhood it represents, the program of its duty and work. To make the kingdom of God first is to make our own affairs incidental. When we do this we refuse to give our hearts and too much of our minds to what should be peripheral: real estate and buildings, food and clothing, recreation and amusement, gadgets and toys, stocks and investments, cars and bank accounts. These "things" are not what we live for; they are not the chief subject of our conversation.

As our children grow up in our homes and communities, they absorb the attitude of their elders toward these incidental things. They have a need to succeed in what they have been taught is important. And a part of the strain of living from which most of us suffer is the result of some worldly standard of success. Position, achievement, income, standard of living, status, power—when we hold these before our young people as the things to be desired, then they strive and strain for them. And the life of the spirit suffers because in the race for these "things" the true righteousness of the kingdom is forgotten. Because the world is too much with us, God is forgotten and neglected. Life becomes a treadmill. Round and round we go, pursuing and being pursued by "things." As one Italian described it, "I digga da ditch to getta da mon to buya da bread to getta da strength to digga da ditch."

Now ditches and money and bread and strength may all have their place in the economy of the kingdom of God. But they find their place with relation to the righteousness of that Kingdom. They are merely incidental to the higher values. The Christian is bound to be overwhelmed by "things," choked and buried

under a mountain of "goods," unless he is determined in a materialistic culture to construct a Christian scale of values and to build his life according to that scale.

"Things"—righteousness: we are a lost people if somehow we do not learn to keep those two in tension. We need some things. But they have a way of needing us: pulling us in and holding us down and covering us up. Many a person who started out to be a Christian is dead and buried under a monument of "things." Many a Christian conscience can no longer be heard above the roar of our late-model cars and the cackle and hum of our household gadgets. Many a Christian steward has lost his way amid the allurements of Wall Street or its lesser suburbs. And the tragedy is that this can happen almost without our being conscious of it. It can happen without affecting one's good standing in most churches—even Mennonite churches.

But the devotees of "things" are "Gentiles," not Christians. The Christian disciple will seek to be as free from the dominance of "things" as the Lord Jesus was. We must remember that in our materialistic circles the Master would have been considered very much a failure. How many are willing to fail with Him?—E.

### The Gossip Page

The Field Notes and the Mission News in the GOSPEL HERALD have often been described as "gossip pages." The implication is that the facts told there only feed a small-town curiosity in insignificant personal items. Almost everybody can understand that these pages are popular with most of our readers; but there are those who feel that no really useful purpose is served by this who-what-where material.

Your editors spend a good deal of time in combing through much material, largely church bulletins and special communications from correspondents, pastors, and missionaries. Naturally they would hate to feel that this time and effort are wasted. We believe that there are at least some items in these news notes that promote Christian brotherhood and fellowship, or that help to give

a picture of trends and developments in our church life which should be important for the well-informed member.

To demonstrate this we pull out certain items in the recent issues of March 24 and March 31.

Growth and changes in our congregations: final services at Woodridge, Washington, D.C., and first services in the new church farther out in the Washington suburbs; redecoration at Crystal Springs, Kans.; stick-and-grass-thatched building erected by believers at Mofi, Somalia; dedication at Swift Run, Va.; new Sunday-school rooms approved at Line Lexington, Pa.; dedication at Bellwood, Milford, Nebr., Beemer, Nebr.; and Smithville, Ohio.

On the horizon: Camp Menno Haven, new summer camp in Illinois; temporary church building at Sao Paulo, Brazil; new pastor at Harper, Kans.; home-school institute in Illinois.

Personals: Hettie Miner, 85 years old; Levi Wenger still inspiring with whole programs of memorized Scripture; Shantyman Amos Zehr back from tour to the north; J. Kore Zook back at Goshen College; extensive stamp processing of the Wineys at Goshen; poetess Lorie Gooding gives public reading; S. D. Guengerich remembered by Iowa Mennonite Historical Society; Agustin Darino retires from twelve years on Argentine executive committee; ordination of J. I. Smucker.

How the churches work: Bible classes in missionary home in Somalia; Indiana men meet with congressman; experiment with order of Sunday services; regular visits with the aged; Monday night community visitation; mental health conference in western Ohio; information center for Lancaster tourists; service in trailer park; MYF trip to New York; Negro pastor discusses race relations; putting Mennonite books into university library; Sunday-school workshops; visiting members in prison; planning summer camp program; gift of incubator and construction labor to Arkansas hospital of Mennonite doctor; surveying program of mission-service project; fresh-air parents' program in Chicago; church literature day at Goshen College; church music workshops; conference on unified giving; I-W orientation conference; parent-teacher meeting; distributing church bulletins in the community.

Trends and developments: General Conference moderator preaches conference sermon of Lancaster Conference; remarriage of a divorced couple; large anniversary offering of Tanganyika Men-



nonites; large unevangelized area in Ethiopia; first Somalia congregation emerging; young Christians from Ethiopia and Korea speak to Eastern Mission Board; Easter choric by Ontario Bible School; Pax peace conference in Austria; interdenominational evangelistic crusades, with Mennonites preaching at Archbold, Hutchinson, International Falls; young convert in Puerto Rico asks for I-O classification; communion service by North Central ministers; higher census at La Junta Hospital.

Changes in organization: executive committees of Eastern Mission Board, Argentine Conference, and Japanese Fellowship.

Contacts with non-Mennonites; morning worship on local radio programs; donation of Herald Nursery materials to winners in attendance contest; Harold Bender speaks to Moravian College Symposium; college teachers invited to summer institutes; A. C. Good evangelist in E.U.B. church; H. C. Amstutz speaking to conference on training workers with older adults; Paul Wittrig speaking to Colorado Springs Bible College; Ezra Herschberger's oil painting in Indiana art exhibit; Manistiquia prisoner permitted to attend Mennonite Church unattended; J. R. Mumaw preaches in national Viet-Nam church; J. D. Graber in Basel plans German broadcast; Victor Oslen of Selective Service speaks to V-I-O meeting at Lansdale, Pa.; film *Alternatives* on C.O. opportunities in great demand; A. J. Metzler vice-president of Protestant publishers association.

Coming and going: Boyd Nelson in Paris, returning from Algeria; J. R. Mumaw home from five-month world tour; J. D. Graber in London; Raymond Charles commencement speaker at Kitchener; Kenneth Hieberts return to Agape-Verlag, Basel; J. N. Kaufmans moving to Goshen; many missionaries on furlough on deputation among the churches, carrying information and giving inspiration and conviction.

Now if all this is only gossip, it is a pretty healthy sort. It is the sort of thing one must know if he is to be an intelligent participator in the work of the church. It is the kind of concrete material that all of us must use to build our picture of what the Mennonite church is and what she is doing. People who find a newspaper interesting will have to explain why they find news about the church uninteresting.—E.

We spend more for chewing gum than for books. It is easier to exercise the chin than the mind.—Selected.

## Your Joy May Be Full

BY MARY ANN HORST

Where is the person that does not desire happiness? We could search the world over and we should never find him.

This universal desire for a contented life is not an illegitimate want. It is God's will that His children be happy.

"Let not your heart be troubled," Jesus admonish His disciples. And later, in the same message, He said to them, "These things have I spoken unto you, . . . that your joy might be full."

It is God's will that all people experience complete happiness; and all men, who also will to find complete joy, try to satisfy this desire in many different ways.

Financial prosperity, the prestige of being outstanding in a profession or in academic studies, fun, popularity—these are a few of the attainments which are pursued by many individuals seeking a fully satisfied life. And yet, many who have reached their goals have not found there the complete happiness of which they dreamed.

I think of a man who worked hard to reach his goal. In his early youth it had been his ambition to provide a beautiful home for himself and his family. Eventually he had everything for which his heart had yearned. His home, situated in the outskirts of a wealthy section of the city, was beautiful, comfortable, and as luxurious as he had wished it to be. But, in his old age, the man unhappily complained to one of the servant girls, "Now that I have everything the way that I've always wanted it, I'm almost ready to die."

And then there are those who strive hard, yet never quite reach their goals. Others have held in their grasp their coveted treasures, only to have them smashed to smithereens, sometimes by a financial disaster, sometimes by another individual's more outstanding success. And there are countless other ways by which the individual dependent on success, prestige, or financial prosperity for happiness may have his joy snatched irrevocably from his grasp.

Can man then never be sure of continual happiness? Praise God, the Christian can know complete joy, even though he lacks the personal prestige and outstanding success so much idolized by our world.

Christ would have every Christian experience this full joy. In Luke 10 we have the account of Christ sending out the seventy disciples to work for Him. And these disciples were successful in their work. They returned with joy and they told Jesus, "Lord, even the devils are subject unto us through thy name!"

Jesus did not reply, "Hallelujah! Isn't that wonderful!"

## 50 Years Ago

(from GOSPEL HERALD, April 3, 1909)

The Blough congregation near Davidsville, Pa., has decided to build a new meeting house. . . . the old one . . . was built 48 years ago and remodeled 31 years ago.

(from GOSPEL HERALD, April 22, 1909)

. . . subscription list of the GOSPEL HERALD . . . 7284.

The sermon on nonresistance . . . by Andrew Mack at the Souderton (Pa.) Mennonite Church . . . made a deep impression. . . . "He preached an hour and a half, but not to a sleepy audience."

Bro. Menno Esch was ordained as a bishop [Fairview, Mich.].

A resolution was passed [Lancaster Conference] that all ministers and deacons shall wear a plain hat and coat, over five-sixths of the votes cast being in favor.

No, Jesus told them that although He had given them an abundance of power, they were not to exult in this God-given authority to subdue evil. Rather, they were to rejoice because their names were written in heaven.

Today, how many of us are rejoicing because our names are engraved in the heavenly records? If we will but listen with submissive, yielded hearts, we too can hear the Master say, "Do not be overjoyed when a little power or authority falls into your hands. Rather, rejoice that your names are written in the Book of Life."

Today, when our fondest dreams do not materialize, when the things we covet most are taken from us, when all our skies look black and all earth's joys vanish, we need not be utterly cast down. For the loss of earthly joy can but sweeten the hope of a heaven wherein there are no tears and no disappointments.

Search and strive as he may, man will never find a sweeter, surer joy. And this joy of joys is for all—the educated and the unlearned, the man in authority and the lowly servant. Hallelujah! It is for you and for me; and nothing can take it from us.

Kitchener, Ont.

General Booth, when informed in his advanced years that he would have to undergo eye surgery that held practically no hope of success, calmed the doctors and his daughter by saying, "I have served the Lord now for more than sixty years with these eyes, and from now on I shall continue to serve Him without them."—Edward W. Ullrich, in *Streams of Healing*, compiled by Lester R. Liles (Fleming H. Revell Company).

## Who Calls Your Tunes?

BY JOSEPH T. BAYLY

Jesus Christ said it.

"You're like children in the streets who complain to their playmates, 'We've called the tunes, but you haven't danced. We tell you to cry and instead you laugh.'"

He was talking to the people about John the Baptist, that nonconformist who refused to let anyone call the tunes except God. Even the king.

John was a man out of joint with the times. In desert or prison he made people uncomfortable, simply by being around. John was a final exam during Home-coming week, a paraplegic at a track meet, a coffin at a wedding.

But John was Jesus' idea of a man: "I tell you that among men born of women there is no greater than John the Baptist."

Of itself nonconformity is no virtue. It may be a vice, the ultimate in self-centeredness. The determining question is: Nonconformity to what? Whose tunes do I ignore?

Putting it another way, Who calls the tunes to which I dance? My contemporaries? Tradition? My organization? Myself?

"Be nonconformists as far as this world is concerned," wrote the Apostle Paul to Christians at Rome. But he hastened to add that they should be conformed to God's eternal will, "transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God."

Christian nonconformity is no negative quality. Rather, we rebel against being put into a mold because we want to be put into another mold. That mold is the will of God. We desire to be conformed to His will, His image. The world's rebellion against God requires resistance from one who has quit the fight. But, personal rebellion ended, our new state of reconciliation demands conformity to God.

And God-conformity in turn requires a nonconformist attitude toward myself and what I want. In the words of John the Baptist, "He must increase, but I must decrease."

Does nonconformity extend to the area of my relations to other Christians? Definitely not, according to the New Testament. The complete conformity of Father and Son was the desire of Jesus Christ for the reconciled: "That they may be one, even as we are one."

Even John the Baptist was no lone wolf. He had faithful, loyal disciples. And he yielded with divine grace to the overshadowing ministry of Jesus Christ.

Conformity to the Christian body cannot be unquestioning, however. The body's Head is Christ. When the body



conforms to His will, we conform to the body. When the body turns from the Head to create its own will, to conform Christians to its own image and tradition, we must become nonconformists. And painful though it may be to refuse to dance to the world's tune, it becomes doubly painful to refuse the church and our Christian brethren.

Martin Luther's renunciation of the world when he entered the Augustinian order, suggests Dietrich Bonhoeffer (*The Cost of Discipleship*), was as nothing compared to his later renunciation of the priesthood to return to the world.

It is comfortable to conform. It is secure. It is safe.

But if conforming means dancing to any other tune than God's, it is deadening. The day approaches when the sovereign God will stop every competing tune: "Be still and know that I am God."—Reprinted by permission from HHS magazine.

## God's Unhidden Lights

By JAMES PAYNE

Over 1900 years ago a strange new light glowed in the eastern sky. Searching, thoughtful Wise Men saw and followed its gleam until, in humble worship, they came to the One who was later to proclaim, "I am the light of the world." It is significant that Jesus did not say, "I am come to bring light," or "I am come to produce light." Rather, He was to herald the glad tidings, "I am the light of the world." He was saying, My actions, my life, my very person and character, set in contrast to the evils of the world, are light showing to men the way of truth and life.

Today in a world proudly worshipping the achievements of men and science, new man-made lights flash around the earth. In a vain search for light upon life's short, treacherous pathway, men have lighted the torch of material progress by amassing knowledge even beyond the vain dreams of a Solomon. In retaliation the church has attempted through massive and numberless volumes in countless libraries to declare the Word of God as the light of the world. Yet, He who came announcing Himself as "the light of the world," also said, "Ye are the light of the world."

We who accept the Sermon on the Mount as binding upon the Christian here and now must realize that He who said, "I am the light of the world," also said, by making us new creatures in Him, "Ye are the light of the world." Not the doctrine we teach, not just the Saviour we bring, not the Word of God which we proclaim, but the life we live is the light of the world. Neither did He say, "Ye are to become the light." We

are already the light. Our union with Christ has made our actions, our lives, our very persons and characters an unhidden light to the world. Our good works, not necessarily our wonderful salvation experiences, being seen of men, bring honor and glory, not to our creed, or our church, or our sinful selves, but to our Father whom we serve unceasingly. No longer can we say, "It doesn't matter what we do; this is our business!" Brethren, the only business we can have is to make certain that our light is not hidden under a bushel. The rest is God's business.

(Inspiration for this article was received from reading chapter 6 of Dietrich Bonhoeffer's book, *The Cost of Discipleship*.)

Glenelg, Md.

## Eighth Wonder of the World

By RAYMOND L. COX

"Who are you?"

The Boer farmer eyed suspiciously the stranger who had requested hospitality.

"I am Robert Moffat, the missionary," replied the inquirer.

"Missionary?" repeated the Dutch colonist in South Africa almost contemptuously. "That's a waste of time. What good do you missionaries accomplish?"

"We strive to win the heathen to Christ," replied Moffat simply.

"Well, why don't you convert Africaner?" the Boer demanded, emitting a cackle of laughter. "Yes, that would be great. Africaner needs converting, the old murderer!"

"Africaner has been converted," answered the missionary softly.

"I don't believe it!" sputtered the settler. "I can believe almost anything, but that I can't believe. Africaner converted? Impossible! There are seven wonders in the world; that would be the eighth!"

Moffat waited for the farmer to become silent before answering. "Nothing is impossible with God. Africaner has accepted Christ. The notorious desperado is a changed man now!"

"Well," replied the Boer, somewhat subdued. "If what you say is true, I have only one wish, and that is to see Africaner before I die. He killed my uncle among his many victims. I must see for myself if a murderer like that really can be converted. When you return to your station, Mr. Moffat, I want to go with you!"

The missionary stood pondering for a moment. Then he answered, "That won't be necessary. Africaner is in my wagon." Moffat led the farmer to the vehicle, pointed to the Hottentot chief

## A Prayer

FOR THIS WEEK

Our Father, we tremble at the contradictions in our world. Men have learned to cross the Atlantic in a few hours, but are not sure how to get along with the neighbor across the street. They can split the atom, but are baffled by the problems of integration. They know the value of the dollar, but forget the value of the human soul, the individual personality.

And we, who have the gift of the Spirit, also too often exhibit the common human failings. We too sometimes appear as mechanical and material giants, but spiritual midgets.

Grant us forgiveness, we pray, and spiritual insight to right our wrongs so that we may be prepared to help others. Teach us to listen that we may hear the Word of the Lord for us and for our neighbors.—Daniel Hertzler.

## Prayer Requests

(Requests for this column must be signed)

Pray for the further development of the division of foreign literature at the Mennonite Publishing House, that the Lord may lead in the tremendous task of translating, printing, and distributing of Christian literature in many foreign countries.

Pray for the important meeting of the General Council of Mennonite General Conference, to be held in Chicago April 23, 24.

Please pray for the healing of a brother who is afflicted with palsy of the face.

Pray that our I-W men may sense their opportunities and responsibilities, and that they may have the power of the Spirit to give victorious and effective testimony.

and former freebooter, and announced, "This is Africaner!"

"Are you really?" queried the Boer incredulously.

"I am," answered the native, who went on to relate his conversion.

The Dutch settler was overcome with astonishment. "O Lord, what a miracle of Thy power!" he exclaimed reverently. "What cannot Thy grace accomplish? Surely I am looking at the eighth wonder of the world!"

The farmer turned to Robert Moffat and invited, "I want both you and Africaner here to partake of the hospitality of my plantation!"

Hillsboro, Oreg.





## OUR SCHOOLS

### Opportunities for Home Study

By S. C. YODER

Schools and colleges will soon come to a close for the year and there are, no doubt, as usual, those who desire to continue their studies through the summer vacation in order to earn credit toward the completion of their college work. Some of that group will find it possible to remain in residence during the summer session, while others will have to postpone their work until the next school year or find some other way by which they can continue their studies. Then there are also the Pax men and the I-W and VS people, who in most instances will not be able to resume or continue their schoolwork until their term of service expires. Beside those there are ministers, Sunday-school workers, and other lay people who are interested in improving their time by some means of Bible study.

Goshen College has made provision to assist all those people by the establishment of a Department of Correspondence through which courses in Bible and related subjects such as church history, Mennonite history, and missions are being offered. All the work offered in this department yields credit of equal value with that offered in residence during the regular year and summer terms.

In the past many teachers, students, ministers, and lay people, both men and women, have taken these courses and earned credits toward graduation or for their own personal improvement and satisfaction. Many teachers who are required to earn a certain number of hours of credit each year in order to keep their license alive have and are now taking work in this department.

A bulletin which gives a list and describes the course offerings as well as registration procedures, credits, and costs may be had upon application to S. C. Yoder, Director of Correspondence Department, Goshen College, Goshen, Indiana. All inquiries will be promptly and carefully answered. Correspondence from interested parties is cordially solicited.

### Conjugating the Verbs of Life

By SAMUEL E. MILLER

(Chapel address given at Eastern Mennonite College, October, 1958)

Just what should a language teacher be talking about these days? Conjugation of verbs? That's right! Let's think a bit about conjugating verbs.

Let me start with a story told by my Latin teacher at Middletown, Pa., 29 years ago. A certain lady English teacher was teaching her classes to identify the different English tenses.

"Now if I should say, 'I was beautiful,' what tense would it be?"

The boy looked at her doubtfully and said, "That would of course be past."

"If I said, 'I will be beautiful,' what tense would it be?"

The lad answered, "That would certainly have to be future."

Then she climaxed, "If I said, 'I am beautiful,' what tense would it be?"

"That would be pretense" was the prompt reply.

This little story has more bearing on the conjugation of the verbs of life than may be apparent at first. Too many people are conjugating the verbs of life in the "non-grammatical" tense of pretense.

Many students spend their time conjugating the verbs "to want," "to have," "to do," and neglect the verb "to be." Yet, "to be" is the greatest word of them all!

Beware of the verb "to want." We must all exercise care here. We want so much—some good, some not so good:

friends, consideration of others, a good name, influence, leisure time, good teachers, good education, good grades, no Saturday or first hour classes, good entertainment, good food, and on and on.

And it is so easy to conjugate this word wrongly too. Let's examine a common mistaken conjugation of the word "to want" compounded with "to do." For example:

I want to do  
I want you to do  
I want him, her, it to do  
I want us to do  
I want you all to do  
I want them to do.

Our wants must be refined by the love of Christ and the power of the Spirit if we are not to fail in the test of life.

Also be careful of the verb "to have." The rich fool in Jesus' parable spent his life conjugating the word "to have." Luke 12:16-21.

He had nowhere to store crops. "I will pull down . . . build greater. There I will store all my grain and goods. Soul, you have ample good . . . for years. Take your ease, eat, drink, enjoy yourself," he mused. God said, "Fool, you die tonight. . . . Then whose?" "So is everyone who lays up treasure for himself and is not rich toward God."

One can spend all his time conjugating the verb "to have" and yet be a pauper in character.

"To have" can fill your stomach, can attract fair-weather friends, can buy a seat in a political ring, can get you a place on a key committee at times, but it cannot keep you from realizing a being

tortured by the emptiness of it all, nor can it help avoid the final fate of the man in the story.

The verb "to do" is also a bit irregular. To do what one knows to do is right, is noble, is duty . . . in fact, not to do so is sin, according to the Book of James.

Just as "Atlantic keeps your car on the go, go, go," something keeps many people on the go. They seem to be bit by a jitterbug. They are bored if something is not going on. Can't you just hear someone say, "I was bored to death with nothing to do last night?"

Some people are actually afraid to stay alone with their consciences and thoughts.

However, you need time to meditate. Vital faith comes by hearing and meditating on the Word of God.

Now to the greatest verb of all—"to be." As a disciple of Christ we need to spend much time conjugating this verb. A random paraphrase of Matt. 5:3-8 will reveal this fact.

- Happy is the unassuming; before him opens the horizons of the kingdom.
- Happy is the one who is sorry for his mistakes and for the sins of others, for he will have the comfort of seeing the ills corrected through the power of God's Spirit.
- Happy is the one who longs for what is right as a man longs for food and drink, for he shall be as satisfied as when he has had a good meal.
- Happy is the merciful, for he shall experience mercy both from God and man.
- Happy is the man with the pure motive, for he will see the hand of God in everything and shall see Him face to face one day.
- Happy is the peacemaker, for in the exercise of this trait men identify him as a son of God.
- Happy is the one persecuted for what is right, for that's the way the world treats Kingdom members.
- Happy is the one who is falsely accused. Rejoice, for the returns are big and you are in good company.

### GOSHEN COLLEGE NEWS

The Juilliard String Quartet will appear in the annual Goshen College Lecture-Music Series in the Union Auditorium on Thursday, April 23, at 8:15 p.m. (EST). The Quartet annually appears in concerts throughout the United States and Canada. For their program at Goshen they will play works by Mozart, Beethoven, and Bartok.

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It is one thing to get a man out of the slums; another to get the slums out of a man.—Selected.



# PEACE AND WAR

## Concerning Military Conscription

BY MELVIN GINGERICH

A Statement to the United States Senate Committee on Armed Services Concerning H.R. 2260, a Bill to Extend the Induction Authority of the Universal Military Training and Service Act and for Other Purposes. Presented to this Committee at the Public Hearing, March 3, 1959, Washington, D.C., on behalf of the Mennonite Central Committee, Akron, Pennsylvania.

Mr. Chairman and members of the Committee. My name is Melvin Gingerich and I live in Goshen, Indiana, where I am Managing Editor of *The Mennonite Encyclopedia* and director of research of the Mennonite Research Foundation. I appear before you in behalf of the Mennonite Central Committee, organized in 1920, the service agency of approximately 160,000 Mennonites and related groups in the United States. Recently I served two years in the Orient as a representative of this Committee. Along with our Canadian affiliates, our organization in 1958 had 497 workers in 26 countries around the globe, ministering to underprivileged people of various kinds, including refugee groups, because we are convinced that our Christian faith must find expression in deeds of love and mercy. As a church body we have believed since our beginning in 1525 that Christ commanded His disciples to return good for evil. Consequently our consciences have not allowed us to support programs of war or violence, and thus we have been deeply concerned for the principle of religious liberty and freedom of conscience, suffering persecution and fleeing from one country to another rather than accepting a program that prohibited the free exercise of conscience. We are deeply grateful for the liberty that we have enjoyed in America. I speak here personally as one whose four great-grandfathers came to America to escape militarism and as the father of a son who was allowed to follow his conscience by serving two years in alternative service in the Middle East. We have confidence that the present Congress will continue to make provisions for conscientious objectors to war if military conscription should be renewed.

We nevertheless feel constrained to speak words of warning. History seems to teach us that they who place their trust in and eventually take up the sword will finally perish with the sword. In 1957 I heard the great historian Arnold Toynbee say in a public address in Tokyo that his conclusion after a lifetime of study is that the great civilizations of history fell because none of them learned how to deal with the problem of war. The warning of the Bible against placing our trust in horsemen and chariots,

meaning military strength, is applicable to America. What appears to us to be the almost feverish preoccupation with American military superiority frightens many of our friends abroad and makes them wonder if our national motto is not "In a conscripted army, H-bombs, and guided missiles we trust." Reading our American periodicals abroad, I came to understand why statements by our military leaders such as those to the effect that we have demonstrated our capability of striking "any target on the face of the earth" are interpreted as boastful declarations of confidence in military power and even produce fear among our potential friends.

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Jesus represented power but  
consented to weakness.

—Lawrence Burkholder.

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This trust in military power, the seeming growth of influence of the military in our political and national life, the apparent acceptance of peacetime conscription by a great number of people as the inevitable fate of America, and the military indoctrination of the young men in the armed services alarms us and causes us to fear that a spirit is developing in America which will eventually greatly restrict all of our freedoms, including religious liberty, as has nearly always happened when militarism became a powerful force in any nation's life. It is for this reason, as well as others, that we are appearing before you to register our hope that you may find a way out of the dilemma you face by either abolishing conscription or by taking other steps to limit it so that we and the world may be assured that America is not marching down the road towards militarism.

It is not our intention to minimize the problems America faces in preserving freedom. As a church committee we have heard the tragic stories of thousands of refugees who have fled from areas where freedom no longer existed and thus we know something of the nature of totalitarianism. We do not ask you to accept as a national policy the love ethic of the way of the cross when the majority of Americans may not be prepared spiritually to love their enemies and to refrain from returning evil for evil. Nor do we presume to give you advice in the area of military strategy. We wish primarily to register our concern that the actions

of Congress shall reflect a deep understanding of all aspects of the moral and spiritual strength of the nation, for it is in these that genuine security resides.

In this connection we are reminded of the warning issued by Russel Davenport in his great book *The Dignity of Man* (a book which Henry Cabot Lodge, Jr., said could "change the whole course of human history"), which stresses that the crisis of the West is a spiritual and a moral one. Davenport wrote,

Indeed, the entire thesis of those who place their primary faith in military power collapses as soon as one turns to the pronouncements of the great prophets of the communist doctrine. From Marx to Stalin, those prophets have been unanimous in their affirmation that communism can, and will, capture men's minds. In the eyes of its leadership, at any rate, the real power and hope of the communist movement lies in the very thing that Americans tend to discount—that is to say, in the ideology.

His book comes to the conclusion that in many areas of the world we are losing the battle for the minds of men precisely because we cannot carry on a vigorous campaign for freedom since we no longer understand its spiritual basis and have even accepted much of the secular materialism of that part of the world that has rejected freedom. This, we believe, is a correct analysis and causes us great concern. If America is to be strong, this problem must receive our greatest attention.

Adlai Stevenson's recent speech concerning "the condition of survival" quoted at length in the editorial of *Life* magazine on February 9, 1959, makes a similar point. Mr. Stevenson speaks of our "paralysis of will," of the truth which "the men of the Western world once believed," of our commitment to "mass pleasures," of the fact that we spend more on "drink and tranquilizers" than any other nation has ever spent, that we seem to be giving ourselves to "the clattering, clattering tyranny of internal aimlessness and fuss," and finally he calls us back to the days when our concern was not with what we owed to ourselves but rather with "what man owes to God and his neighbor" which was then a "common theme of public discourse."

We have been impressed too with the words of Vice-President Nixon, who recently said when he introduced the documentary film "M. D. International," which explains the work of American doctors around the world,

In this day of great concern with weapons in our search for security and peace, this program documents a power some of us often overlook. It is the forceful good that lies in the basic brotherhood of man. In my travels around the world I've often observed how a hand outstretched in friendship, a heart full of good will, can do more to win the affectionate support of people than all the guns in our arsenal.

My experience as I observed our own young people and other voluntary arm-

(Continued on page 381)

# GENERAL CONFERENCE

## A Fortunate Recovery

Recently there came to the Archives of the Mennonite Church at Goshen, Ind., the original secretary books of Mennonite General Conference from 1898 to 1935. For many years the whereabouts of these records had been unknown. They were found in a basement, not too well preserved, but nevertheless legible and therefore usable.

There are two secretary books, the first of which goes through the conference of 1917. This book contains some background material which it seems has never been published. In addition to the two record books, there is a packet of letters.

This fortunate find emphasizes again the responsibility of secretaries and other officials to turn over all records at the expiration of their terms of office. They are in no sense personal property, but only a stewardship trust. Our history is much poorer because valuable material has been stored away in attics and basements, often to be lost or destroyed by a generation which does not know its value.

Anyone having old church records (or even personal records and diaries of church leaders), should send them to the archives of the district conferences, or to Archives of the Mennonite Church, Goshen, Ind. Archivists are in a position to know whether such records have value.

A new home for the Mennonite Archives is being prepared in the new Seminary building at Goshen. There will be three rooms, an expansion which is badly needed because of the growing collection of materials. If General Conference approves, the work of the Mennonite Research Foundation will be taken over by the Historical Committee of General Conference. The Mennonite Historical Library with its 15,000 volumes and the resources of the Archives will make a center of Mennonite historical study without equal anywhere. Funds are being solicited for the completion of this center.

The General Council of Mennonite General Conference will meet in Chicago April 23, 24. The Committee on Faith and Life will present some recommendations relating to our worship forms and patterns. The General Problems Committee will present a statement on marriage, on guiding principles regarding divorce and remarriage, and on the ethics of inter-conference relations. The Committee on MCC Functions and Relations will present a proposed report to General Conference. The Commission for Chris-

tian Education will give a report on the Use and Influence of Television. The Committee appointed to draw up a Statement of Faith will present a progress report.

This is an important meeting. Pray that the Spirit may lead.

A number of General Conference committees have met recently. The Executive Committee met at Goshen on March 20; the Ministerial Committee at Goshen on April 2; the General Problems Committee at Chicago on April 7; the Committee on Faith and Life at Scottsdale on April 9; the Commission for Christian Education at Scottsdale, April 10, 11; Mennonite Church Buildings at Goshen on April 16; Peace Problems Committee at Chicago on April 20; Committee on Co-ordination of Church Program at Chicago on April 22.

Schowalter Villa will be the name of the facility for retired church workers being developed at Hesston, Kans. Bro. Allen H. Erb, who is moving to Hesston in May, is chairman of the committee in charge of this project. Bro. Erb is retiring from a lifetime of service in the hospital program of the church.

The next meeting of General Conference will be at Goshen, Ind., Aug. 25-27. The hosts will be Goshen College and the congregations of northern Indiana.

Treasurer J. Robert Kreider reports a comfortable balance in the General Conference treasury. Thanks to those congregations which have contributed. The budget calls for \$1.00 per year per member, plus 35¢ per Sunday-school pupil.

A Stewardship Secretary has not yet been secured. The prayers and suggestions of the church are solicited in this matter.—Paul Erb, Executive Secretary.

Though the soule be in that bed which is always green, in an everlasting spring, in Abrahams bosome; And the body but in that green-bed, whose covering is but a yard and halfe of Turfe, and a Rugge of grasse, and the sheet but a winding sheet, yet they are not divorced; they shall returne to one another againe, in an inseparable reunion in the Resurrection.—John Donne.

## The Bible Versus Communist Literature

Many friends of the American Bible Society have been distressed by the claim that the works of communist writers have outstripped the Bible as a best seller. The Bible Society has learned, through the Library of Congress, that according to Russian sources, more than 1,000 editions of the Communist Manifesto (usually of about 25 pages) had been published from 1848 to 1952 in 77 languages. Also that the works of Marx and Engels, Lenin and Stalin over a billion copies in 101 languages were published from 1917 to 1954.

What about the Bible? From 1917 to 1957 the American Bible Society distributed 393,246,474 volumes. To this should be added the distribution of the British and Foreign Bible Society, which was somewhat larger than that of the American Bible Society, and of other Bible Societies. In addition, there are the commercial Bible publishers, who do not make public their figures. While there is little Bible publishing by such concerns in languages other than English, French, German, Greek, and Hebrew, the number of Bibles issued each year by the Oxford and Cambridge University Presses and the Bible printers in this country and Great Britain is very considerable. The total would certainly be a billion and a half. So that even for a period from 1917 to 1957 it would still appear to be true that the Bible "out-published" communistic literature.

Furthermore, the Bible was being printed nearly 500 years before 1917, and parts of it had already appeared in more than 750 languages and dialects. In addition to the actual Bible text must be added the vast volume of Christian literature. The fact, however, that the communists put out a great deal of printed matter, often very attractively produced and priced, in many languages and in many parts of the world, continues to be a great challenge which must be met by the Christian community through the world-wide program of the great Bible societies of the world.

Some published statements referring to yearly publications inaccurately reflect the actual situation, for the "Index Translationum," issued annually by UNESCO, lists publications only that are reported to it by national bibliographical services. Such publications by the Bible Societies have not hitherto been adequately reported, so that future editions of the "Index" will more accurately reflect the true picture. So far, the Bible Society knows of no other book that has been published, even in part, in more than 1,100 languages and dialects.

—American Bible Society.



# TO BE NEAR TO GOD

Sunday, April 26

The Hebrew language contains less than 10,000 words, while the Greeks flung around more than 200,000 words.

By way of comparison, the English language goes hissing and rushing in volcanic proportions through between 500,000 and 600,000 words!

The ancient Hebrew used words thoughtfully, sparingly, and accurately. The spoken word to the Hebrew was powerfully alive! A word was never spoken glibly, but was pushed from the heart through the lips like a bullet shot to its target.

We say so tritely, "Father, bless missionary John," or "Bless friend Mary." A Hebrew believed that a blessing invoked upon a man could never be revoked. That is, he was eternally blessed according to the blessing given.

Read the story of Jacob and Esau again in Genesis 27.

All the tears in the world could not alter the blessing Isaac gave to Jacob.

Monday, April 27

The ancient Hebrew believed that words "ran" and had power. Even in the Far East today, a man will fall flat to the ground when he is being cursed, so that the words will pass over his head! Read II Samuel 16:5-14. Shimei cursed King David. And David knew it was useless to wish to reverse it. The word was spoken. It was out! Like an arrow, it could never be recalled!

Meditate for a few minutes on James 3.

Tuesday, April 28

Even the enemies of Israel recognized the power that rested in the words of the Hebrews. Especially did they put great fear and trust in the spoken word of the Hebrew prophet.

The story of Balaam and Balak is a good example of this: Balak feared his army was not strong enough to withstand the army of Israel—not because Israel had the greater army, but because Israel was controlled by a powerful God.

Balak knew one thing that would render Israel powerless—the curse of a prophet of Israel. Balak considered a good curse worth more than a great army of men! Read Numbers 22.

Do you think that the ugly, critical, gossip words we have spoken against others were far more deadly than we dare imagine?

Wednesday, April 29

Balak learned slowly that when God speaks, man may not alter that word! Numbers 23, 24.

How much of God's Word have you tried to evade, to change, or to argue about to make it fit your opinions?

God has strangely protected His Word all through the Bible to remind man of the validity and finality of it. These protective warnings are found in the beginning, the middle, and the end of the Bible, charging that any additions, subtractions, or alterations carry with them the promise of bless-

ings if the Word is obeyed, and with a promise of a curse on those who alter it.

"Adding to" does not mean adding written words to the script of the Book we know as the Word of God. It is holding to any "conviction" or belief that is not actually taught in the Word. Altering or "taking from" does not mean cutting out with a knife parts of the Word. It merely means paying no attention to certain words found in it—living as though there was no teaching in the Word that contradicts what you do and how you do it.

Read carefully: Deut. 4:2 and 12:32; Prov. 30:6; Rev. 22:18, 19.

Thursday, April 30

What is your creed? What are your "strong convictions"? Does the Word actually say what you "believe"?

Isaiah severely warned Israel against seeking ideas from anyone except Jehovah's Word. "... if they speak not according to this word, it is because there is no light in them."

Jesus spoke against the same thing when He declared that He would never judge the world, but every man would be judged by the word He had spoken.

Meditate on Isa. 8:20 and John 12:47, 48.

Friday, May 1

How much importance do you actually attach to the Word of the Lord today? To any word from the Bible? Does the read or written Word go directly to your heart? Have you really worshipped—if the Word of God has not stabbed deep into your soul during a worship service?

Do you know that the Lord has pronounced a curse on those who do the work of the Lord deceitfully—on a man who is active in church work, but who does not really

(Continued on page 379)

## David, King of Israel

Sunday School Lesson for May 3

(II Samuel 5, 6, 8)

In our lesson David is anointed king. But wasn't he anointed king long before? I Sam. 16. Also David was anointed king a second time before today's anointing. Read together II Samuel 2:1-4. At this time he was anointed king over the house of Judah. This was after the death of Saul and Jonathan. At whose direction did David leave his wanderings and go to Hebron?

What was David doing all these years until he became king in truth? Saul's hatred and jealousy had driven David from the court. He was a fugitive in the wilderness of Judea. Later he gathered a band of outlaws about him and became their leader. Recall how twice David could have killed King Saul, who was pursuing him, but he did not. Saul was the "Lord's anointed." David learned Military Science from the Philistines, no doubt. He raided them. This made David a friend to Judah. How patiently David awaited God's time. He could because he was God's choice and trusted fully in God. Instead of rejoicing in the announcement of the death of Saul and Jonathan, David mourned deeply.

But at God's direction David went up to Hebron, and Judah accepted him as king. Saul's house was not in favor of David. Abner, Saul's military expert, made Saul's son, Ishbosheth, king over ten northern tribes. After seven years of civil war, Saul's house was almost all destroyed, and the northern tribes came to Hebron to anoint David king over Israel and Judah.

While David ruled Judah he had so conducted himself as to win the confidence of the northern tribes. Also the Philistines were threatening Israel after Saul's death. So voluntarily the great assembly of Israel came to Hebron. What three reasons did the elders give for their approach to David? (Verses 1, 2.) Two official acts were per-

formed. A covenant was drawn up between David and his people and in a solemn religious ceremony David was anointed king. God gave David favor with the people. The covenant was made "before the Lord."

David's first recorded achievement was to capture the stronghold of the Jebusites so he could have a middle city from which to rule all the tribes. That the strength of this fortress had become proverbial is expressed in that the lame and blind could guard it. Joshua had not taken it. But David took the city. He then fortified the city and "went on, and grew great, and the Lord God of hosts was with him." David's relation to God made him "a man after God's own heart."

Jerusalem was made not only the political capital and the military stronghold but also the religious center of Israel's life. David brought the ark, the symbol of God's presence, to this center.

Hiram of Tyre helped David build a home for the king. David greatly desired to build a house for God also, but God forbade.

David's military victories were imposing. He executed judgment and justice to all his people because he had the spirit of God.

All that David did was accredited to God's power and for the sake of Israel, God's people. It was God who had delivered him from all his trials and dangers and had at last seated him firmly on the throne.

David's reign, which lasted 40 years, brought Israel to a high peak of military strength, territorial expansion, and spiritual worship. God could use a man who was rightly related to Him. David also related his people to God.

David must often have cried, "Unto thee, O Lord, do I lift up my soul."

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1957 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.





## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Field Secretary Charles Smith, of the Mission to Lepers, gave an illustrated report of a recent trip to India on April 2 at the Holyrood Church, Edmonton, Alta. While in India, Smith spent some time with the Friens at Shantipur.

A conjoint Good Friday service was held at Holyrood, Edmonton, Alta., by the Mennonite, General Conference Mennonite, and Mennonite Brethren groups of the city. Peter Burgen, graduate student at the University of Alberta, spoke on "Three Kinds of People at the Cross."

Bro. Aaron Shewalter, Smith, Alta., spoke to the Sunday school at Salem, Wooster, Ohio, on April 12.

Bro. John R. Mumaw spoke on "Impressions of a Five-month World Tour" at Blooming Glen, Pa., on April 12.

Bro. Linford Kratz and wife have taken up duties as caretakers at the Mennonite Center, Brattleboro, Vt.

The bibliography prepared by the Church Peace Mission includes the following titles: *The Mennonite Church in the Second World War*, by G. F. Hersherberger; *The Recovery of the Anabaptist Vision*, G. F. Hersherberger, editor; *War, Peace, and Nonresistance*, G. F. Hersherberger; *The Way of the Cross in Human Relations*, G. F. Hersherberger; *Service for Peace*, Melvin Gingerich; *History of Mutual Aid*, J. Winfield Fretz.

Bro. Aaron Shank, Myerstown, Pa., preached at Springdale, Waynesboro, Va., on April 12.

Alternatives, the film recently prepared on the CO testimony, was shown by the Youth Fellowship at Waynesboro, Va., on April 20.

The Hymn Time Record Club, conducted by Sisters Carol and Marie Yoder of Goshen, Ind., is reported to have increased in membership more than five times its original membership fifteen months ago.

Bro. H. Clair Amstutz, Goshen, Ind., is teaching an Indiana University extension course at South Bend on "The Nature of Aging."

Bro. Hiram Hershey directed the chorus of Christopher Dock Mennonite School in ten programs in Pennsylvania, Ohio, and Indiana.

The Mennonite and Intercollegiate Peace Fellowship, which met in New York, March 12-14, in a study of the United Nations, has elected the following officers: President, Emil Kreider (Bethel College); Vice-President, Aaron Martin (Hesston College); Secretary-Treasurer, Maribel Beyler (Goshen College).

Bro. Robert Harnish, East Peoria, Ill., preached at East Bend, Fisher, Ill., on April 5 and explained the purpose and work of the Mennonite Service Organization.

Bro. Levi C. Hartzler, Elkhart, Ind., spoke on church camping and explained the Indiana-Michigan church camp program at Clinton Brick, Goshen, Ind., on April 12.

Christian Education Bulletin is a new publication issued by the Christian Nurture

Committee and the Bible School Board of the Lancaster Conference. The first issue consists chiefly of the annual Sunday-school report of the Conference. One hundred and eighty-eight schools report a total enrollment of 28,703 pupils.

Bro. Richard Martin, Elida, Ohio, preached at Salford, Harleysville, Pa., on April 12.

Bro. Rufus Jutzl, Elmira, Ont., spoke to the Wilmet Fellowship at Baden, Ont., on April 5.

The Idaho Christian Workers' Conference was held at Nampa on April 5.

Representatives from our three colleges participated in a Vocational-Educational Conference at Iowa Mennonite School, April 7, 8.

Bro. Glen Yoder, Kansas City, Kans., preached at East Union, Kalona, Iowa, on April 5.

The Greennonte congregation, Stuarts Draft, Va., gave a program at Weavers, near Harrisonburg, on March 21, in exchange for one given by Weavers at Greennonte previously.

Bro. Lehman Longenecker, Keyser, West Va., preached in the music festival held at Thomas, Hollisopple, Pa., April 11, 12. The attendance was small because of an unseasonal snow storm.

Bro. Grant Stoltzfus and wife, Harrisonburg, Va., spoke in a Home Conference at Rocky Ridge, Quakertown, Pa., April 18, 19.

Bro. E. C. Bontrager, Middlebury, Ind., preached at Vestaburg, Mich., on April 5. The Zion congregation at Vestaburg, under the plan of the district Mission Board, is Little Brother of the Forks congregation at Middlebury.

Personnel representatives from our three colleges, the Eastern and General Mission Boards, Mennonite Central Committee, and Mennonite Publishing House shared personnel concerns and interests in a meeting at Goshen, Ind., on April 18.

But Not Forsaken, a book by Sister Helen Good Brenneman, is being published serially in Mennonite Observer, a Canadian publication of the Mennonite Brethren.

### Reprints Available

We have received a request for reprints of the article, "The Mennonite Church in 1959," which appeared in the 1959 Mennonite Yearbook. The article was written by Paul Erb, Executive Secretary of Mennonite General Conference. It provides an overview of the activities of the Mennonite Church in 1958 as well as some plans for 1959. The reprint will include the article and the organization chart on page 6 and could be distributed to those interested in the activities of the church who might not purchase the Mennonite Yearbook. Copies are available at the cost of 50 cents for 25 copies. All requests should be mailed to GOSPEL HERALD, Scottdale, Pa., not later than May 1.—Ellrose D. Zook.

Bro. J. B. Martin, Waterloo, Ont., was speaker at a Christian Life and Bible Conference at Clarence Center, N.Y., April 8-13.

Bill Newell, state police officer and official private chauffeur for Governor Mark Hatfield of Oregon, spoke to the Men's Fellowship at Albany, on March 31.

Four men, two of them Catholics, took their stand for Christ in a service held at Missouri State Penitentiary by the brethren Leonard Garber, Dan Kauffman, and Harold Kreider.

The Iowa Valley congregation, Lone Tree, Iowa, observed its tenth anniversary on April 12 in an all-day meeting.

Bro. Virgil Brenneman, Iowa City, showed pictures of relief work in Europe at Fort Dodge, Iowa, on April 10. An MYF officers' retreat was held this week end at Fort Dodge for the Manson and Southeast Iowa churches.

Bro. Alvin Blough, of the Iowa Mennonite School faculty, has been admitted to the National Science Foundation Summer Institute for mathematics teachers at the University of Iowa and will study there for six weeks this summer.

Bro. Laban Peachey, Harrisonburg, Va., spoke to the MYF at Prairie Street, Elkhart, Ind., on April 15.

A vesper service was held on April 12 at Prairie Street, Elkhart, Ind., with a group from the Mennonite Biblical Seminary at Elkhart giving the program.

A youth chorus from Ann Street, Peoria, Ill., gave an Easter program at the Oak Grove Evangelical Mennonite Bible Church on April 5.

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## Calendar

Home Sunday, May 10.  
Annual meeting Ohio and Eastern Conference, Tedrow, Wauseon, Ohio, May 12-14.  
Annual meeting Mennonite Board of Missions and Charities, Hesston, Kans., June 8-14.  
North Central Conference and associated meetings, Bloomfield, Minn., June 16-19.  
Laurelville Mennonite Camp: Johnstown Youth Retreat, June 18-21; American Sunday School Union, June 22-26; Boys' Camp, June 27 to July 3; Girls' Camp, July 4-10; Junior High, July 11-17; Junior High II, July 18-24; Youth Camp, July 25-31; Family Week, Aug. 1-7; Music, Aug. 8-14; Missionary-Bible Conference, Aug. 15-21; Business Family Week, Aug. 29 to Sept. 2.  
Peace Sunday, June 28.  
Little Eden Camp, Onekama, Mich.: Boys' and Girls' Week, June 20 to July 4; Junior High, Grades 7, 8, July 4-11; Junior High, Grades 9, 10, July 11-18; Senior High, Grades 10, 11, 12, July 18-25; Home Builders' week, July 25 to Aug. 1; Christian Fellowship and Professional Week, Aug. 1-8; Farmers' Week, Aug. 15-21; Rest, Relaxation, and Meditation, Aug. 22-29; Golden Age Week, Aug. 29 to Sept. 3; Goshen College Faculty Retreat, Sept. 3-7.  
Camp Luz, Orville, Ill.: Boy's Camp, July 4-11; Girls' Camp, July 11-18; Missions Week, July 18-Aug. 1; Junior High I, Aug. 1-8; Junior High II, Aug. 8-15; Youth Camp, Aug. 15-22.  
Annual meeting of Virginia Conference and associated meetings, Lindale, near Edom, Va., July 28-31.  
Annual meeting, Allegheny Conference, at Stahl's, Johnstown, Pa., Aug. 7, 8.  
Annual meeting, Iowa-Nebraska Conference, Shickley, Neb., Aug. 11-14.  
Annual meeting, Illinois Mennonite Conference, Metamora, Aug. 13-18.  
Annual meeting, Ohio Christian Workers' Conference, Nettieville, Pa., Aug. 18-20.  
Biennial meeting of Mennonite General Conference, Goshen, Ind., Aug. 21-25.  
Annual church-wide MYF meeting, Orville, Ohio, High School, Aug. 28-30.  
Study Institute, "The Home Interests sponsored by the Mennonite Commission for Christian Education," Goshen College, Goshen, Ind., Aug. 28-31.  
Annual meeting, Mennonite Board of Education, Hesston, Kans., Oct. 21-24.

# Missions



THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE • 1711 PRAIRIE STREET, ELKHART, INDIANA • TELEPHONE, ELKHART 2-2786

## News Notes

The new school year began the week of March 30 at Mennonite Biblical Seminary, Montevideo, Uruguay, with 40 full-time students and quite a few more evening students. Bro. Nelson Litwiler, president of the school, reports that they have had to employ four part-time teachers and a librarian in addition to the four full-time teachers and that he himself is teaching 11 hours in addition to his administrative duties.

The Calvary Mennonite Church, La Plata, Puerto Rico, is planning a three-day Victorious Life Conference, April 26-28, with Bro. Angel Luis Gutierrez, pastor of the Cayey Baptist Church, as speaker.

Bro. and Sister Roman Stutzman, who are pastoring the Kansas City Mennonite Fellowship at 2500 Holmes St., have moved into the parsonage at 617 E. 25th St., Kansas City, Mo., since Fremont and Eleanor Mast, Burton, Ohio, arrived to serve as house parents in the VS unit home.

Bro. and Sister Amos Swartzentruber, senior missionaries in Argentina, are now living at Zanni 371, Pehuajo, Argentina, D.F.S. Bro. Swartzentruber continues to serve as bishop for a number of congregations and to carry the power of attorney for the General Mission Board in Argentina.

Bro. and Sister O. P. Lal, Sankra, M.P., India, spent a week visiting the churches in Bihar the first of April with Bro. Lal speaking at each place. He also participated in the closing exercises of the Bihar Bible School on April 4.

Bro. and Sister Lawrence Brunk are now living at Mercedes 149, Buenos Aires, Argentina, and pastoring the Floresta congregation where the Amos Swartzentrubers had been located.

The Virginia Mennonite Board of Missions and Charities is negotiating for the purchase of a property next to the already owned mission property on Whitehall Terrace, Kingston, Jamaica, for the purpose of operating a girls' home.

Bro. Harold Zehr, Roanoke, Ill., chairman of the Illinois Conference Ministerial Committee, served as special speaker for the Fresh-Air Parents' Day program at the Second Mennonite Church, Chicago, Ill., on Sunday afternoon, April 12. At the evening service he gave an illustrated message of the Mennonite work in Puerto Rico.

The Mennonite Central Committee, Akron, Pa., conducted a seminar in race relations at the Woodlawn Mennonite Church, Chicago, Ill., April 17, 18, with approximately 50 Mennonite church delegates attending. Ralph D. Abernathy, pastor of the First Baptist Church, Montgomery, Ala., was scheduled to speak at the public meeting on Friday evening, April 17.

The Mennonite Youth Fellowship at Honduras, Cidra, Puerto Rico, held its first meeting on April 4 with eight youth and a number of children and adults present. Bro. José A. Santiago, La Plata Bible Institute senior who pastors the work at Honduras, and Sister Agdelia Ortiz explained the purposes, ideals, and organization of MYF. It is anticipated that more youth will attend after the MYF has been organized and more publicity given to it.

Written exams for midwifery students at the Dharmarti, India, Christian Hospital were given on April 10. The seven midwifery students had passed their oral exams on March 14. Third year students successfully passed their oral examinations on March 4. Final written examinations for all students except the midwifery students were given during the week of March 30 under the direction of Sister Florence Nafziger, R.N., nursing superintendent.

Forty-eight persons were enrolled on April 4 at the Cayey, Puerto Rico, Baptist Church in the teacher-training course sponsored by the Council of Evangelical Churches of Puerto Rico. Seventeen of these come from our Mennonite churches. The course will meet for ten Saturdays and is directed by Sister Alice Kehl, La Plata.

The house in Carlos Paz, Argentina, used for services and as a residence for Sister Edna Good, was dedicated on Sunday evening, April 5. Bro. Angel Boyajian conducted the devotion and Bro. William Hallman preached the dedicatory sermon. Some community interest has been shown in the services in Carlos Paz. Bro. Hallman will be preaching there every other Sunday, making the 25-mile trip from La Falda. The shortage of workers and the 200% increase in the cost of gasoline by government decree prevents a preaching service every Sunday.

Bro. Curt Classen and four students from the Janjir Bible School held a series of very inspirational meetings at the Sunderganj and Baithena Mennonite churches, Dharmarti, India, during the Easter season at the invitation of the pastor, Bro. D. A. Sonwani. The meetings featured flannelgraph messages, testimonies by students, and special singing.

Bro. C. F. Yake, Scottsdale, Pa., conducted the Sunday-school lesson for the combined adult department of the Sunday School at the Englewood Mennonite Church, Chicago, Ill., on Sunday morning, April 12.

Bro. Simeón Rivera, active lay leader in the Rabanal, Puerto Rico, Mennonite Church, passed away on March 25. Funeral services were conducted in the Rabanal Church at 2:00 p.m., March 26, by Bro. Lester T. Hershey, former pastor.

Bro. and Sister John Friesen, Shantipur, M.P., India, conducted Easter services for the Mangaltarai congregation.

The John Koppenhaver family, Bragado, Argentina, is scheduled to arrive in Phila-

## Your Treasurer Reports

We have appreciated receiving a number of letters recently advising that the writer was planning to leave a bequest to the General Board as a part of his last will and testament. Contributing to the mission program in this way has been very helpful in past years and we trust that many of our brethren will continue to remember the General Board in this way. Planning for the distribution of one's possessions is a mark of good stewardship and each of us should plan well for this.

Since there are many laws and regulations that vary from state to state regarding the writing of a will, it is recommended that good legal counsel be secured. Since proper designation of recipient is important, we would be glad to assist anyone who may want to contribute to the General Board.

Designations for the General Mission program should be made to The Mennonite Board of Missions and Charities, a corporation of Wayne County, Ohio, with principal offices in Elkhart, Indiana. Further inquiries on this matter may be sent to the Elkhart office.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

delphia, Pa., for North American furlough on May 3.

Two adults accepted Christ at Coamo, Puerto Rico, at the Palm Sunday evening service conducted by the MYF on the theme, "The Significance of the Cross." One of these was the only member of his family who had not yet become a Christian. Rejoice with this family.

Two members were reinstated at the Betania Mennonite Church, Pulguillas, Puerto Rico, on Easter Sunday morning. Seventy-six persons participated in the communion service that morning. At the sunrise service, Bro. Carlos Lugo spoke and the Betania Chorus and girls' trio sang.

Bro. James Martin, Uruguay, spoke at Dayton, Ohio, on April 12 and will give an illustrated talk at Huber, New Carlisle, Ohio, on April 22.

The Albany Mennonite Home for the Aged in Oregon has made some recent improvements and plans to license another wing for nursing care.

Secretary J. D. Graber returned on April 13 from an administrative trip to Ghana and Nigeria.

(Continued on page 380)

# Inspired by Radio Listeners

By DR. LUCIANO MONTI, *Speaker for the Italian Radio Broadcast* PAROLE DI VITA

Our visit with radio listeners in the south-east part of Italy had been an experience so interesting and marvelous that while we were going north toward Lausanne, Switzerland, to tape our broadcasts, we decided to visit a few families with whom we have had good letter relationship for quite some time, and who desired very much to meet us personally.

## Only a Studious Religious Fellow

The first friend that we visited was Giuseppe S., who has always been a very interesting contact. In every letter, Giuseppe set forth many questions and asked for tracts, books, and New Testaments, and he always declared himself to be a convinced Christian. Consequently, we had the hope of entering a house where the light of the Gospel was revealed. Sorry to say, we found instead only a studious religious fellow, full of confusion, who listens to every broadcast, reads many religious books, but who makes no distinction between Jehovah's Witnesses and other Christians.

But that which was most displeasing to us was to witness that he is a very bad husband and a grouchy father. So, while we went to find him, we found a better response in his wife, who gave us the opportunity to leave a word of love, of consolation, and of sympathy. We spoke frankly with this man, and in this meeting he perhaps understood for the first time that our faith according to the Gospel is a way of life and not a certain political position or a program against the Vatican.

## Ex-Priest Finds Peace in Christ

In the second visit we were finally able to meet Pietro N., who has been one of our faithful listeners for many months. Through the use of our FIAT 600 automobile, it seems that we are destined to have many surprises from those whom we have known up to now only by the way of the microphone and through letters.

We thought of Pietro N. only as a simple schoolteacher. Instead, he turned out to be an ex-priest who through the MBI program from Monte Carlo has finally found that peace with God for which he was searching so long.

This young ex-priest came out of the Vatican above all to get married. But this did not help him find the Truth and the real life which he always longed for. Someone advised him to listen to our broadcast, and he heard a new Voice which spoke to his heart and his mind. He discovered the good news of the Bible and of Jesus Christ, and just recently he wrote us that he has given his heart to the Lord. We were able to spend three days together in a touching and unforgettable time of fellowship.

## Whole Family Changed

Then lastly, full of joy and hope, we sought to get to know a dear family near Turin in whom we were aware that the Lord had done something.

It was very difficult to get to the place where our friends live. We arrived at night, and with the car got to a certain point and from then on had to walk for about half an hour on a mountain road, or rather path, hardly wide enough for our feet. But it was a real blessing that we put ourselves to these difficulties, because there awaited us in the family of our friends, Rossini, marvelous joy.



Dr. Luciano Monti, speaker on the Italian broadcast, finds great joy in visiting some of his listeners. Here is Bro. Monti in the FIAT purchased for him by interested friends in America.

We were quite sure of finding great sympathy toward us in this house, but we found ourselves instead before four brethren full of bubbling-over faith whom the Lord had blessed with many marvelous gifts.

Their story began last year upon a day apparently similar to any other and at a time with nothing out of the ordinary. Someone in the family, just ready to go to work, turned on the radio and . . . got the wrong station. And so instead of the usual program of common songs and the same old news about our same poor old world, the dear family of our friends allowed to enter the house that morning a new and persuading Voice, the Voice of the Lord. That which we call mere chance comes to pass often by the providence and love of God. In fact, our friends had felt a great need for words of life, and they listened attentively to the program. After listening about three weeks, they began to write and asked for the Gospel, thus having for the first time the Scriptures in their hands.

Antonio Rossini is sort of an inventor, an Edison in the rough, with a mind bent to every problem of all kinds. The Gospel got hold of him in the most logical area—how to meet the needs of humanity. But his wife, a simple soul, has received much more because she draws near to every word of Jesus

and accepts every promise with the pure faith of a child. Her faith is an exuberant joy. "I feel it in me," she says when telling her story.

It was a great privilege to be able to visit this dear sister. She was always a woman of much suffering through different illnesses. One day her boy, full of great joy, said to her: "Mamma, why don't you ask Jesus to heal you? He still lives and is not changed." Signora Rossini thought, believed it was possible, and prayed the Lord with all her strength to be free from her infirmity. The Lord was not slow in answering this simple, sincere faith. The Lord made her whole.

The whole Rossini family have given their hearts to the Lord, just a little family in a distant, far-off stretch of land upon the mountain that seems to be abandoned by man. But God does not forsake His children. He is present and strong. The witness of these dear brethren is effective, and there is the possibility that others can come to taste of the message of the Gospel and see how the Lord is good. Yes, it seemed like any other morning, a time of nothing special, when Romano R. turned on the radio and got the wrong station, but it changed the life of the whole family.

These three visits have given us something to think over, have caused us to reflect and to stimulate ourselves in this task of witnessing through this marvelous means—the radio. God give us the enabling to do more and to do it better.

Florence, Italy.

## Let's Provide Literature for the Moslem

By FANNIE MILLER

The Prophet Mohammed was a man with a burden; his face appeared like one listening to voices which others did not hear. And who can hush the voices of the soul asking questions of God and man, of life and death, of sin and judgment? With something akin to Amos, he thought of the one God whom Jews and Christians worshiped. Some spoke of a Word of God, but silence lay all around him. He had no Word to break that silence, and it afflicted his soul.

One night while the prophet slept, he thought Gabriel spoke to him and said, "Recite!"

He answered, "I cannot recite!"

The angel stifled him with a cloth and said again, "Recite!"

But Mohammed responded, "What shall I recite?"

He had no Word to cry in that moment. The Psalms, the Prophets, and the Gospels had never been given to his people. Six hundred years had passed since Christ had walked the earth, and yet no one had put His words into the Arab tongue. Thus Mohammed wrote the first and, for many years, the only great Arabic book, the Koran. Yet,



the first book might have been the Holy Scriptures.

Both Christians and Jews were known among the Arabs as "the people of the Book." Yet that for which they were famous was kept hidden and hoarded. Here is the tragedy of the church at the time of the rise of Islam. Mohammed might have been a disciple of Christ, spreading the Gospel to his people. He had heard of the Bible, but these echoes were no substitute for the voice of the Book.

Every printed word and page is sacred to the Moslem, for he knows of no book but the Koran. Every teacher is a messenger of God, for does he not teach them how to read words, and do not words come from God? To the Moslem Somali the teacher is a spiritual father and none is as highly revered as the *ma'allin*. He holds the secrets of God and eternity in his hands. How carefully the Somalis wrap their books and carry them home lest they become soiled or torn! Even a soiled page found on the streets is carefully smoothed and kept. From earliest childhood the Somali learns to touch a book lightly; to him it is a treasure.

Today as never before Moslem countries are becoming literate; schools are rising up on the deserts throughout the vast areas of Islam in Asia and Africa. Here live over 100 million people who present the greatest challenge to Christianity of any religion today. The church must increase its program in this area before the Moslem world begins to disregard and despise the printed word. Today they are ready to receive it and will read all they can. But what about tomorrow? Will they discover that literature can be used to misrepresent and deceive, and will they reject all but their own writings?

Today many Moslem countries are closed to the Gospel, and those which are open do not receive the missionary eagerly. But the Bible can go where the missionary cannot go, and can speak when he must remain silent. Books stay when he must leave, and it is imperative to get good books to the people.

The desire to produce religious literature is not new. Moses wrote the law, David the Psalms, Isaiah and others the prophecies. Paul had great anxiety to write to his early converts; the Apostle John wrote with urgency. "And many other signs truly did Jesus in the presence of his disciples. . . but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30, 31). Throughout the Christian era myriad books written by men of great spiritual zeal have helped the church in its growth and expansion.

Today our task is to bring the nationals of the emerging countries a body of literature suited to the level of their culture in their own language. Foremost this includes translation of the whole Bible into the vernacular of the people, then the production and rewriting of a variety of Christian literature. These are both basic to the establishing of the New Testament church among

Moslems. Of Moslem people Dr. Frank C. Laubach has said, "Whatever is sown in their minds the world will reap." It is up to us to see that they read love instead of hate. They need books that will relate life to the Christian way, that will speak of marriage, the home, and the ethics of business. The Gospel must be made a guiding light in every area of their lives.

However, literature for the Islamic world should give no place to controversy. We must write as to lost men in desperate need of a Saviour, not as to Moslems who will compare Christianity with Islam. We must make them feel a spiritual need and the adequacy of Christ to meet that need. Christian literature focused upon Him will lead the alert Moslem mind and heart to Jesus. A careful strategy must be worked out if Christianity ever intends to come to grips with the task of converting the Moslem. An argumentative approach can turn him away.

Democracy in many Moslem countries points toward freedom of speech and press, thus opening a creaking door to Christian literature. Missions cannot hope to take over the task of making the millions literate, but they must be ready to step in with a sound literature program. We must not surrender this important function to the government agencies, for as long as men newly learn to read, so long will they cry out, "Give me a book," and will be eager to read any materials within their reach.

Today Somali boys and girls, men and women are going to school and discovering that man can think for himself, that maybe the Christian is right. Many girls are not educated in the Koran and know less about the Moslem religion than the boys. These are especially open to know truth; they will be the builders of the new, monogamous homes of tomorrow. It is these who are wanting to know and who will read.

New believers must have the Word to read and quietly ponder in their own time and to read regularly for growth and power. Surely we could not expect such to evangelize their fellow men without nourishment for themselves. The Swedish Lutheran Mission had worked for 40 years among the Somalis. Eighteen years after the missionaries left we found a few believers. But there were no Bibles or songbooks, and the Christians had lost their testimony for Christ. Today we must give them the Bible, hymnals, and other books in their own language, for we may again have to leave.

Men still request, "We would see Jesus." "The Word was made flesh," and we present it on the printed page as hands reach out to receive a copy of the Bible. Then they can "know the truth, and the truth shall make . . . [them] free." This truth is the greatest force on earth; it is the sword that will conquer and free the Moslem Somali through our Lord Jesus Christ.

Dr. Samuel Zwemer once said that nearly all the inquirers in Moslem lands had first been led to Christ by a book or a tract. The heart of the Moslem mystic longs to know the unknown Beloved. To him Christ is dis-

tant and veiled, but the Word can unveil Him. Moslems are procuring the Word—in secret! They are reading it and listening to the voice of Jesus; they feel His tender touch.

One exclaimed with tears, "It is against my creed to believe that Christ died on the cross, but when I read it here my heart longs for it to be true."

Another had a living testimony on his lips, "By His Words He cleft the rock of my heart and opened it as a grave. Verily His Word makes of a wolf, a meek and willing lamb. Thus was I led to Jesus Christ and to salvation."

Today God needs men such as the Apostle Paul to produce literature and to rewrite His Word for those who do not have it. Moslem literature is rapidly penetrating the Western world. We can do no less with Christian literature, for it seems to be designed by providence to reach the searching Moslem in our day.

Margherita, Somalia.

## Easter in Puerto Rico

Through their Passion Week services the Puerto Rico churches remembered the suffering and death of our Lord in a special way.

Meetings at the Coamo church began with the baptismal and communion services on Tuesday evening, March 24. On Wednesday evening John Driver brought a message to the group. For the Thursday services, Rev. Emilio Sella, minister of the Coamo Baptist Church, spoke. Along with him was a group from his congregation. On Good Friday afternoon the joint service with the Coamo Baptist Church centered on the theme, "The Seven Last Words from the Cross." The regular Saturday night youth meeting was followed by an open-air sunrise service on Sunday morning, with pastor Samuel Rolon bringing the message. Don Heiser spoke during the Sunday evening services. The Coamo church chorus and the Luz y Verdad quartet and chorus provided special music.

Services at the Betania Church, Pulguillas, were in charge of the pastor, Lester T. Hershey. The communion service on Thursday evening, the Good Friday afternoon services, the open-air sunrise service on Easter morning, and a resurrection program by the young people of the congregation on Sunday evening highlighted the series of meetings there.

Passion Week services at the Aibonito Church began on Wednesday evening with a filmstrip on the Passion theme. An Easter sunrise service held conjointly with the Methodist Church climaxed the meetings.

This week was especially significant at Rabanal, since this was the time for celebrating the tenth anniversary of their first baptismal service. Wednesday they had a joint service with a group from the Honduras



Church at which the young people of the Guavate Church presented a Passion Week drama, "Price of Blood." Lester T. Hershey brought the evening message on Friday to commemorate the tenth anniversary of the first baptismal service (held on March 27, 1949). Lawrence Greaser spoke on Saturday evening.

At Honduras services began Wednesday evening and continued through Sunday evening. Don Heiser, Addona Nissley, and Lester T. Hershey served as speakers on various evenings. The Luz y Verdad quartet, the La Plata chorus, and a ladies' trio composed of Anna Grace Zook, Beatrice Landes, and Betty Lou Delagrange, supplied special music for the services.

At Guavate the youth had prepared a Passion Week drama entitled "Price of Blood." They presented this drama at Rabanal, at Guavate, at the Baptist Church, and at Cayey. The Guavate youth chorus also sang at some of the Passion Week services. Other features of the services at Guavate were appropriate filmstrips, the communion service, and a joint service with the Cayey-Altura congregation at which John Driver preached on "The Seven Last Sayings from the Cross."

On Easter Sunday night the youth group at La Plata presented a drama, "He Is Not Here."

via MBMC.

## Serving with the Toba Indians

Opportunities to witness for our Lord are not lacking, but it is a task to take advantage of them all in the most effective way. Because of our limitations in getting to the many widely scattered Indian reservations and colonies, we have been taking advantage of the opportunities offered at our doorstep besides giving much of our time to the Indians in the League 15 area, a distance of ten miles from here.

With an old vehicle, a '37 Ford, we do not attempt lengthy trips. We have limited them to League 15 and an occasional one to the colony of Indians and the non-Indian family of believers at Aguara, our former home, approximately 20 miles from here. Experience has taught us that it isn't wise for us to travel through unpopulated stretches of little-traveled roads leading through much forest land when our Model A might need a mechanic at any unexpected moment.

We hope that the Indian leaders of the many more distant reservations can be made to understand our problem when we have made no definite promise to accept their invitations to go and spend some time in their colonies with their women and children instead of concentrating all our time on those in League 15.

Just several weeks ago 15 Indians, church leaders of the widely scattered reservations north and south of us, found our house on their way to conference, which they held at League 15. We were unable to attend because of rainy weather and bad roads. However, we had the privilege of feeding these visitors as they passed through here. We enjoyed the fellowship we had with them, especially on their way home after the conference, when they gave us a report of it. They expressed their appreciation and thanked us heartily for the hospitality. They were really hungry; since no one had much to offer them during their three-day stay at conference.

In spite of the rain, they wended their way home as soon as the conference was over. Ten of them all in one day, walked these ten miles from League 15 through the rain and over the sticky, muddy roads and came to our house with empty stomachs. After they left our house, they had a long stretch by train and then some more walking before they reached their destination. They felt that they had strength to continue after having eaten. We felt sorry for them; nevertheless, they were happy and glad to have been able to attend the convention. To the Indian a soft life is an unknown thing. Before they left, all of them gave us a hearty invitation again to visit their reservations. We would very much like to do this, but so far have not been able.

Our services to the Indians in League 15 consist of attending to their medical needs. In addition to this we conducted women's meetings once a week until the end of the cotton harvest, after which we gathered with them twice a week. Until the past two months of frequent heavy rains we had good going, with hardly any interruptions. . . .

Our last women's meeting illustrates what we have been accomplishing through the devotional part of these meetings. Of the 26 women and children present, not counting the many babies, 22 responded to the roll call with a Scripture text in clear tones so that all could hear. . . . During the devotional talk on Psalm 23 they gave intelligent answers to questions asked.

Learning Scripture texts was our project the past year, and it worked wonders. Convenient methods had to be worked out to develop inspiration for memorizing them. We had many odds and ends of knitting wool on hand and wished to have them use it in some way. Instead of giving it to them outright, without putting a price of any kind on it, we had them recite a certain number of Scripture texts for each skin, which they then received as a premium. Many who excused themselves from memorizing texts before really perked up and showed that they were equal to it. Even children of five years and above began memorizing texts for their doll materials. . . .

Although this is a hard field, especially with a language barrier which is far from being conquered, with the Lord's help, barriers are being broken down so that there is more comprehension of His Word. Keep on

praying. Do not let us down, especially since a new couple, Bro. and Sister Elmer Miller, arrived this month with the Buckwalter family who returned from Uruguay. They had spent a month's vacation with Sister Buckwalter's parents. The Millers, together with the Buckwalters, hope to continue translation work to give these Indians the Scriptures in their native tongue. The task is not an easy one.

Besides the time we spend with the Indians, we also continue our hospital visitation work, distributing Scripture portions and tracts to patients and their visitors. Many of these country people come to the hospital ignorant of the Scriptures.

Throughout the year we conducted a children's Bible class every Saturday afternoon. The class developed from the past year's summer Bible school, which we had for a period of six weeks.

At present we are in the midst of another summer Bible school, with 28 enrolled the second day. There are children attending from several new families. It would be interesting to relate some of the experiences which we have as a result of these classes if it wouldn't make the letter too lengthy. However, there are signs that the Spirit is working in the hearts of the children, and their parents are being influenced in some cases; so keep on praying.—Mabel and Una Cressman Missionary Letter.

## Scripture Memorization Builds for Eternity

BY HARVEY C. BIRKY

Today I had an experience I shall not soon forget—an experience mingled with both sadness and joy. I visited the home of one of our Bible Memory campers, where friends and relatives were gathered just before his funeral. Ervin Helmuth, aged 14, at camp for the first time last summer, took the flu a week ago and died Sunday morning, March 15.

His parents showed me his last Bible correspondence lesson, which is a treasure to them. In this lesson they have some of his most treasured last written words—a real testimony. I was touched as I reread the lesson again in his home where I could see the sweet, peaceful expression upon his face in the casket. Let me share parts of a few questions and his answers with you:

Question—In John 15, why did Jesus tell the story of the vine and the branches?

His answer—To show how closely we that are saved are related to Him.

Question—Explain what "abiding in Christ" means.

His answer—Abiding in Christ means that we live in Him and He lives in us.

We do what He says and don't go astray from His Word. We try to get sinners to follow Christ also.

Question—When we sin and fail in using God's power, how can we get it back?

His answer—Repent and confess.

In the answer to the last question he also wrote, "Not I, but Christ liveth in me."

Ervin was right up to date with every lesson and on the honor roll. One of the ministers from the Plato, Ind., Mennonite Church, where Ervin was a member, told me at the home that Ervin's Christian testimony was very true of the verse: "... he being dead yet speaketh."

We are very glad to have had a small part in Ervin's memorizing 300 Bible verses, going to camp last summer, and continuing with the Bible correspondence lessons so faithfully right up to the time of his very entrance into heaven. There are many trials, tests, and discouragements in the work, yet when we see a testimony from a young life like this, along with the testimony of his parents, we can only say, it is worth it all.

The parents have as a treasure the Bible Ervin had received as an award for memorizing Scripture, with the book mark in the place where he had been studying for his last correspondence lesson. Although they were naturally very sorrowful, yet I can never forget the peace and joy in their hearts while they told me of the blessings from the Bible Memory Work, the summer camp, and the Bible correspondence lessons.

May this experience be a challenge to us all not to grow weary in well doing, to continue sowing the seed, and to lay up treasures in heaven where neither moth nor rust can corrupt.

(Adapted from a letter written by the Bible Memory Work director to supporters of the program.)

Coshen, Ind.

## Broadcasting

### Italian Bible Course Just Released

One of the high lights of April is the release of "God's Great Salvation" in the Italian language. Dr. Luciano Monti, speaker

and director of the Italian broadcast, was responsible for its translation.

The course is put up very attractively in two colors with pictures. Judging from the experience in our other broadcasts, this should prove to be a very valuable aid to the Italian witness, now covering Italy and Sicily.

### Sermon on the Mount Principles Work Today

Among the 1,000 currently enrolled in the Bible headquarters is Cleo Eugene Peters. Mr. Peters had received the death sentence for killing an Amishman, but as a result of more than a hundred letters by Amish people, Peters was granted a life sentence by the governor of Ohio. Today he is rejoicing in Christ as his Saviour, since the Amish were willing to forgive and because a group of personal workers in Ohio were concerned about his spiritual welfare.

### WCFL Off for Summer Months

WCFL, Chicago, will not be carrying The Mennonite Hour during the summer months. The last broadcast at 6:30 p.m., Sunday evening is April 19. According to present plans the program will be resumed on WCFL on Sept. 6.

### Virginia Listeners Note Change

WHBG, Harrisonburg (1360), began airing The Mennonite Hour at 9:00 a.m. instead of 1:30 p.m. on April 12. Please help pass the word around. Thank you.

### Spanish Prayer Request

Our Spanish office in Puerto Rico received a bulletin from the post office stating that no packages should be sent to Colonia (where the Spanish program is broadcast) and Palmar, both in Uruguay, due to domestic problems. One package of tapes has already been returned. Pray for this situation.

During the past month (March) 39 letters were received from listeners over CW-1 in Colonia, Uruguay.

### 270 Guests Visit Spanish Studio

Since the dedication of the Luz y Verdad building on Oct. 19, 1958, 270 guests have registered in the guest book. Of this number 76 were from the States.

### Graham Organization Uses Spanish Studio

During the month of February Israel Garcia used the facilities of the Luz y Verdad studio to record five sermons of Billy Graham's broadcast, "Decision," which is now released in the Spanish language.

Three stations in Puerto Rico and 28 stations in seven Latin American countries carry the broadcast. Listeners in Puerto Rico who wish to enroll in the Bible courses offered are directed to write to our Luz y Verdad office.

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

Wheaton College has announced the Summer Institute of Missions for the dates of June 9 to July 17, 1959, which is to feature a wide selection of courses of interest to missionaries on furlough and missionary candidates. The Institute is conducted in co-operation with IFMA and EFMA. For additional information write: Wheaton College, Wheaton, Illinois.—EFMA.

## MISSIONS

# EDITORIAL

## Praying Leaders

When spiritual conditions in ancient Israel were at a low ebb near the end of the period of the Judges, God raised up a praying leader to deliver His people. Actually Samuel's birth resulted from the earnest prayer of his mother. No wonder prayer played such a large part in his ministry, even in his public life.

Samuel began his public ministry as leader of Israel with a call to revival. He sent a message to his people asking them to put away their idols and to worship God only. Then God would be able to deliver them from the Philistines. His next move was to call Israel together at Mizpeh, an act which would no doubt incur the wrath of the Philistines. But Samuel assured the people: "I will pray for you unto the Lord."

When the actual test came and the Philistines descended upon the Israelites, they implored Samuel that he should not cease to pray for them. The record says that Samuel took a suckling lamb, offered it as a sacrifice, and cried to God for Israel, "and the Lord heard him." The Philistines were defeated and subdued to the extent that Israel recovered the cities which had been taken away from them. This demonstration of the power of prayer must have been a great encouragement to the Israelites. What confidence it must have stirred in their hearts toward their leader!

The church today faces increasing problems within and pressures from without. Satan seems to be unleashing all of his forces to destroy the witness of the church. This is true of the church everywhere. Where is the love between brethren of which Jesus spoke and the apostles wrote? How often does one find that close-knit fellowship in the local church where brethren bear one another's burdens "and so fulfill the law of Christ?"

How can the church withstand the overwhelming attacks of materialism and secularism which come under the guise of expediency? Where are the Samuels today who will call on God for the church, who will lead the church in prevailing prayer?

Recently I attended an interdenominational three-day conference which began with an hour of Bible study and prayer. That period of seeking truth in God's Word and praying for His guidance set the whole climate of the meeting. We can do more as we learn to pray more effectively. Our committee meetings, study conferences, and seminars will accomplish more when we take time to study the Word of God and pray instead of rushing through the devotions with a "brief prayer."—L. C. Hartzler.

**parole di vita**

Il grande amore di Dio

Lezione 10 - La seconda delle dimissioni

1. IL PROPOSITO

Il proposito di questa lezione è di far conoscere a chi ascolta che Dio ci ama con un amore grande e che ci ha dato la sua Parola per che noi possiamo conoscere la sua volontà e la sua grazia. Il proposito è anche di far capire che la Parola di Dio è la nostra guida e che dobbiamo leggerla e meditarla ogni giorno.

2. IL CONTENUTO

Il contenuto di questa lezione è la seconda delle dimissioni che Dio ha fatto per noi. Dio ha dato la sua Parola per che noi possiamo conoscere la sua volontà e la sua grazia. Il contenuto è anche la seconda delle dimissioni che Dio ha fatto per noi.



## RELIEF AND SERVICE

### I-W Service

**Allentown, Pa.**—Members of the I-W unit presented a program on March 15 at the Haycock Mennonite Church, Quakertown, Pa. "Why I Am a I-W," and "Meeting the Challenge of I-W Service" were the titles of the two talks. The following testimony comes from a I-W couple nearing the end of their service in the Allentown State Hospital.

"We can look to these years of service as being stepping stones in our Christian experience. We are glad to serve our Lord and country in this way and trust to continue serving Him after we return to our home community near Lancaster. The call to righteous living in I-W service is necessary since our life is being watched and criticized by those around us. We are thankful for the church here at Allentown and our unit pastor (Alvin Detweiler) for his interest in the I-W's."

### Voluntary Service

**Glenwood Springs, Colo.**—The following is an excerpt from a letter to the Home Bible Studies office at Elkhart. "The VS girls that work at the Valley View Hospital here helped to show me what I was missing in life by not being converted. So now I am trying to study and learn all I can while in the hospital. I have been in since Nov. 7, 1958. Although I am going home Wednesday, I still have to be flat on my back for two or three months yet. I hope you can read this as I have to write while holding my paper up in the air. I am so thankful for this winter as it has really changed my life and I hope and pray that after I am able to be on my feet again, I will have the strength and courage to live a real Christian life."

**Mathis, Texas**—Paul Godshall, Quakertown, Pa., arrived on April 10 to begin a term of service with the VS unit here. For the past four months he has served as a normal control patient at National Institutes of Health, Bethesda, Md. His assignment here will include club and youth work and maintenance duties.

**Kansas City, Mo.**—Fremon and Eleanor Mast, Burton, Ohio, joined the unit here on April 7 following a brief period of time at Mission Board headquarters in Elkhart. They will be assuming the duties of houseparents in this unit of 12, most of whom serve in the Kansas City General Hospital.

The Mennonite Brethren Church is establishing a center in the city of Kikwit to extend and facilitate its missionary ministry in the Belgian Congo of Africa. The center will be the headquarters of the representative of the Mennonite Brethren Church Board of Foreign Missions to the Belgian Congo government, and will also serve as an administrative center and a base for evangelistic and educational services in Kikwit.—EFMA.

## MCC Weekly Notes

### MMHS Meets at Kings View Hospital

Action by the Mennonite Mental Health Services Board on items discussed at the April 3, 4 semiannual meeting in Kings View Hospital, Reedley, Calif., included:

1. Approving a Master Plan for development of facilities and program of Brook Lane Farm for submission to MCC.

2. Approving Kings View Hospital signing an agreement with Fresno State College establishing an intern training program for clinical psychologists at Kings View.

3. Establishing a six-member subcommittee to work on a plan for assisting graduate students in mental health disciplines. This committee shall discover and encourage interested students, assist them in qualifying for scholarships and grants, and initiate a program of financial aid dependent on an availability of funds.

Besides MMHS members, there was good representation from the local hospital boards. Prairie View and Brook Lane each sent three officers: chairman, administrator, and treasurer (PV) or secretary (BL). Robert Hartzler, chairman of the future Oak Lawn Psychiatric Center, represented the east central area. All the members of the Kings View Board were present. The atmosphere provided by the hospital grounds and the interchange resulting from the presence of a local board proved an enriching experience.

Considerable time was spent in discussion of the church's role in the operation of mental hospitals. Each hospital reported a distinctive exploration of the prospects of meeting certain patient needs with a formalized chaplaincy program. Also, ways are being sought to bring insights from the clinical program to ministers of the churches, possibly by way of a chaplaincy outreach from the hospital.

The next MMHS meeting will be held in Kansas on the Prairie View Hospital grounds. An entire day will be devoted to questions involving the interrelationships between our Christian faith and our hospital program.

### MCC Executives to Visit Far East, South America

Executive Secretary William T. Snyder is planning to go on an extended commissioner trip to the Far East, May 9 to July 20, to review the MCC program in India, Vietnam, Hong Kong, Indonesia, Korea, and Japan. He will visit MCC units in Europe and the Middle East briefly en route. One of the primary purposes of the trip, in addition to planning for the future, is the transferring of executive secretary responsibilities from Orle Miller to William Snyder.

An administrative visit to South America by associate executive secretary Orle O. Miller will take place almost simultaneously, from May 15 to July 7. Bro. Miller will make a general review of the MCC program in South America and assist the Mennonite colonies in planning the use of the second half of the million dollar Smathers Loan. A

brief visit to Haiti, British Honduras, Bolivia, and possibly Peru is included in his itinerary.

During the absence of both men, C. N. Hostetter, Jr., chairman of the MCC, will serve as acting executive secretary.

### Renovations of Mennonite School Under Way

The three members of the new Pax unit which opened at Weierhof, Germany, last February are busy tearing up old warped floors in buildings of the former Mennonite boarding school. The school was founded in 1867 by concerned Mennonite leaders and had the support of German, Dutch, and Russian Mennonites. Through the years it increased in size and importance, its enrollment registering 250 during peak years. Classes corresponding to our grades 5-13 were taught at the school.

In 1936 the government appropriated the school and the Mennonites lost their right of ownership and administration. After the war, when the area became French occupation zone, the French army moved into the buildings. After the French came the Americans, who occupied the buildings but paid rent for the facilities. In 1958 the U.S. Department of Defense decided to return the school to the German Mennonites. The keys were handed to them on Dec. 10.

The school is expected to reopen on a small scale in April. It will expand as existing facilities are made usable again, largely through the efforts of Pax men. The whole complex includes a large number of faculty houses, a huge main school building, a large classroom building, a gymnasium built by the army, another gymnasium and auditorium building, a large athletic field, and several tennis courts.

Arrangements have been made for the three Pax men to live on the campus and take meals with German families. The men find this arrangement "terrific" for learning the language and getting in on the life of the community and church. They report that the church at Weierhof is the largest Mennonite church in the Palatinate and one of the most active in South Germany.

### "Easter Eggs" Arrive in Tsakones

A shipment of 1,800 White Rock hatching eggs, donated by three Mennonite hatcheries in Lancaster County, Pa., and flown to Greece over the Easter week end, have arrived at their destination.

The MCC-Pax agricultural team in Tsakones received 1,300 of these eggs for their self-help poultry project. Unit leader Ernest Jantzen, Plymouth, Neb., reports that the incubators were empty in anticipation of the shipment; 1,200 chicks had been hatched and distributed among Greek farmers earlier.

Pax man Daniel Bert, Newburg, Pa., is in charge of the poultry project. The feed mixing and other chores that go with it keep him more than busy. To enable one of the villagers to take over the feed mixing eventually, Matron Orpha Zimmerly, Orrville, Ohio, is teaching him arithmetic! She is also teaching English to several others, besides carrying on her housekeeping and first-aid duties. The remaining 500 eggs of the Easter shipment went to the Inter-Church team at Ioannina, where Pax man Paul Wemert, Chambersburg, Pa., and his international co-workers also conduct self-help projects among poor Greek villages.



Units Get Together for Easter—The two Greece Pax units spent Easter together, commencing with a sunrise service on a hill near Tsakones, followed by an egg fry and a morning spent outdoors. Two men from Panayitis made the trip to Tsakones by mule, a leisurely 9-hour journey. They returned the same way next day.

via MCC, Akron, Pa.

## WMSA Weekly Notes

### Of Maps and Pictures

We get news that groups are busily at work on the Program Guide plans for the study of missions. Mrs. Alice Dye of the Pueblo, Colo., WMSA writes that they would like to use a large map of the world if they can get pictures of the missionaries. . . . Well, then. The Information Services Office, 1711 Prairie St., Elkhart, Ind., has pictures of most of the missionaries. For some countries there is one large sheet with pictures of all the missionaries; for other countries where fewer missionaries are working, there are individual pictures. The prices follow:

Puerto Rico	2 sheets	\$0.25
Brazil (Sao Paulo and Araguacema)	1 sheet	\$0.15
Uruguay	4 individual pictures	\$0.20
Argentina (Central and Chaco)	1 sheet	\$0.15
Ghana	3 individual pictures	\$0.15
Bihar	1 sheet	\$0.10
India, M.P.	1 sheet	\$0.15
Japan	1 sheet	\$0.20
Israel	2 individual pictures	\$0.10
England	1 individual picture	\$0.05
Nevaholand	1 individual picture	\$0.05

A large world map can be ordered from the Mennonite Publishing House, Scottsdale, Pa.

### Can You Top This?

This is the question the Weaver WMSA, Johnstown, Pa., asks. "Only two of our number have not passed their 65th birthday . . . three are in their eighties . . . one of our number nearing her 78th birthday read 23 books this year." If you can top this let us know.

### At Home and Abroad

The Hope Rescue Mission committee of six members met and planned for a spring clean-up day at the mission in South Bend, Ind. Mrs. Tobe Schmucker, South Bend, is the president, and Mrs. Marner Miller, Goshen, is the secretary of the Auxiliary.

Martinsburg, Pa., Senior WMSA, Mrs. C. A. Graybill reporting: "In the March meeting we are quilting for a good neighbor in town who is not a member of our church. We are a group of ten ranging in age from forty to 70."

Bihar, India: "The Latehar sisters have had daily Bible studies. As a result several who had based their salvation upon baptism have experienced Christ."

WMSA Office, 1711 Prairie St., Elkhart, Indiana

## TO BE NEAR TO GOD

(Continued from page 371)

live up to the standard and ideal he professes and teaches? It would do you much good to meditate for a long time on: Jer. 48:10; 23:29; Heb. 4:12, 13.

Saturday, May 2

The spoken Word of God even today is full of power to change people's lives. It is powerful, because Jesus is the Word! Saul of Tarsus was smitten down by a word when he saw the Word! And his life was completely changed after this experience!

Jesus spoke to people again and again in the New Testament and sent them bounding away, leaving waterpots, or racing to their friends to tell what great things He had done for them. Sometimes His word brought them hungrily to His feet to hear more words from His lips.

We must come crying, "Oh, my Father, I don't know what I need. I only know I need!" This is important, because as long as we feel we have the answer to our need, we will very likely not see that we need Jesus. Not the blessings He gives, but He, Himself; He alone!

Unless the Word of God makes Jesus, the Word, more real to us, it is not a word from God that we have heard! The Bible speaks of us as "show[ing] forth the praises [virtues] of him. . . ."

The virtues of Him! Truly, "Every virtue we possess, is His alone!"

Read I Peter 2:1-10.

—Marie A. Yoder.

## Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

Land in Search of God, by Stanley J. Rowland, Jr.; Random House; 1958; 242 pp.; \$3.95.

A religious news reporter for the New York Times, Mr. Rowland gives us an analysis of the current religious revival in America. He admits that the Neo-orthodox theologians, Niebuhr and Tillich, are his guiding stars; hence we can expect that what he has to say is colored accordingly, and not as seen through the eyes of conservative fundamentalism. He does, however, give a candid, lively presentation of his material, and is generally fair in his evaluations. He attacks the frivolous view of God as a "livin' doll," and "the man upstairs." The book begins by examining the roots of our American culture, and follows with an evaluation of the impact of the three leading religions—Catholicism, Judaism, and Protestantism. The author also traces the influences of religion upon the arts and sciences and architecture. He also devotes some space to the ramifications of the awakening conscience and attitudes toward racism and integration. Although quite general and broad in scope, the book does furnish good background material toward an understanding of the world we live in today. But as a theologian we fear that Mr. Rowland is not always a safe

guide, as, for example, when he uses a N.T. passage (p. 165) teaching spiritual unity in Christ as an argument for the biological unity of men. It is interesting to note that in evaluating Billy Graham, Mr. Rowland gives this pertinent observation (p. 101), "A sincere Christian, he speaks convincingly of the need for total commitment to Christ. At the same time he gives a public impression of success, happiness, and assurance. A man of faith, he has all the modern conveniences too. The child of anxiety comes, hears, and feels that perhaps he can have the same, can commit himself to God and still retain the mold and paraphernalia of the 'good life.'" Perhaps, Mr. Rowland, you have here given us the real clue as to why we have not yet seen the revival we would like to see.

—Earl R. Delp.

The Sermons of John Donne, sel. and intro. by Theo Gill; Living Age Books; 1958; 288 pp.; \$1.35, paper.

All recent students of English literature are acquainted with the poetry of John Donne (pronounced Dun), some of which is strongly Christian. But even those of us who knew that Donne was also a famous preacher had never had access to his collected sermons. In this paper-back edition some of the greatest of these sermons are made available, together with excellent introductions. People who read sermons should read also some of these which are three hundred years old. Donne moves with a sure touch in Christian theology, the writings of the fathers, and the learning of his day. He was an accomplished stylist, and one encounters many beautiful and moving passages. He is anything but trite, and his thought is often profound.

These sermons are not easy to read. His sentences and paragraphs are very long. He quotes often from the Latin, but usually with a translation following. The sermons are well constructed, but ideas are abstract and often involved.

But whom are we criticizing? One of the great preachers of all time, whose hour-long discourses were listened to by great throngs, who are said to have been "ravishe[d]," "thunderstruck," driven to "groan and grieve." These people, most of them not as well educated as we, understood and deeply appreciated this learned divine. The easier style of our day has spoiled us so that we can scarcely give our minds to anything "difficult." One ought to read Donne just to teach himself to think!—Paul Erb.

## Field Notes

### CONTINUED

The Gulfhaven Church, Gulfport, Miss., is looking forward to a relocation and new building program.

Bro. Samuel S. Shank served as leader of the tenth annual Harmonia Sacra Hymn Sing at Trissels, Broadway, Va., on April 5.

Bro. Amos Zehr, Fort Wayne, Ind., spoke at Dewey, Ill., the week end of April 12 concerning the work of the shantymen.

Bro. Henry Ruth, Souderton, Pa., spoke in the tract meeting at Steel City, Pa., on April 13.

Bro. Victor Stoltzfus, Goshen, Ind., spoke at North Lima, Ohio, March 21, 22.

In 1957, there were 44,146 known drug addicts in the United States.—Contact.



Bro. Calvin W. Redekop spoke at the Pennsylvania Church, Hesston, Kans., April 10, 12, on "The Old Colony Mennonite Saga."

Bro. Milo Kauffman, Hesston, Kans., spoke on stewardship at Deep Run, Pa., on April 12.

Bro. B. Charles Hostetter spoke at Dillon, Delavan, Ill., April 9-12.

Bro. Elvon Shantz, provincial co-ordinator of Mennonite Disaster Service, was guest speaker at Elora, Ont., on April 12.

Six confessions on Easter Day are reported from the prison camp near Harrisonburg, Va. The camp men have organized two quarters among themselves.

Sister Irene Weaver, Hesston, Kans., is counseling Mennonite nursing students in Kansas City, April 21-24.

Bro. C. F. Derstine, Kitchener, Ont., spoke to the Cumberland, Md., Youth for Christ on April 18. He is conducting a Bible Conference at Eckhart, Md., Baptist Church, April 19-24. He will speak to the Bedford, Pa., Youth for Christ on April 25; at Pinto, Md., on April 26; and at Scottsdale, Pa., on April 28.

Bro. Donald Yoder, Middlebury, Ind., preached at Curtis, Mich., on April 12.

Bro. Eugene Herr, youth field worker, spoke in a Youth Conference at Bethel, Chicago, Ill., April 18-20.

Reports of VS experiences: Bro. Terry Yoder and wife from La Junta, Colo., at Forks, Middlebury, Ind.; the Robert Gode family from Glenwood Springs, Colo., at Martins, Orrville, Ohio; Floyd Bauman from Pax work in Paraguay at Alma, Ont.; Reynold Kipfer from Jordan at Baden, Ont.

#### Announcements

Eugene Herr, Scottsdale, Pa., in Franconia Youth Conference at Christopher Dock School, May 16, and at Glad Tidings, New York City, May 18.

Speakers in the annual Jewish Evangelism meeting at Elizabethtown, Pa., all day April 22 include Alvin Martin, Daniel Sensenig, J. L. Stauffer, and D. Stoner Kradz.

Dedication services at Tedrow, Wauseon, Ohio, with J. C. Wenger and C. F. Derstine speaking, and Paul Shwalter, Wooster, Ohio, as song director, May 31.

Myron Augsburg in Christian Life Conference at Prairie St., Elkhart, Ind., May 6, 13-15, and 17.

Southeast Iowa Missions Conference, West Union, Parnell, Iowa, April 25, 26.

Daniel Kauffman, Hesston, Kans., speaking on wills and annuities at Cheraw, Colo., April 30.

Elmer Martin, speaking on "Church Etiquette" at East Petersburg, Pa., YPM, April 26.

The Crystal Springs congregation, southwest of Harper, Kans., will celebrate its fifty-fifth anniversary May 1, 2. Services on Friday and Saturday nights, and three on Sunday. Basket dinner Sunday noon.

Don McCammon, former missionary in China and Japan, in Home Mission Conference at Hess's, Lititz, Pa., May 9, 10.

Save confusion by addressing mail to Elkridge 27, Md., not to Elkridge, Md. The latter is a tiny office with no deliveries.

Dedication at Providence, Yerkes, Pa., with David Thomas preaching the dedication sermon, all day April 26.

The United States Internal Revenue Service has ruled that a layman serving as a dele-

gate to a church convention who is not reimbursed for his expenses may deduct them on his income tax as a charitable contribution.

A Seminary Graduate Summer School is announced for the coming summer by the Goshen College Biblical Seminary conjointly with the Mennonite Biblical Seminary. It will be held in Elkhart in two three-week periods, June 15 to July 3, and July 6-24, with the possibility of earning three semester hours of credit in each period. Three mission boards are co-operating with the two seminaries in the first period. Professors who will teach include J. C. Wenger, Howard Charles, Paul Mininger, John H. Yoder, J. D. Graber, Frank C. Peters, Erland Wadner, J. J. Enz, S. F. Panabecker, William Klassen. Courses will be offered in Ephesians, Teachings of Jesus, Minor Prophets, Pastoral Counseling, Doctrine of Scripture, Contemporary Theology, Use of the Bible in Preaching, Philosophy of Christian Education, Missionary Methods, Cultural Anthropology, Non-Christian Religions, and Beginning Greek. For information and registration address H. S. Bender, Dean, Goshen College Biblical Seminary, Goshen, Ind.

President Frank Kline, of the Yeotmal Union Biblical Seminary in India, at Frazer, Pa., evening of May 3.

Mrs. Roy Umble, Goshen, Ind., speaking at Mother-Daughter Banquet at Metamora, Ill., May 9.

Ascension Day meeting with Harold Reed, Chester, Pa., Paul Ebersole, Annyville, Pa., and J. Frank Zeager, Hershey, Pa., as speakers, at Martindale, Pa., May 7.

Daniel Suter and Clarence Fretz in week-end conference at Lynside, Lyndhurst, Va., May 16, 17.

Christ Makes Youth Free will be the theme of the annual general MYF meeting at Orrville, Ohio, August 28-30.

Evangelism for Youth will be the emphasis in church-wide MYF plans during 1960.

Change of address: Gerald Hoffer, from C. B. Route, Glendive, Mont., to Highland Park Road, Glendive, Mont.

The Calvary Hour will commemorate its 22nd anniversary with a week-end program in the Orrville High School Auditorium, April 25, 26. The services will begin at 7:30 on Saturday and Sunday evenings and at 2:30 Sunday afternoon. Dr. Torrey M. Johnson, Wheaton, Ill., is the guest speaker. This is a re-scheduling of the program planned for last November but canceled because of the snowstorm.

#### Evangelistic Meetings

William Miller, North Liberty, Ind., at Rexton, Mich., beginning April 12. Andrew Hartzler, Newport News, Va., at Baden, Ont., April 29 to May 10. Erie Renno, Belleville, Pa., at Maple Grove, Holmesville, Ohio, April 14-21. Harold Reed, Chester, Pa., at Oxford Circle, Philadelphia, Pa., April 19-26. Kenneth Gode, Morton, Ill., at Indianapolis, Ind., April 28 to May 8. Roy Koch, West Liberty, Ohio, at Thomas, Hollisport, Pa., April 19-26. John E. Lapp, Lansdale, Pa., and Walter Campbell, Greenwood, Del., at Bally, Pa., May 7-10.

The Hutchinsons, Kans., city-wide crusade, with Myron Augsburg as evangelist, closed on April 12 with a number of outstanding commitments. We hope to publish soon a fuller description and evaluation.

## Mission News

### CONTINUED

The Executive Committee of the Mennonite Church in India, Dhantari, M.P., has authorized the purchase of two acres of land in the iron-mining district of Jharandalli and the erection of a temporary structure for living, reading, and worship. The brethren P. J. Malagar, O. P. Lal, and S. Paul Miller were earlier appointed to survey the area, which they did on March 4. Bro. and Sister Miller have continued to make contacts in the area. A group of 30 to 40 persons were present for Easter services. Pray that a worker may be found to direct the witness in this area.

Dr. E. M. Lal, medical superintendent of the Christian Hospital, Dhantari, M.P., India, spent March 20 holding his monthly clinic in the dispensary at Mohadi.

At the invitation of the pastor of the Ghatula, M.P., India, Mennonite Church, Dr. Paul L. Conrad, Dhantari, spent March 18 there holding a special clinic in the dispensary. The compounder in charge, Prabhshil Gwal and his wife, a graduate of Dhantari Christian Hospital School of Nursing, assisted Dr. Conrad in several minor operations including eye surgery. Dr. Conrad also visited Mrs. Mukut Bhelwa, one of the first nurses in the Mennonite Church in India, who suffered a stroke several years ago and is now confined to her bed or chair, but who is rejoicing in her faith in Christ.

Special speakers at the Second Mennonite Church, Chicago, Ill., on April 5 included Bro. Paul T. Guengerich, principal of Iowa Mennonite School, Kalona, Iowa, in the morning and Mr. and Mrs. Dandaker, foreign students from India at Northern Baptist Theological Seminary, in the evening.

Sister Elma Hershsberger, Tanganyika, and Mrs. Norma Hockman, Honduras, will speak at the annual Virginia Sewing Circle meeting held at Lyndhurst, Va., May 7.

Bro. Daniel Sensenig, Ethiopia, will speak at Sandy Hill, Sadsburyville, Pa., on April 26.

Bro. Robert Keener and wife spoke at Oxford Circle, Philadelphia, April 18, 19.

Speakers at Greenmonte, Stuarts Draft, Va., on April 26 will be Bro. George Miller and wife, Honduras, and Sister Elma Hershsberger, Tanganyika.

Bro. Elam Stauffer, Tanganyika, spoke at Gantz's, Manheim, Pa., on April 15.

Sister Phebe Yoder, just returned from Tanganyika, spoke at Orrville, Ohio, on April 12.

#### A Week of Prayer

A Week of Prayer for  
The Mennonite Church in India  
May 3-9

For the Annual Conference, May 7-9.  
For Holy Spirit guidance to meet current problems.  
For a Christ-like love among the brethren.

For a vision of the churches' witnessing opportunities.  
For faithful obedience to the Word of God.

## SIN'S SERIOUSNESS

(Continued from page 362)

sible. Go to any hospital and see the sick and suffering; notice every funeral procession and every broken home and behind it you will hear the hiss of sin. Visit any jail or prison or asylum where men and women are caged up like animals and you will hear the walls echo sin. I challenge you to name what else did this if sin did not.

But, more in particular, sin *blackens*. It begins its blackening process inwardly first in the mind and the imagination. If allowed to do its work inwardly it will sooner or later burst through what appeared to be outwardly white crust to blacken the life of the sinner in the worst of ways.

Sin *deadens*. There is the hardening process of sin. When you indulge in sin, the conscience is drugged so that you cannot detect wrong as easily as before, and if one is to be saved, it often takes a drastic accident or experience to be used of the Spirit to break the crust of spiritual numbness. The worst man is least troubled by his conscience. But when the mind is quickened by the Holy Spirit, sin is seen to be exceedingly sinful because one begins to see what sin is to a holy God.

Sin *destroys*. Every time you yield to sin there is the mortgaging of yourself to the devil. Peace is destroyed. If there is sin in your life, you do not have peace. Thank God you are made that way. There are those who doctor for this ache and that, while if they got straightened out spiritually they would be well. One's very bones may ache as David's did, because sin has destroyed peace. Sin destroys joy. There are those of you who crave peace and joy, yet you have not turned from every sin to God's will. It's no use to talk about peace and joy if wrongs are not right. Sin destroys all that is good and noble. As leprosy destroys those organs that are valuable to life, so sin destroys and eats away at all that God would use for His glory.

Another consequence of sin is that it always *affects others*. None of you has ever sinned and sinned alone, regardless if your sin was secret or open. Achan didn't. Neither have any of you. Sin always affects others. And if you have a secret sin, it will influence others in some way and make you a living lie. It may be that because of your sin, revival has not come to your church. Your sin is one of the reasons why the unsaved have not been saved.

There is yet a final consequence of sin which does not end at the grave. It is the consequence which goes on and on eternally. Sin brings punishment here and also unforgiven sin will bring eternal punishment, including darkness and despair and separation from God.

Finally, a word about the removal of

sins. For this we come to the cross of Calvary. Here we see God's true estimate of sin. Sin is so awful that it took God's Son to atone for it. "No meaner blood will do." But as awful as sin is, God did not leave us without hope. Sin is pictured in the Word as an offense that can be forgiven, as a defilement that can be cleansed. Thank God for the removal of sin. Sin may be pardoned. This is the very center, the heartbeat of the Good News. In the ages past we are told, God "spared not his own Son." In prophecy we are told, "Thou shalt call his name Jesus: for he shall save his people from [out of] their sins." In the incarnation "He was manifested to take away our sins." The removal of sin is declared to have been the purpose of His death upon the cross: He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." It is held up before the Christian as his final destiny "to be conformed to the image of his [God's] Son," to be presented "faultless before the presence of his glory with exceeding joy," and to be a dweller in the heavenly city into which there can enter nothing that defileth. Oh yes, our sin will be punished either in ourselves or in our substitute, Christ. Thank God today for our substitute. How will God spare one who refuses the substitute when He has declared that nothing will shut a sinner out from forgiveness and the removal of his sin except refusal to believe in the great redemption in Christ and accept the freely offered forgiveness? Thank God, I can say to you today that our salvation from sin is as universal as the sin itself. As sin is extensive, reaching to all, so salvation reaches to all. As sin is intensive, reaching every department and faculty of our nature, so our salvation reaches also from the very center to the circumference of our nature in great transforming power.

Marshallville, Ohio.

## PEACE AND WAR

(Continued from page 369)

bassadors of good-will at work in Japan, Korea, Formosa, Viet-Nam, India, Pakistan, and the Middle East confirmed these observations of our Vice-President. The Mennonite Central Committee would agree with him that "through their humane work they are making a positive contribution to peace." One wonders what would happen if there would be sent to the corners of the earth by voluntary agencies many thousands of young Americans, encouraged by ample scholarships that would train them in meeting the needs of the underprivileged areas of our globe, in correct approaches to strange cultures, and in technical assistance skills.

We along with you are especially concerned for those people sometimes referred to as the "uncommitted nations" living in that area where most of the people of the earth reside and where is going on one of the greatest revolutions of all times—the great "Asian Revolution." The communists have promised these people that which they want desperately—peace, and with it the opportunity to achieve the social and economic progress that will enable them to have doctors, hospitals, schools, good roads, and other advantages they see other parts of the world enjoying. The result is that the communists are looked upon by many as the party of peace in our day and we of the West are regarded as the followers of a religion that blesses and sanctifies violence. I remember one occasion when a group of Japanese high school teachers expressed amazement at the close of my address because they had never before heard a Westerner oppose communism and advocate peace in the same speech.

Having given several hundred addresses followed by discussion periods before thousands of Orientals in four Far Eastern countries, I can testify that we have a tremendous job ahead of us in interpreting the better and we trust the true America—an America deeply interested in establishing understanding and good will among these uncommitted peoples who should be on the side of freedom in this great struggle for the minds of men. We who have uneasy consciences because of the disproportionate share of our tax money which is going into military expenditures in contrast to that which is going into nonmilitary foreign aid would be most happy to see the Senate explore new and dynamic ways in which our surplus foods and our technical skills could be used to wage peace in our world. To tip the balances in this direction the Mennonite Central Committee believes that discontinuing compulsory military service would demonstrate to doubting peoples that we have no aggressive purposes.

In summary, we are witnessing against military conscription because we believe it produces a false sense of security in military power; because conscription tends to promote militarism with all of its attendant evils; and because conscription helps to divert American thought and resources from a program of waging peace by nonmilitary means among all of our potential friends around the globe.

When life knocks you down to your knees, you are in a perfect position to pray.—Selected.

## Births

"Lo, children are on heritage of the Lord" (Ps. 127:3).

Brunk, Boyd and Margie (Secrest), Sterling, Ill., third child, second son, Philip Robert, March 19, 1959.

Bucher, D. Melvin and Alta B. (Brubaker), Lititz, Pa., fifth child, second daughter, Judy Ann, March 16, 1959.

Buller, Eldo and Nelda (Litwiler), Tremont, Ill., third child, second daughter, Mary Sue, Feb. 4, 1959.

Byler, Raymond J. and Arlene (Peachey), Smoketown, Pa., first child, Starla Rae, March 7, 1959.

Cober, Russel and Mae (Snider), Kitchener, Ont., first child, Daryl Russel, March 27, 1959.

Detweiler, Raymond and Gladys (Miller), Stuarts Draft, Va., fourth child, third daughter, Martha Irene, April 1, 1959.

Eby, Loren J. and Roberta (Sell), Mishawaka, Ind., third child, second daughter, Lorene Waneta, Jan. 15, 1959.

Erb, John and Sylvia (Otto), Hartsville, Ohio, second daughter, Gayle Lynn, March 29, 1959.

Erb, Paul and Delores (Slaubaugh), Amenia, N. Dak., first child, Brenda Kay, March 15, 1959.

Garber, John K. and Katherine (Mumma), Elizabethtown, Pa., second son, Joel Kent, Feb. 18, 1959.

Gingerich, Clifford and Mary Lois (Gingerich), Kalona, Iowa, third child, second son, Kevin Wayne, March 19, 1959.

Gingerich, Nevin R. and Wanda (Gingerich), New Hamburg, Ont., third child, first daughter, Kay Lynn, Jan. 14, 1959.

Groff, Marvin and Dorothy (Hege), Lancaster, Pa., second son, De Von Eugene, April 2, 1959.

Heatwole, Lewis and Dora (Brunk), Elida, Ohio, fifth child, third son, Steven Ray, Feb. 7, 1959.

Herr, J. Robert and Lois E. (Martin), New Providence, Pa., sixth child, fourth daughter, Joanne Louise, March 27, 1959.

Hochstetler, J. Wesley and Alice (Gingerich), Kalona, Iowa, fifth child, third son, Myron Dale, March 31, 1959.

Hostetler, Clair V. and Esther (Miller), Smithville, Ohio, second daughter, first living child, Rachel Sue, March 19, 1959.

Huber, Phares and Emma (Lehman), Reinholds, Pa., second son, Leon, April 4, 1959.

Kurtz, Luke and Lillian (Lehman), Womelsdorf, Pa., fourth child, second son, Harlan, March 24, 1959.

Leaman, Norman B. and E. Arlene (McMichael), Lancaster, Pa., first child, Carol Ann, March 19, 1959.

Martin, James L. and Dorothy (Ranck), Lancaster, Pa., first child, James Lee, March 31, 1959.

Miller, Eldon D. and Arla LeAnn (Burkey), Albany, Ore., second daughter, Cheryl Jean, March 25, 1959.

Nisly, John and Sylvia (Nisly), Hutchinson, Kans., fourth child, third daughter, Dorothy Joan, March 11, 1959.

Resler, Glenn and Clara (Zimmerman), Dalton, Ohio, second child, first daughter, Marita Carol, March 29, 1959.

Rohrer, J. Lloyd and Lorraine (Burkhart), Lancaster, Pa., third son, Dwight Eugene, April 3, 1959.

Rowe, Robert C. and Naomi (Brubaker), Jessup, Md., third child, second daughter, Sharon Louise, April 2, 1959.

Shaum, Lowell and Grace (Ramer), Wakarusa, Ind., third child, second daughter, Karen Arlene, Jan. 31, 1959.

Snyder, Raymond R. and Edna (Sauder), Ephrata, Pa., fifth living child, third son, John Mark, March 30, 1959.

Souder, Robert, Jr., and Marian (Ruth), Souderton, Pa., first child, fourth son, John Brent, March 18, 1959.

Sutter, Don and Vada (Stauffer), Lincoln, Neb., first child, Lanson James, March 13, 1959.

Weiler, Ivan and Esther (Lehman), Stevens, Pa., fourth child, third son, Eugene, Feb. 24, 1959.

Yoder, Wayne C. and Gladys (Selzer), Goshen, Ind., third child, second daughter, Janet Edna, March 19, 1959.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Birky-Phillips.-Jack Birky, Iowa City, Iowa, Sweet Home, Ore., cong., and Loreta Phillips, Iowa City, Iowa, Argentine cong., Kansas City, Kans., by Virgil J. Brenneman at Iowa City Mennonite Church, April 3, 1959.

Blachut.-Musselman.-Robert Burckhart, Slaton, Pa., Allentown cong., and Evelyn Musselman, Telford, Pa., Souderton cong., by Alvin F. Detweiler at the Souderton Church, April 4, 1959.

Burkholder.-Groff.-Herman L. Burkholder, Harrisonburg, Va., Pike cong., and Ruth A. Groff, Gap, Pa., Hensley cong., by Clair B. Eby at the Hensley Church, April 4, 1959.

Eigsti.-Kennell.-Arthur Eigsti, Washburn, Ill., and Luella Mae Kennell, Roanoke, Ill., both of the Linn A.M. cong., by John E. Hostetler at the church, March 14, 1959.

High-Forry.-Clyde W. High, Ephrata, Pa., Metzer cong., and Martha B. Forry, Witmer, Pa., Melting cong., by Elmer G. Martin at the home of the bride, March 28, 1959.

Kennell-Ulrich.-Eldon W. Kennell, Roanoke, Ill., and Mary Alice Ulrich, Shelbyville, Ill., both of the Linn A.M. cong., by John E. Hostetler at the church, April 2, 1959.

Kremer.-Donald E. Kremer, Milford, Neb., cong., and Judith Elaine Stauffer, East Fairview cong., Milford, by A. M. Miller at the East Fairview Church, March 26, 1959.

Kuhns-Weaver.-Samuel Lee Kuhns, Wilmet, Ohio, Longanec cong., and Ruby Mary Weaver, Apple Creek, Ohio, Salem cong., by Aden J. Yoder at the Maysville C.M. Church, March 28, 1959.

Lee-Troyer.-Joseph E. Lee, Dover, Del., C.M. cong., and Wilma Troyer, Greenwood, Del., C.M. cong., by Nevin Bender at the Todd's Community Building, March 27, 1959.

Miller-Walter.-James Ivan Miller and Constance Kay Walter, both of the Midland, Mich., cong., by J. Otis Yoder at the Ashman St. Church of God, Oct. 25, 1958.

Sollenberger-Groff.-J. Wilbur Sollenberger, Holttwood, Pa., New Providence cong., and Madeline Marie Groff, Manheim, Pa., cong., by Homer D. Bombberger at the Manheim Church.

Steider-Troyer.-Richard L. Steider, Conneaut Lake, Pa., and Roberta Troyer, Lagrange, Ind., Shore cong., by Lee J. Miller at the Shore Church, March 29, 1959.

Swartzendruber-Conrad.-Ronald C. Swartzendruber, Kalona, Iowa, Lower Deer Creek cong., and Pauline Ann Conrad, Wayland, Iowa, Bethel cong., by Simon Gingerich at the Bethel Church, April 4, 1959.

Troyer-Miller.-Omar Troyer and Laura Miller, both of Pleasant View cong., Goshen, Ind., by John S. Steiner at the church, Jan. 19, 1959.

Yoder-Yoder.-Henry Yoder, Hutchinson, Kans., Center Amish cong., and Edna Mae Yoder, Goshen, Ind., East Clinton Amish cong., by Elam Hochstetler at the Christian Day School, March 29, 1959.



In an Easter editorial, Life deplored the secularism of the churches in America.

## Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Kanagy, Simon C., son of Christian and Barbara (Sharp) Kanagy; born Jan. 20, 1885, Allensville, Pa.; died of a heart ailment after a brief illness on March 30, 1959, Narvon, Pa.; aged 74 y. 2 m. 10 d. Married on Dec. 16, 1909, to Emma E. Zook, who died May 25, 1954. Occupation: painter. Surviving are 4 daughters (Sadie-Mrs. Daniel B. Weaver, Elversburg, Pa.; and Elsie-Mrs. Millard Shoup, Narvon, Pa.), 4 grandchildren, and 2 great-grandchildren. He was a member of the Conestoga Church, where funeral services were held April 2, in charge of Ira Kurtz and Christian Kurtz; interment in the adjoining cemetery.

Miller, Charles D., son of Daniel B. and Kathryn (Stutzman) Miller; born March 24, 1870, near Wellman, Iowa; died March 26, 1959, after a three-month illness; aged 89 y. 2 d. He was baptized on his confession of faith in the English River in his youth. On Oct. 12, 1893, he was married to Ida Fisher, who survives. Two children were born to this union, one son (Muriel Kalona, Iowa), and one daughter (Gertrude-Mrs. Ralph Gingerich, Wellman). Also surviving are 7 grandchildren, 12 great-grandchildren, one niece and one nephew who were reared in their home (Mrs. Maynard Reber, Kalona, and Carl Miller, Elkhart, Ind.), one sister (Vena-Mrs. John H. Slaubaugh), and one brother (Al), both of Wellman. He was a charter member of the Daytonville Church. Funeral services were held at the Wellman Church on March 28 in charge of Geo. S. Miller, Max Yoder, and J. V. Swartzendruber; interment in the Lower Deer Creek Cemetery.

Miller, John A. E., son of Alexander and Catherine (Miller) Miller; born Sept. 2, 1887, Holmes Co., Ohio; died of cancer on his lungs and tumors on the spine in the Aultman Hospital, March 29, 1959; aged 71 y. 6 m. 27 d. Surviving are one brother and 4 sisters (Robert, Millersburg; Martha, Trail; Mrs. John Zook, Smithville; Mrs. A. S. Wenger and Mrs. A. J. Miller, both of Berlin). One brother and 3 sisters preceded him in death. He was a member of the Martins Creek Church. Funeral services were conducted in the Berlin Church on April 1 by Paul Hummel, Earl Miller, and Simon Sommer; burial in the Berlin Cemetery.

Miller, Lizzie, daughter of Jonathan and Katie (Miller) Eash; born Aug. 27, 1875, near Shipshewana, Ind.; died March 23, 1959, in the Lagrange Co. Hospital; aged 83 y. 6 m. 24 d. On March 19 she attended the Shore Sewing Circle meeting, and that evening went to the Shore prayer meeting with Bro. and Sister Fred Lambright, with whom she was living. After their return home she suffered a stroke, fell, and fractured her hip. At the hospital 4 days later she had another stroke and passed away. Married on Sept. 30, 1893, to Noah J. Hostetler, who died Nov. 2, 1933. They had 5 children (Goldie-Mrs. Charles Swartzendruber, Los Angeles, Calif.; S. Jay, missionary in Ghana, West Africa; Jonathan, Peoria, Ill., and Wilbur and Lloyd, Goshen, Ind.). Surviving are also 16 grandchildren and 13 great-grandchildren. On June 30, 1940, she married Josiah J. Miller, who died April 22, 1958. By this marriage she became Mother to his children (Irwin, Percy, Mabel-Mrs. Fred Lambright, Orpha-Mrs. Jerry Troyer, Clara-Mrs. Gletis Berkey, Alta-Mrs. Perry Berkey, and Edna-Mrs. George and Raelene, both of San Millar, Goshen) and grandmother to 33 and great-grandmother to 75 more descendants. Of her 6 brothers and sisters, Levi E. Eash, Middlebury, is the only survivor. She was a lifelong member of the Forks and Shore churches, where she was always willing to perform any service assigned to her. She was a pioneer Christian missions in other states and foreign



countries also. Funeral services at the Shore Church were in charge of Homer Miller, Early Bontrager, and Lee Miller; interment in the Miller Cemetery.

Roth, Fannie, daughter of John and Annie (Jantz) Gerber, was born July 31, 1897, Wilmont, Minn.; died March 14, 1959, at the Victoria Hospital, London, Ont.; aged 61 y. 6 m. 11 d. Married on Nov. 12, 1935, at Baden, Ont., to Elmer Roth, who survives. Also surviving are 5 stepsons and 5 stepdaughters (Clarence, Newton, Ont.; Elmer and Lester, Britton, Ont.; Clayton, West Palm Beach, Fla.; Mervyn, Waterloo, Ont.; Irma—Mrs. Clayton Schultz, Milverton; Viola—Mrs. Abner Leis, Wellesley; Mildred—Mrs. Melvin Shantz, Alma; Gladys—Mrs. Jacob S. Stratford, Sarnia; and Marjorie—Mrs. Ervin Albrecht, Copper Cliff), and one sister (Anna—Mrs. John Gascho). She was a member of the Riverdale A.M. Church, Millbank, Ont., where funeral services were held March 18 in charge of Menno Zehr and David Jantz; interment in the Nafziger A.M. Cemetery.

Savits, Albert James, son of Sarah Cramer, born Nov. 14, 1909, Mechanicsburg, Pa.; died of a heart attack on March 29, 1959, at the Chambersburg (Pa.) Hospital; aged 49 y. 4 m. 15 d. Married on Dec. 25, 1934, to Elsie Ramer, who survives. He was a shipping clerk at Knouse Foods Co. Surviving are 6 children—Earl, Carl, A., Ruth Y., Glen A., Jean L., and Virginia M., all at home; 2 sisters (Mrs. Evelyn McFarland and Mrs. High Clouser), and one stepister (Mrs. Emma Dubel), all of Harrisburg, Pa. He was a member of the Pleasant View Church, where funeral services were held April 1 in charge of Walter H. Lehman and John B. Jollenberger; interment in the Pleasant View Cemetery.

Schmucker, Catherine J., daughter of Michael and Barbara (Yoder) Schloneger; born Oct. 12, 1862, Louisville, Ohio; died at the home of her daughter, Mrs. John D. Miller, Louisville, on April 5, 1959; aged 96 y. 5 m. 22 d. Married Dec. 8, 1881, to Jacob Schmucker. To this union were born 5 sons and 3 daughters. Her husband died on Jan. 22, 1910. Also preceding her in death were 3 sons, one daughter, 2 grandchildren, 2 brothers, and 2 sisters. Surviving are 2 daughters (Lydia, with whom she had her home, and Anna, both of the time), 6 grand-children, 36 great-grandchildren, and 2 great-great-grandchildren. She was a member of the Beech Church for 78 years. Funeral services were held at the church with O. N. Johns and Ray Bair in charge; interment in the church cemetery.

Sider, Christian, Jr., youngest son of Christian and Barbara (Sherk) Sider, who pioneered in Wainfleet Twp., Upper Canada, over 130 years ago; born Dec. 17, 1862, at Wainfleet, Ont.; died Jan. 7, 1959, on the farm he cleared and built on when he was 21, near Perry Station, Ont.; aged 96 y. 20 d. Married in Dec. 1890, to Anna Mary Dick, who died in 1923. To this union were born 7 children. One preceded him in death. In 1928, he married Mary Ann Gingrich, who died in 1948. He served on the Brethren in Christ Canadian Home Mission Board and in the ministry of the Wainfleet District. Surviving are 3 daughters and 3 sons (Mattie—Mrs. Vernon Pyle, Mabel—Mrs. Frank Tucker, Wainfleet; Emma—Mrs. Edward Gilmore, Lowbanks; Earl, Selkirk; Christian III, Collingwood; Calvin, on the home farm), 16 grandchildren, and 11 great-grandchildren. He always upheld the Christian ministry and was recognized as having 2 sons and 5 grandsons as preachers in the church. He was a member of the Wainfleet B.I.C. Church, where funeral services were held on Jan. 10 in charge of Wm. Charlton; burial in the Maple Lawn Cemetery, Wainfleet.

Stabough, John F., son of Samuel S. and Lydia (Stokke) Stabough; born June 16, 1871, Kokomo, Ind.; died of complications on April 1, 1959, Goshen, Ind.; aged 87 y. 7 m. 16 d. Married on Sept. 15, 1893, to Ella Eash, who died Jan. 12, 1959. Occupation: retired teacher. Surviving are one son (Paul), 5 grandchildren, one great-

grandchild, 3 brothers (J. S., Nappanee; Niles, Kokomo; and Albert, Alta, Mich.), and one sister (Lida—Mrs. Simon Berkey, Amboy). Two children preceded him in death. He was a member of the College Mennonite Church. Funeral services on April 4 at the Yoder-Culp Funeral Home were in charge of S. C. Yoder and John H. Leis, his representative in the Elkhart Prairie Cemetery, Goshen, Ind.

Smucker, Verna, daughter of the late Bishop Fred and Lydia (Stutzman) Mast; born March 28, 1887, Millerville, Ohio; died March 25, 1959; aged 71 y. 11 m. 25 d. On Dec. 27, 1906, she married Daniel M. Smucker, who survives. Also surviving are 7 children (Mrs. Mabel Yoder, Mrs. Virginia Mast, Daniel Jr., Paul, Elizabeth, Naomi, and Ruth), 16 grandchildren, 2 sisters (Mrs. Sadie Troyer and Mrs. Joe Nafziger). Four sons and one grandson preceded her in death. She was a member of the Lindale congregation, Edmon, Va., where funeral services were held March 28 in charge of John R. Mumaw and John L. Stauffer; burial in the adjoining cemetery.

Snider, Anna Beulah, daughter of Ida (Stauffer) and the late Jacob Snider; born Aug. 27, 1891, in Waterloo, Ont.; died at the K. & W. Hospital, Kitchener, after a lingering illness; aged 67 y. 6 m. 24 d. On July 31, 1910, she married Clayton Snider, who survives. Also surviving, besides her aged mother and her husband, are one son and 2 daughters (Cameron and Adell—Mrs. Orvie Bauman, Waterloo; and Eleanor—Mrs. Gerald Burns, Berkley, Mich.),

3 brothers, 2 sisters, and 10 grandchildren. One brother and one sister preceded her in death. She was a member of the Erb St. Church where funeral services were held in charge of Ross Bender and J. B. Martin.

Souder, Robert B., son of Jacob G. and Amanda (Benner) Souder; born Dec. 30, 1885, in Skippack Twp., Pa.; died of heart and kidney ailment on March 14, 1959, at the Grand View Hospital, Sellersville, Pa.; aged 63 y. 2 m. 13 d. Married to Clara (Nyce) Souder. Occupation: realtor. Surviving are 2 daughters and one son (Ruth—Mrs. William Agar, Jr., and Robert N., both of Souderton, Pa.; and Lois—Mrs. Paul Denten, Hatfield, Pa.), 10 grandchildren, 5 brothers, and one sister (George B., Harleyville, Pa.; Anna Hunsicker, Souderton; David B., Graterford; Russell B., Telford; Harry B., Philadelphia; and Asher B., Telford). He was a member of the Souderton Church, where funeral services were held on March 18 in charge of Jacob M. Moyer, Russell B. Musselman, and John E. Lapp; interment in the adjoining cemetery.

Stauffer, Tillman H., son of Henry H. and Susan B. (Harnish) Stauffer; born July 30, 1880, in Manheim Twp., died March 28, 1959, at the Taylor Farm near Falmouth. He was married in 1904 by Jacob N. Brubacher to Alice R. Miller; who died Dec. 28, 1944. The children to grace the home were Roy M. (deceased), Anna M.—Mrs. Enos K. Good, Mabel M.—Mrs. Willis M. Shenk, and David M., all of Lititz; John M., Middletown, and Mary M.—Mrs. Rohrer M.



## YOUR PUBLISHING HOUSE

### Annual Report

This week's selections for the annual report include reference to the Mennonite Encyclopedia, the graded Sunday-school materials, a community service, a minute of prayer, and the Advisory Group.

The four-volume Mennonite Encyclopedia is one of the largest publishing projects in our history. The first conference by representatives of several Mennonite bodies to consider this undertaking was held in Kansas City in February, 1946. Our Board and House were represented by the President, Secretary, Publishing Agent, and the Chairman of the Publishing Committee. The three publishing houses, representing the Mennonite Brethren, the General Conference, and Mennonite Church decided to co-operate in the project. A Publishing Committee of six, two from each house, was appointed. Paul Erb and A. J. Metzler (the former serving as chairman of the committee) have represented our House from the beginning of this project. A representative Editorial Committee in charge of H. B. Bender has directed this gigantic task.

Volumes I, II, and III were published annually from 1935 to 1937. Volume IV is scheduled for release at our 1959 General Conference. The three houses are taking the following amounts of the 3,500 sets: Mennonite Brethren, 250; General Conference, 1,250; Mennonite Church, 2,000. To date the Publishing House has sold the following: Volume I, 1,761; Volume II, 1,407; Volume III, 1,063. The final figures are not yet available but the following are approximate: total pages, 3,812; prepublication costs, \$39,200 (MPH share \$22,400); printing and binding, \$91,000 (our share \$52,000).

Good progress is being made on the

graded Sunday-school series. The writing is slightly behind schedule, but will likely be adjusted soon. The writing for the 36 quarters is almost completed. Editors Claassen and Lederach continue their joint review of all materials. The schedule calls for the first primary materials to go into use in October this year. They are now being printed and samples should be ready by May. The junior and intermediate courses are to be ready in October 1960.

The \$45,000 budgeted as our half of the total expense going into manuscript preparation will likely be overrun. However, any amount above the estimate should be balanced by savings realized through the materials being used by other groups.

The Mennonite Brethren of Canada have approved the materials for their own use. They are editorially reviewing the manuscripts.

As a service to the community, the workers at Scottdale continued to participate generously in the local blood donation program. Ninety-eight pints of blood were donated during the past year.

During the latter part of the year a one-minute daily prayer period was begun. It is observed immediately preceding the morning rest break from 9:49-9:50. During this time each worker pauses to especially remember the House work and workers to God.

There is an Advisory Group of about 24 workers chosen from the various departments. This group meets quarterly to ask questions of management, to discuss House operations, and to give helpful criticisms and suggestions for improving product, services, and relations.

—A. J. Metzler, Publishing Agent.



Groff, Bird in Hand, Pa.) On Jan. 10, 1950, he married Elizabeth M. Kaylor. Also surviving are 3 stepchildren (Helen—Mrs. J. Daniel Brubaker, Manheim; Stanley H. and Clarence H. Kaylor, Elizabethtown), 37 grandchildren, 15 great-grandchildren, a sister (Ada Kauffman, Lancaster), and a brother (Harry, Upland, Calif.). He was a fruit farmer. He was a member of the Elizabethtown congregation. Funeral services at the Landis Valley meetinghouse were in charge of Ira D. Landis and Clarence E. Lutz; interment in the adjoining cemetery.

Steckly, Mary, daughter of Daniel and Catherine (Bohart) Kuepfer; born Feb. 2, 1871, at Ontario, Can.; died Jan. 21, 1959, at Albany, Ore.; aged 87 y. 11 m. 19 d. Married on Nov. 22, 1908, at Milford, Nebr., to Christian C. Steckly, who died July 17, 1944. Surviving are one stepson (Dan) and 3 stepdaughters (Katie—Mrs. Homer Schlegel, Mrs. Mary Schrock, and Anella—Mrs. Phillip Roth), all of Albany, Ore., 18 grandchildren, and 45 great-grandchildren.



## ITEMS AND COMMENTS

### BY THE EDITOR

A bill permitting religious organizations in New Mexico to use peyote for sacramental purposes became law when the governor neither signed nor vetoed it. The measure was strongly supported by the Native American Church whose Indian members have used peyote for religious purposes by chewing it as an herb or drinking its juices. Although now a law, the legislation does not apply to the Navaho Reservation in that state which is under the jurisdiction of the Navaho Tribal Council and the Navaho courts. The council has banned use of the cactus bud drink by Indians in a number of states on the grounds that it is a harmful, intoxicating drug capable of inciting violence.

A thirteen-month drought has spread famine in the island of Haiti. Two hundred deaths have already been attributed to starvation and malnutrition. Many families are subsisting on green mangoes.

Inexpensive reading material has created almost as many problems as it has solved, according to Cardinal McGuigan of Toronto. "Far from freeing mankind from all that is ignoble, that very reading matter does much to keep him in subjection," he said. "The general level appealed to is very low. Our minds are being overwhelmed with trivialities." He said it would be quite wrong to blame the press alone for this low level of appeal, because there was a spiritual decay at the heart of Western culture, and all media of communications were involved. "One who relies solely upon these media for enlargement of mind and soul is faced with spiritual starvation," he said. "His mind is diverted with a thousand unrelated facts; his spiritual energies are dissipated in a thousand different directions."

The Gideons International in Canada gave 500 Bibles to the Royal York Hotel on the opening of a new 400-room wing of this largest hotel in the British Commonwealth. Since the Royal York was opened in 1929, the Gideons have placed more than 3,000 volumes at the disposal of hotel guests.

Sales of the Lutheran Augsburg Publishing House, Minneapolis, in 1958 totaled \$4,345,353—an increase of more than \$771,000 over the previous year. Circulation of the Lutheran Herald, weekly organ of the denomination, increased by 18,000 for a grand total of 109,000.

The first underwater exploration in Biblical archaeology will get under way this summer along Israel's Mediterranean coast with the co-operation of Hebrew Universities archaeology department. The leader

of the expedition is an underwater enthusiast. Concentrating in the area of Caesarea harbor, the expedition will investigate the historical remains of the port built by Herod the Great in the first century B.C., which later sank into the sea. One of the participants in an advisory capacity is William F. Albright, of Johns Hopkins University.

Closing of two Amish schools in Hardin County, Ohio, was called for by the Department of Education, which said that an investigation disclosed that the schools did not meet state standards. Forty-nine pupils are enrolled in the two schools.

Sunday schools are the only institutions of learning that have no alumni because they are "for all ages in all places," according to a speaker who addressed the Sunday-school convention of the Assemblies of God in Washington, D.C., recently.

Wesley L. Sadler and wife of Hyattsville, Md., will serve as directors of the All-Africa Christian Literacy and Writing Center to be opened in Rhodesia in June under the auspices of the National Council of Churches' Committee on World Literacy and Christian Literature. The center will be a clearinghouse of technical information for literacy and Christian literature workers.

Unlike all other races, the Negro population is decreasing in Canada. Today there are approximately 32,000 in the country—just slightly more than half the number at the turn of the century. Toronto has 900. Immigration from the United States, although unrestricted, is small. With greater job opportunities in the United States there is little economic incentive to move to Canada. Natives of the British West Indies are forbidden entry.

The Assemblies of God will merge their monthly missionary magazine with their denominational weekly. The merger is being made in the interest of increasing coverage of missionary news. Readership of missionary articles will be increased many times because the denominational weekly has a circulation much greater than that of the missionary paper.

Minimum daily calcium requirements of our population would be met if there were an increase of milk consumption of merely 9 per cent. That would mean absorption of the milk surplus three times over, according to the secretary of Agriculture in Washington. Speaking to a delegation of dairymen in New York, he urged increased consumption as a health measure and to reduce government subsidies.

## Spring

### House Cleaning Time!

Every spring life gets a little rugged around the house. It seems this is the time the women turn the house upside down. The women call it spring cleaning. Life is miserable for the whole family. But after the turmoil that clean fragrance penetrates everything and you have that good fresh clean Sunday morning feeling.

Spring house cleaning can change the appearance and atmosphere of your place of worship. Washing woodwork, curtains, rugs, and folding chairs are just a few of the items that can be done. Soft rubber erasers can work wonders on soiled songbooks. Spring is a good time to sort out your ragged, mangled songbooks and replace them with new ones. Why not spring house clean your church? Give your congregation and guests a fresh clean cheery place of worship.

Church Hymnal, Church and Sunday School Hymnal with supplement, Life Songs No. 2, Songs of the Church, Junior Hymns, Songs of Cheer, and Our Hymns of Praise are all available at your local bookstore.

HERALD PRESS

Scottsdale, Pennsylvania

# Gospel Herald

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VOLUME LII, NUMBER 17

## The Ethical Implications of Current Life Insurance Practices

By John R. Mumaw

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*In order to perpetuate the historic Mennonite practice of mutual aid based on Biblical principles, the church has set up an organization to provide for systematic sharing by its members of the financial burdens of sickness, disability, and burial expenses.*

The fact of social and economic change has given rise to contemporary need for the brotherhood to evaluate current life insurance practices. This must be done in the light of Biblical principles, and with a view to maintaining purity of faith and life.

The trends of social and economic structure are heavily weighted with demands for material security and financial stability. When society was attached largely to the soil and was characterized primarily by simple standards of living there was little occasion for collateral assets. Now that the general social order has become more complex with less social adhesion, the problem of guaranteed stability emerges. People being urbanized and industrialized are reaching for offers of protection against severe eventualities. Wage earners are much more dependent upon weekly or monthly earnings for their current sustenance. They are much more subject to distress out of want of income than the traditional farmer. Prolonged illness or accident of an urban wage earner brings the family into economic stress much more quickly than the rural resident. People are therefore impressed rather quickly with offers to protect the family against suffering or privation.

There was a period of time, before the government undertook to regulate the life insurance business, when unscrupulous agents were guilty of serious social injustice and financial oppression. In fact, it had many of the earmarks of a racket. The church protested these evils and forbade all forms of participation. In recent times, however, federal and state legislation brought the administration of insurance companies under fiscal regulations. By this means, many of the evil practices of old line insurance

companies were eliminated. Current policies are much more inclusive and complex, so that the term "life insurance" does not necessarily describe or define the nature of the investment. Some of these policies do not pertain to human life at all.

The different kinds of policies offered by life insurance companies are too numerous to describe. The three basic categories are known as ordinary, endowment, and term. Another way of designating these divisions is ordinary, industrial, and group policies. The ordinary policy pays a benefit at the time of death with the possibility of making the investment in one of various ways. Endowment policies have the premiums paid while earning capacity is greatest and the benefit is paid at some specified age unless death occurs. It is a form of savings account. Term insurance carries protection over a designated period of time, after which the policy becomes void. It provides no cash value or dividends. Mortgage insurance is of this kind, whereby the home is covered in case the wage earner should die before the mortgage is paid. This form is used also to secure debt obligations, to safeguard a new business venture, or to guarantee payment of an education. Industrial insurance involves only small amounts as in the use of burial insurance. Group insurance is offered to industry, institutions of various kinds, and associations. Banks and businesses can thereby protect themselves against losses due to customer failures or delinquency.

Social security is often called a form of life insurance. Certain features of social security provisions are similar to some features of life insurance. One of these is the survivor's benefits available if the person who has paid the taxes dies.

## Discontent

(A Legend from Spain)

By Lorie C. Gooding

I will tell you a fable:  
There once was a man  
Who looked up one morning to the top  
Of a mountain  
And he saw that it was made of gold.  
Yes, truly; it was gold!

And he said to himself,  
"I will climb up the mountain,  
And there upon the golden summit  
I shall have riches,  
And then I shall be happy.  
Yes, truly; I shall be happy."

So he climbed up the mountain,  
And after much labor he reached the  
summit,  
And he found it was made of rock.  
Yes, truly; nothing but rock.

But when he looked down into the valley  
He saw the broad green meadows, and the  
river in the valley;  
And the river was silver.  
Yes, truly; the river was silver.

So he climbed hurriedly down the mountain  
Until at sunset he came to the valley  
And to the river of silver,  
And he saw then that it was water.  
Yes, truly; it was only water.

And he, being weary from his exertions,  
Lay down upon the bank of the disappoint-  
ing river,  
And looked up to the summit of the dis-  
appointing mountain,  
And again it was made of gold!

Yes, truly; this time it was pure gold!  
Millersburg, Ohio.

There is a substantial benefit awarded to the widow who has small dependent children because she receives income over the years her children are dependent. In that case she receives much more than her husband paid in. The monthly income to the taxpayer who lives to be 65 is not in any way excessive, however.

There are certain practices among life insurance companies that give the Christian occasion to pause and protest. The mixture of savings and ordinary insurance policies is often misleading. The high rate of lapsed and surrendered policies indicates that too often the anticipated need of the purchaser is not met. The commission rates for life insurance salesmen are arranged to encourage pro-

motion of patronage and this tends toward overselling. The sales pressure is often unethical and misleading. The investments of the purchaser are used with intent to enhance the business and the salaries of its officers rather than to render mutual benefits to the policyholder. Beyond that, some of the investment practices of the life insurance companies are not above reproach. The Christian is ill at ease to know that the money he has paid in is being used in unethical investments and in questionable ways.

Any attempt to cite the spiritual implications in using life insurance is threatened with rebuttals that employ arguments of inconsistency and irrelevance. Life insurance is nevertheless a factor in modern society that does affect Christian life and witness. It is not a matter, however, to be established by proof texts alone, for the issues involved respect the broad principles of faith and providence. The church must meet the question by making application of Biblical principles.

Honest questions have been raised about the application of Scripture to life insurance. The changed conditions of society, the expansion of insurance policies, the strict federal supervision, the government requirements, and the changed method the state has of caring for the needy in times of sickness, accident, unemployment, disaster, and death all have imposed new factors in the case. Some brethren have difficulty in accepting the use of insurance in one category as in the case of an automobile accident on the highway and in rejecting a form of insurance that covers an eventuality in the home, as in the case of illness or unemployment. If the one violates the principle of trust in God, how can the other be interpreted as an act of faith?

There is a human predicament that opens the way for life insurance companies to appeal to personal sympathies. It is conceded that so long as life's road rides smoothly there is no need for insurance policies and that one is better off to be without monthly payments coming due. But—says the insurance agent—the going gets rough and the unexpected turn in the road appears suddenly; and death strikes the wage earner! Then what? His answer urges life insurance and protection against financial embarrassment. He does not tell you what a good thing it is for his company to issue another policy! He appeals to the prospect on the basis of intense interest in

## Our Readers Say—

For many years I have appreciated and been inspired by the GOSPEL HERALD. . . I am in full agreement with the ideas expressed in the February 10 editorial. We live in a world far too complex for any of us to have the proper perspective on more than a few things. Only a few in the Mennonite Church can have the personal qualifications and the experience to properly direct a large program. . . —George A. Mark, M.D., Westville, Ind.

• • •

Thank you for your second editorial on whom we should support. My wife and I believe in many causes outside the Mennonite Church, and rejoice in their usefulness, but most of our limited giving is through the channels of our church, and those channels come first. We believe in our church-wide organizations, and in the integrity of their administrators. We don't know of a single one who isn't worthy of trust.

Keep stirring us up on brotherhood, mutual trust, and co-operation. There isn't a one of us who can't profit from it.—Stanley Shenk, Souder-ton, Pa.

the welfare of the insured family. Actually the common motivation in the agent is desire for commission, or for business. A serious question for the Christian is, "How much shall my patronage contribute to a worldly system that operates on a purely commercial basis without consideration of the spirit of brotherhood?"

The problem of stewardship arises. It has been pointed out again and again what tremendous financial resources are accumulated by life insurance companies. And there is no secret about the large salaries of their officers. The income does not all accrue from their investments; or even if it did, should Christians be furnishing funds for that purpose? What is the believer's obligation toward the use of his earnings? Or is this of no concern to faith? Are there other personal expenditures subject to the same basis of judgment? How can we develop a more sensitive conscience in the use of money in all areas of life?

The very nature of Christianity has sustained a perpetual quarrel with materialism. Too much concern about "things" has had devastating effects upon experience with God. Supreme devotion is reserved for the worship and service of God. "Seek ye first the kingdom of God, and his righteousness." Putting first things first inevitably means that material interests must take something less than first place. This constitutes a

(Continued on page 405)

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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## EDITORIAL

### *The Foot-path Scavenger*

We read recently of a man who once found a five-dollar bill on the road. After that he always kept his eyes on the road when he was walking. In thirty years "he accumulated 19,516 buttons, 28,101 pins, 7 pennies, one nickel, a bent back, and a miserly disposition."

In that time also he must have missed a long succession of bright blue skies, some lovely cumulus banks, hundreds of glorious sunsets, the tender soft green of thirty springs, the flaming maples of thirty autumns, the elusive flutter of thousands of butterflies and many an exciting, fleeting glimpse of cardinals and blue grosbeaks and ruby-throated hummingbirds. He had no time to wave at his neighbors, no smile for the neighborhood boys as they peddled swiftly past him, no appreciation for the brilliant reds and yellows in the rose garden of the old man down the street.

If he had kept his eyes up, he would have learned what a beautiful world God has made. His upward look would have kept his back straight, his mind open, and his heart warm. He would now have a thousand memories of sights that stir one to thankfulness. As it is, he knows only mud and dust and black-top and concrete. He probably has no use for the buttons and pins, and the \$5.12 he picked up won't even buy him a pair of shoes. What a price he has paid for being a muckraker!

What are you looking for? Unsavory gossip, degrading trifles, uncomplimentary implications and insinuations? Are you looking for the worst to be known about people, the worst possible interpretation of what they say and what they do? Are you happiest when you can find something with which you disagree? Do you pounce with eagerness upon wrong, and announce it with glee? Has it become your habit to enlarge upon trivia, while you pass over the commendable and the true? Beware the bending and the warping of your personality, the groveling of your character!

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are

lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).—E.

### *The Mightiest Power*

In one of the letters of Dwight D. Eisenhower recently published in *Life*, the President says that the United States is giving too much thought to bombs and machines as our source of strength. It is in our spiritual values, derived from our religious faith, that our greatest potential lies.

We can be thankful for a President who has such convictions. True, he has not thrown aside the military. But he did feel impelled to go to the people on the air to assure them that the larger military appropriations and preparations which some members of Congress were insisting upon were not necessary. It is good to have a leader who magnifies the spiritual and plays down the material.

We all need to study our own thinking to see whether we elevate the spiritual as we know we ought. Do we consider ourselves to be well off when income is comfortably above outgo? Do we depend upon personal accomplishments, upon prestige, upon learning and abilities, upon financial resources and efficient organization? Do we give only verbal acknowledgment of God, and then act as if everything depended upon us?

What dependence, for instance, do we put upon prayer? We say God is all-powerful. But how does that power flow down into the human situations about which we are concerned? We are not to use God, turning to Him as some kind of supply when we run short. Rather God wants to use us. He works, using as His instruments men's minds, and tongues, and abilities. The power flows freely when it has the proper conductors.

Particularly God has ordained to use prayer. For He commands us to pray; evidently this is a prime way of His working. The mightiest unused power is prayer. We need not complain that opportunity to work is lacking; for we can pray! We need not deplore some lack of ability; for we can pray!

God wants to help some sinner. But He needs someone to pray for him. Just

why this is we may not know; but that it is thus we are sure. Frank Laubach thinks that God works through telepathy—through the sixth sense that makes that sinner aware that someone is thinking about him. May be; but whatever the explanation, the truth is clear: God has ordained to save sinners when those who love them pray for them.

This is our greatest potential. Our President needs our prayers. Our evangelists and missionaries are carried on our prayers. Our church program is only dead machinery without our prayers. Our pastor's work is more effective when we pray. Our sons and daughters hear the voice of God when we pray. Our enemies get softer hearts if we pray for them.

Our President, no doubt, would rather have about him men who know how to pray than men who know how to fight. The mightiest power flows down from God through praying men.—E.

### *Not Buried, but Read*

#### Guest Editorial

Someone should present a citation to the First Presbyterian Church of New York. When that congregation was ready to lay the cornerstone for a new building in November, they selected the usual historical documents to be stored away in a sealed box, but they decided not to include the Bible. According to their pastor, they refuse to regard the Bible as a magical object or a good-luck symbol. They believe it should be read, not buried.

In much of our popular piety the Bible is highly regarded, and it is often accorded the honor of a place on the coffee table as well as on the lectern. It is photographed in the keeping of well-manicured hands, and it appears often as a symbol of the faith by which our nation lives. Yet in actual practice, in the day-by-day decisions with which men grapple, it is more often ignored. Its basic teachings are easily buried under the avalanche of words that are crammed in to daily conversation.

So give a cheer for a church that would rather have the Bible studied than buried. The Gospel that it sets forth so eloquently is not to be hidden away in a box, but to be shouted from the housetops. To study and live the message of the Bible is the most effective way to preserve it for future generations.—KENNETH MORSE, in *Gospel Messenger*.



## Wings of Faith

By JONAS E. CHRISTNER

Mark Twain's diary notes contain the thought that the birds are the most favored of the Lord's creation. He has provided for them a domain forty miles high which encircles the globe. Mark Twain states that they are at liberty to fly as far and as high as they can.

The statements of Mark Twain indicate that he was dissatisfied with man's limitations, and thought that a higher power was not good to man because He favored birds more than man in giving them the powers and ability of flight through space. Here is where we can turn to the Word of God and find a very different view. Every reborn child of God has potentialities far above birds or any other creature. One of these is what I would like to call "Wings of Faith." The most beautiful part about this is that there is no limit of either time or space when one has the true gift of faith. These wings take us far beyond the realm of the possible and put us into the realm of what human nature calls impossibilities.

Wings represent the easiest method of locomotion, the perfection and grace of going. Man's body naturally must creep, walk, or run; but his spirit has not these finite earth-bound limitations. The spirit of every child of God is free and can soar far above the firmament of space to the heaven of heavens where God dwells. An experience of heartfelt salvation is not a strait jacket to bind us hand and foot, but wings to free us from the confining and crippling planes of life. Real Christianity is not like the wrappings of an ancient mummy which preserve a lifeless corpse for future veneration. Instead, it offers "soul wings" to soar into a life of nobility and grandeur. The message of the Gospel is the God-given means of rising to the heights of holy achievements.

It was on the wings of faith that Enoch rose to higher heights in fellowship and love with his Maker. By faith he pleased God, and one day God told Enoch to get ready to come home, for his faith had passed the infancy stage and blossomed into soul sight. God translated Enoch from the realm of time to the realm of eternity, for it was his faith that kept him from seeing death.

Through faith Abraham soared high enough to discover a "city which hath foundations, whose builder and maker is God." It was by faith Moses was lifted to a rarefied atmosphere which made possible his choice to suffer with God's people. It was faith that made Rahab hang the scarlet cord out of the window, and by it she not only saved herself but her whole household. Through this simple faith she was brought into the lineage of

our Saviour. Majestically Isaiah rose on wings of faith to peer across the dark span of centuries to see the light that shone when Christ was born. So too, on wings of faith we see the invisible, secure power to make proper decisions, and look into a future as bright as the promises of our Lord.

Stumbling in the muck and mire of life, surrounded by filth and evil, it is good to know that there is provision for spiritual wings to rise above it all. In such a time as this, when men's hearts are failing them because of fear, we as His children can pray with the apostles of Jesus in Luke 17:5, "Lord, Increase our faith."

Fort Wayne, Ind.

## Kindness or Contempt

By RAYMOND L. COX

John Bartholomew Gough was a pitiful spectacle!

He had spent the night, as usual, in riotous wassail, out to the wee early hours of the morning on a drunken orgy. Now he lay insensible in the gutter, an object of loathing and scorn to all who passed him by.

The inebriated immigrant to America wallowed senseless long after daylight dawned. The full summer sun beat mercilessly upon his unsheltered face.

Only one passer-by who viewed the disgusting spectacle of that morning reacted otherwise than contemptuously, and that was a woman. This lady stopped and looked with pity on the drunken sot. She bent over and tried to address him, but her words could not penetrate his stupor.

"He must get away from here before a policeman hauls him off to jail," she thought, looking around for someone to help her move the man, but no one would assist. The woman heroically attempted to lift Gough to his feet by herself, but he was much too heavy.

"What can I do for this poor fellow?" she wondered. Noticing that the sun beat ferociously on his face bloated with booze she resolved that at least she could stop the danger of sunstroke. The lady took her handkerchief out of her purse, gently laid it across Gough's face, and departed, voicing a silent prayer for the insensible victim.

Some time later John B. Gough awakened. He noticed the handkerchief across his brow and waxed curious to discover how it got there. It did not take much reflection for him to realize that some kindhearted individual had put it there in pity.

That event constituted the turning point in John Gough's life. He rose unsteadily to his feet, but his inner resolution was firm. He exclaimed out loud,

## 25 Years Ago

(from GOSPEL HERALD, April 12, 1934)

... will baptize ... fifteen or twenty Spanish ... people. ... This will ... be the initial Mennonite Spanish Church in Chicago.

The Summer Bible School is now well established. ... It is its own best advertiser.

(from GOSPEL HERALD, April 19, 1934)

David S. Loucks ... died at his home in Scottsdale, Pa., April 9 ... when the publication work started at Scottsdale in 1905 he was one of its warmest supporters.

(from GOSPEL HERALD, April 26, 1934)

April 15 forty-one ... sealed their vow with water baptism [Archbold, Ohio].

On March 31 ... occurred the marriage of Bro. George Kauffman ... and Sister Pearl Shank.

"I have sunk deep enough, God knows. But someone has thought me worth pitying, and if I am worth pitying I am worth saving!"

Gough discovered by experience that God was as willing to save him as was his anonymous benefactor willing to pity him. He launched out on a career as a temperance advocate and salvaged thousands from bondage to booze, as well as restraining many from exposing themselves to his danger.

But if an unknown woman had failed to drape her handkerchief over a drunk's sun-drenched face, America might never have known John B. Gough as one of her most popular nineteenth century lecturers.

Hillsboro, Oreg.

In Jackson, Miss., the hearts of church people were in the right place recently. But circumstances made it look different. They wanted to give their pastor encouragement; so they ran an article in their weekly church bulletin. The caption read, "Boost the Pastor a Bit." But when the article left the church office, the devil got hold of it—a printer's devil, that is. When it was printed, the article bore a caption which now read, "Boost the Pastor a Bit."

I came to Christ as a country boy. I did not understand all about the plan of salvation. One does not have to understand it; he has only to stand upon it. I do not understand all about electricity, but I do not intend sitting around in the dark until I do! —Vance Havern, in *Repent or Else!* (Fleming H. Revell Company).

# The Need of the Hour

By J. Allen Blair

While speaking in Central America and parts of South America, I was greatly moved by the hopelessness and emptiness of paganism and the countless thousands that need to hear the Gospel. These and other millions in the world must hear about Christ if they are to have even one chance for eternal salvation. This is the need of the hour. We who know Christ and have received His wonderful salvation must use every means and go the limit to bear the glad tidings of the Gospel to the countless millions lost in heathen darkness.

Nineteen hundred years ago our Lord gave the church a specific commission which has never been changed or abrogated. "Go ye into all the world," Jesus said, "and preach the gospel to every creature" (Mark 16:15). This Gospel of salvation through Christ is for "all the world" and "every creature." There is no possible salvation apart from the living Christ, the Son of God. Men without Him are eternally lost. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Since Christ is man's only approach to God, those of us who know Him ought to be heralding the truth to everyone in the entire world.

One time an infidel said, "You Christians do not believe. If I were to believe as you do, that there is only one way of salvation through Jesus Christ; that without Him men are condemned to an eternal hell of everlasting punishment and suffering, ever to be separated from God, I would sell everything I possess and give myself to the business of living for Christ and making His name known to those who have never heard of Him. No," he said, "you do not believe!"

Who of us could deny that the infidel was in some measure correct in his judgment? Do we believe? If so, are we proving our love for what Christ has done for us by sacrificing to bear the truth to needy hearts? When we see so many Christians living in selfishness, showering God's precious gifts on themselves with little or no regard for lost men, we wonder if they believe. Christ gave His all for us. He shed His precious blood to completely atone for our sins. To us He declares in Luke 14:33, "Whoever he be of you that forsaketh not all that he hath, he cannot be my disciple." The Lord Jesus who gave all for us demands our all for Himself. No believer can know Christ's best without completely yielding to Him.

But how few have done this. The fact that in fifty generations only 35 per cent of the people of the world have been evangelized is convincing proof that be-

lievers in Christ have not submitted to Him and responded to His call to, "Declare his glory among the heathen, his wonders among all people" (Ps. 96:3). Communism has grown more in 39 years than Christianity has in two thousand years. There are about 900 million communists in the world. It is supposed that there are about 800 million Christians. Someone is quick to say, but the 900 million communists cannot all be classified as loyal communists. Nor can the 800 million Christians be considered as loyal Christians. It is questionable that there are 100 million true born-again believers in the world today.

## Thought for the Week

It would be a most humiliating thing, if one could know, to have a monument erected in one's honor, and then have a later generation ask why that man has a monument. It would be ever so much better to have no monument and then have the students of history ask why there is none.—E.

While our churches lavish money on costly buildings, many of which are for nothing more than "religious entertainment," lost and dying men and women are hastening on to a Christless eternity. Recently I was in a church that spends \$125,000 a year for its local program with only \$17,000 going to world-wide evangelization. The mission of the church is missions. But how many have deviated from their high and wonderful purpose and become nothing more than clubs or "social centers."

We need a new vision of our crucified, risen, and coming again Saviour. All of missionary endeavor begins with a vision of Him in all His power and glory. Isaiah declared, "I saw also the Lord" (Isa. 6:1). Then he exclaimed in answer to God's appeal to reach the lost, "Here am I; send me." No believer will have a burning compassion or a compelling interest in world-wide evangelism until he first possesses an undivided love for Christ. The reason so many professing Christians are disinterested in missions is their shallow attitude toward Christ. They are saved, but that is about all. The Lord Jesus is far from being the object and goal of their life. He is merely a convenience to be appreciated and considered only in time of stress and need. Oh, that we might yield ourselves completely to God, reserving nothing for self. Then and only then shall we be

ready and willing to obey Him in doing what He has called us to do.

Many in our country are interested in reaching America for Christ, but have neglected to go beyond their borders to the millions outside. How often we are confronted by professing believers who say, "We must do the job at home before we can expect to do an effective work elsewhere." Jesus did not say this. He declared that "the field is the world" (Matt. 13:38). We must never lose sight of this important fact. How foolish it would be for a farmer to labor in one corner of his field alone. Year after year he would merely plow up the little corner, plant the seed, and later harvest the crops, but neglect the rest. Yet this is what many Christians have done, relative to the field of world-wide evangelism. Christ is world-conscious. His true followers should have the same interest. We are to be witnesses "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Occasionally I meet some who say, "Why bother the heathen with our beliefs? They have their religions. Let them alone. They are satisfied with what they believe." Perhaps they are satisfied, but they are certainly not happy. One need not be with them long to recognize the sorrowful expression on their faces that reveals the misery and gloom of their restless hearts. It is quite obvious that we do not think the heathen's liquor is good enough for him, and so we ship ours. We do not think his tobacco is good enough for him, and so we ship ours. We do not think his educators are sufficient for him, and so we send ours. We do not think his agricultural methods are good enough for him, and so we send our experts. But their religion, we say, is good enough. Is it?

Dr. Oswald J. Smith tells of a visit to the aborigines of Australia. Back in the heart of that great continent there is an immense desert where it gets very hot. There the aborigines live, almost naked, often sleeping on the sand. A mother gives birth to a baby. Someone in the village dies. A victim must be found. Before long the witch doctor makes his way toward the newborn babe. The mother clutches it frantically to her breast, but without a moment's hesitation the witch doctor tears it from her arms, amid her shrieks and cries. He quickly lays it on its back in the sand, forces open its little mouth, takes handfuls of sand and pours it into the open mouth and down the throat, until its mouth is filled with sand, and the little thing strangles and chokes to death. This is religion! The religion of the aborigines demands a human sacrifice for death. Evil spirits must be appeased. Would you mothers be willing to change places with the aborigine mothers? If that mother's religion is good enough for her,

then it is good enough for the mothers of this land.

No, their religion is not good enough for them. The Bible indeed is descriptive of this. We read in Psalm 74:20, "For the dark places of the earth are full of the habitations of cruelty." They need to hear about the Lord Jesus Christ who alone can bring peace and joy to troubled and distressed hearts. Thousands upon thousands of souls are in heathen darkness today. Satan has them blinded by sin. They have a right to hear the Gospel at least once. The burden falls on every true follower of Christ. Some of you young people could well invest your lives in this cause. Do not be sidetracked by "the deceitfulness of riches" as so many are. Some people think they have made a success in life when all they have made is money. Real success in life is found in doing God's will. He has called us to "go." We cannot possibly find happiness any other way unless, after much prayer, God makes it clear that we should stay at home.

Of course, all who would be serious about God's concern for the lost will spend much time in prayer for the missionaries and their needs. We must pray more than "God bless the missionaries." We should daily commit their specific needs to God, especially praying for victory and deliverance amidst the satanic powers so greatly realized and faced on the mission field.

Likewise we must give of our money, not from the top of our purses, but from the bottom of our hearts. Many of our Bible schools are packed with young people who are training for the mission field. Regrettably, most of these dedicated young people will either be delayed or even deterred from going to the field because there are not enough consecrated dollars coming from Christians to send them. The Bible declares that "God loveth a cheerful giver" (II Cor. 9:7). A "cheerful giver" is one who gives with real sacrifice, but at the same time rejoices in the Lord's abounding joy, because of the willingness to obey God's Word.

For several years my wife and I have personally fully supported two missionaries on the foreign field on our limited income. I mention this not by way of boasting. For the Lord knows we could not do it ourselves. We have simply turned our lives over to Him and let Him work through us. Our income is not large. But since our lives belong to Christ, we feel He should have first claim on all we have, including our few earthly possessions. I could not begin to recount the abounding joy that has been ours since we began to carry the support of these two missionaries. We never felt closer to the Lord. We never felt more nearly in the center of His will. For He is "not willing that any should perish,

## Decision

BY MARY ANN HORST

What is there to say?  
I see the heart-rending sorrow in your face,  
Sorrow too deep for tears;  
And I feel my cheeks wet  
Out of pity for you;  
But you—and only you—can bear the burden of your heart.  
None loved the departed quite as your mother-heart did.  
None else was quite so concerned for his welfare,  
None else quite so pained when he turned down a forbidden path.

Ah, loving mother-heart,  
Would I could think of a word of comfort;  
I could say,  
"Let us hope that his soul is resting in repose."  
But your heart is hungry for a word of assurance  
That all was well with your son.  
And I in sorrowful uncertainty can only say,  
"I know not how it was."

But one thing I know:  
When he was yet alive, I could have asked him  
How it was with his soul.  
When he was miles away, suffering the agonies  
Of a terrible battle,  
I could have written to him and told him,  
"Jesus Christ died for your sins and for mine.  
His heart is longing to see us  
Take Him into our hearts."  
But I did not speak.  
I did not write.

I am sorry.  
I pray that God will forgive my sin of omission.

I have made a decision.  
It is this:  
By God's grace I shall not spurn  
Any opportunity He gives me to speak for Him.

It is not pleasant to think of mothers' sons  
Going to their graves,  
With their mothers not knowing  
How it was with their souls.  
It is not pleasant to think that perhaps  
My clean, well-groomed hands are bloody  
Because I have neglected to point a man  
To the Saviour  
Who shed His blood  
To give all men life.

Kitchener, Ont.

but that all should come to repentance" (II Pet. 3:9). Since He wills that all men be saved, it has been a rich blessing to our hearts to have a part in this great work through His servants out on the fields of Brazil and Costa Rica.

Believer in Christ, have you gone the limit to reach the lost with the Gospel? Are you doing all you can in every possible way? The King's business requireth haste. Bow before the Lord and dedicate yourself to this task completely. Hold nothing back. Turn everything over to Himself, possessions, children, yea, all

you have and are. The world must be reached. This is the need of the hour.

—Glad Tidings, Inc.



Lame and decrepit soul, gray and inveterate sinner, behold the full ears of corn blasted with a mildew, behold this long day shutting up into a night, as shall never see light more, the night of death; in which, the deadliest pang of thy Death will be thine immortality.

—John Donne.

## A Book for Mennonites Today

By J. PAUL SAUDER

Many of us have been in churches which had short benches on either side of the pulpit, facing it. Seated there we could see the pastor in profile, and, if occasion warranted, we could also steal a glance at the audience. Adolph Bedsole, in his book, *The Pastor in Profile* (Baker Book House, Grand Rapids 6, Mich.; 1958; 163 pp.; \$2.95) sits on the short benches, so to speak, and watches the star performer, the pastor, to see "What gives?" as the German would put it. Bedsole also sees "what gives" during the week as he notes the interaction between the pastor and his flock of the Lord's sheep. There are goats also.

Quite truthfully does Ralph G. Turnbull say in the Introduction, "The writer has dipped his pen in an acid which smarts when applied, but its application is always in love and with good-will." Quite true, but such a kindly acid pen is Bedsole's that if your skin is whole the acid will not smart at all. But where you aren't sound, Brother Pastor, it will sting and no mistake. And the sting will be good for you and for your people too. Way back in the little red caboose at the end of his loaded train of thought he says, "I remind you again that, with all their blunders and mistakes, God's ministers remain the most noble group of men in society today. If sin and the devil can so mar and scar the redeemed and the pastors of the redeemed, what must sin and the devil be doing with the people who are not walking with God?"

What does Bedsole see as he views the pastor and his flock "from the short benches"? (My words, not his.) He sees a man who was, or is, a young preacher, has some education, belongs to a denomination, a man who talks, for, says Bedsole, "Words are such handy instruments to bless the world; but . . ." Other chapters show that preachers have politics (within the denomination), they have money (and spend it), they have real, live Judases and Jezebels on their trail, they may lapse into morbid fault-finding or into ministerial laziness.

But lastly, the preacher has an inner sanctum, "a place strictly private." There is the one place in the universe where he is fully known and where God is either to be met or rejected, for there, says Bedsole, "power and victory or sin and decay are sired . . . that which happens openly in the pastor's life later was in the inner sanctum first. Even mediocrity is a product of the inner sanctum."

In the Mennonite Church your minister most likely came from your congregation, was selected by the congregation, and will usually have tenure of office for

life, or, God forbid, for good behavior. We have a self-supported multiple ministry, for the most part. Also, for the most part, we have selected men who were tried and proved in a measure before their selection and we believe that the cause of our Master has been advanced by such methods of selection. For reasons and causes both within and without the fellowship, pressures are being built up for a change in the system. Concerned layman and pastor alike, before you help build up such pressure, read Bedsole's chapter on "The Preacher Changing Pastors." As I read this and other chapters, I made a mark wherever I thought, "This couldn't (or shouldn't) happen in Mennonite circles." (There are over 100 such marks.) As Bedsole so plainly shows, the system of "the call" is fraught with grave consequences. This reviewer fears that, as a denomination, we are in the vestibule of an era in this matter, with all the implications not sufficiently understood.

Bedsole is a Baptist in a southern city. Baptists and Mennonites were not strangers way back there in Europe in 1608. Bedsole wrote for the people he knew and I doubt whether he knew us, but concerned Mennonites of every degree of responsibility could read with profit what Bedsole has to say about "the call."

This reviewer believes that if the author had made a thorough study of the person of the verbs and pronouns of the twelfth and thirteenth chapters of Romans, he would not have said what he did about politics as on page 53; he is too mild in the matter of church discipline on page 119 (denominational polity may enter here), and I cannot give blanket indorsement to his insurance ideas on page 125. But, I hasten to add, who of us has eaten bread made from wheat that grew without chaff?

Elkridge 27, Md.



The church is never a place, but always a people;

Never a fold, but always a flock;

Never a sacred building, but always a believing assembly.

The church is who you pray, not where you pray.

A structure of brick or marble can no more be a church than your clothes of serge or satin can be you.

There is in this world nothing sacred but man, no sanctuary of God but the soul.—Anonymous.

From the Sunnyslope bulletin.

Menno Simons came like a thunderbolt on a haystack.

—Donavon E. Smucker.

## A Prayer

FOR THIS WEEK

*We stand indebted, Father,  
To Thee,*

For earth's extravagant stores—filled tables, clad bodies, furnished homes, ready-to-go conveyance, multiple-choice livelihood and leisure;

For heaven's limitless wealth—splendor (in the last word!), companionship with angels, intimacy with world overcomers, rejoicing with Father and Son;

To man,

For comradeship, lifts, lessons, comfort.

*We beg forgiveness, Father,  
From Thee,*

For heart ingratitude—forgetfulness of Calvary, carnality of mind, staleness of soul, emptiness of vision, weakness of faith;

From others,

For blindness to hear needs, deafness to help calls, dumbness to talk-hunger.

*We seek guidance, Father,  
From Thee,*

For directive stewardship of life—acting in waiting faith, waiting in active faith, working unworked areas of our lives, growing a zenith-to-horizon vision, paying love to God through love to man, sharing salvation with lost fellow men;

From fellow pilgrims on the narrow road,

For spurring us on when our steps lag, for heartening in times of discouragement, for whetting our dullness of spirit, for sharing the toils of the ways, for walking the road with us.

Through Christ, Thy Son, we pray this. Amen.

—Ida B. Bontrager.

## Prayer Requests

(Requests for this column must be signed)

Pray for the further development of the division of foreign literature at the Mennonite Publishing House, that the Lord may lead in the tremendous task of translating, printing, and distributing of Christian literature in many foreign countries.

Pray that all of the workers who have recently completed their Bible School course in Bihar, India, may be placed in responsible witnessing situations. Most of those receiving tentative appointments are interested in settling on some land and becoming self-supporting evangelists and pastors.

Pray for the Union Gospel Crusade at International Falls, Minn., May 3-17, that many may find salvation and victorious Christian living, and for Bro. George R. Brunk, the evangelist.





## OUR SCHOOLS

### GOSHEN COLLEGE

Plans are being made to open a kindergarten class this coming September, 1959, at Goshen College. This class will be a part of a laboratory school which is now being established.

This class will enable student teachers in the Teacher Education Program to study the growth and development of children in a school situation. These studies will be conducted in a carefully directed, systematic, and continuous manner. College students will also be given opportunity to participate in the classroom activities to a limited extent.

This program will not replace the practice teaching done by the college students in the Goshen-Elkhart area. That program will be continued as it previously has been done. Sixty-three students did practice teaching this year in the local community.

The kindergarten class will meet in a classroom of the Church-Chapel building.

One purpose of the laboratory school is that of exploring educational practices and materials. It is necessary to maintain a classroom program of high caliber; thus enrollment will need to be limited to approximately 20 children in a half-day session. If you are interested in having your child participate in this program, write to the Dean of the College or phone Goshen 3-1131, extension 222, for further information. Priority of admission will be based on the order in which requests are received.

### HESSTON COLLEGE

At 2:00 p.m. on Sunday, April 5, Barbara Claassen, a Hesston high school senior from Newton, Kansas, gave a piano recital in Hess Hall, a prelude to her entering the Naftzger audition for young Kansas musicians, held on Thursday, April 16, in the Fine Arts Auditorium, Wichita University.

The college sophomores spent Tuesday morning, April 7, and Wednesday afternoon, April 8, taking the National College Sophomore Tests including the areas of reading, writing, mathematics, science, and social studies. From the results, the school and individual students can compare themselves with other schools and students.

Mrs. Clifford Amstutz has undertaken the direction of the pageant picturing the early history of Hesston College. It has over seventy speaking parts and a large number of extras. It will be given during commencement as a part of the fiftieth anniversary program.

On Wednesday, April 8, the high school freshman general science class with their instructor, Vincent Krabill, took a field trip to Hutchinson to visit the salt mine, Farmer's Co-op Elevator, Southwestern Bell Telephone, and KTVH radio station.

On Tuesday evening, April 7, the Married Students' Wives' Fellowship met at the home of Mrs. Clayton Beyler.

From April 9 to 11, Dean Holsinger and Paul Bender were in Chicago attending meetings of the various educational councils under the Mennonite Board of Education.

Paul Bender also participated in a vocational-educational conference at Eureka, Ill., April 7 and 8, and in a similar conference at Iowa Mennonite School, Kalona, Iowa, April 10 and 11.

April 13-17 was courtesy week on the Hesston College campus. President Roth and Mrs. Paul Bender were the chapel speakers for two of the days, and student organizations planned the chapel programs for the other three days.

April 17 ends the second six-week period of the second semester. The Collegiate Chorale with its director, John P. Duerksen, leaves after the six-week tests on a ten-day tour to visit churches in Nebraska, Iowa, Illinois, Indiana, Ohio, and Missouri.

The high-school Varsity Chorale under the direction of Marvin Miller entered the district Music Festival at Haven, Kans., April 3 and 4. The chorale received the following ratings: Varsity Chorale, I; Ladies' Quartet, I; Men's Quartet, I; soloists, II. The chorale leaves on April 23 for a five-day tour to visit churches in Harper, Kans.; Perryton, Texas; Protection, Kans.; and Pueblo, La Junta, and Colorado Springs in Colorado.

On Tuesday, March 24, afternoon classes were dismissed for the annual spring cleanup day. Students, faculty, and staff raked the campus, trimmed and pruned trees and shrubbery, and removed trees to make way for the new paved street that will be built around the campus in the near future.

### EASTERN MENNONITE SCHOOL

Two additional testing centers have been announced for the administration of the College Qualification Tests being required of all applicants for admission to the 1959-60 freshman class. Students in the eastern Ohio area planning to enter E.M.C. may take the tests on Saturday, May 9, at Son-

nenberg Mennonite School; the test is also to be given at Iowa Mennonite School on Saturday, May 16. Further information may be obtained from the principals of these schools or from the Registrar, Eastern Mennonite College.

Mrs. Portia Washington Pittman, daughter of Booker T. Washington, spoke on "The Philosophies of Booker T. Washington" to E.M.C. college and high-school students during the assembly period Wednesday morning, April 8. She is president of the Booker T. Washington Foundation which sponsors scholarships and gives financial assistance to all people, regardless of race, creed, or color.

"Memories of the Old South" was the theme of the annual Spring Banquet, April 11. Speaker for the occasion was Rev. Robert Sherfy, pastor of the Harrisonburg Church of the Brethren.

Menno Simons Historical Library is the name officially adopted by the faculty for the rapidly expanding Historical Library of the college. One of the volumes recently acquired is a 1527 edition of a German translation of the Old Testament prophets. Published before the Luther Bible, it is of special interest to Mennonites because it was translated by two Anabaptists, Ludwig Haetzer and Hans Denck. The E.M.C. copy is thought to be the only one in America.

Irvin B. Horst, Director of Research, left April 17 for the Netherlands where he will spend several weeks in Menno Simons research and in an assignment for the Historical Library.

Laban Peachey, Dean of Students, spent several days at Elkhart, Ind., serving on the staff of the Voluntary Service Leaders' Conference. Students attending the conference from E.M.C. were Gerald Brunk, Joy Glick, and Daniel Hess.

Plans are under way for the Spring Literary Festival to be given by the three college literaries on Friday evening, May 1. The main feature will be the presentation of a dramatic sketch entitled, "Wings Folded in

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BETHANY CHRISTIAN HIGH SCHOOL

Six choruses totaling 171 students entered the District Music Contest held at Angola Saturday, April 4. This was a representation of about 75 per cent of the Bethany student body.

Those choruses receiving Superior (I) ratings were the Freshman Mixed Chorus, Sophomore Girls' Chorus, Sophomore Boys' Chorus, and the A Cappella Chorus. The Sophomore Boys' Chorus, Sophomore Girls' Chorus, and the A Cappella Chorus entered the State Music Contest which was held April 11 at North Manchester.

The other Bethany choruses which received an Excellent (II) rating were the Sophomore Mixed Chorus and the Junior-Senior Chorus.

The results of the choruses entered in the State Music Contest at North Manchester, Ind., were as follows: Sophomore Boys' Chorus received an Excellent (II) rating, Sophomore Girls' Chorus and the A Cappella Chorus both a Superior (I) rating.

# ✠ CHURCH HISTORY

## Cazenovia Mennonite Church

### Historical Sketch

The Mennonite work in Cazenovia, Ill., began, when on July 1, 1949, the Metamora congregation assumed the responsibility for the Sunday-school work being conducted by Mrs. Stivers. For approximately thirty years after the closing of services by the Christian Church, she had continued to conduct a Sunday school for the children of the community in the old church building. Because of her advanced age, she felt she could no longer carry the responsibility and had asked Bishop H. R. Schertz and the Metamora Mennonite Church to take charge of the work.

Vernon Schertz was appointed first Sunday-school superintendent, and service began with an enrollment of 36. Other early workers included Olin Grace Yoder, Esther Swartzendruber, Mildred Schrock, Marjorie Schertz, Mildred Schertz, and Ethel Bachman. When Vernon Schertz left to attend seminary in 1952, Richard Bachman, and later Eldon Schertz, were appointed to serve as superintendents. Other workers were supplied by the Metamora congregation and occasional preaching services arranged by its ministers.

During 1956 Roy Bucher, pastor of the Metamora congregation, felt that the Cazenovia work deserved a more permanent program and arranged for Melvin Hamilton to preach there regularly, looking forward to forming an independent congregation.

On Feb. 3, 1957, in a special service the Cazenovia Mennonite Church with thirteen charter members was organized as a congregation in the Illinois Conference, and Melvin Hamilton as a licensed minister was installed as pastor. Roy Bucher was asked by the ministerial committee to serve as adviser to the licensed pastor and the congregation during the early formative period. He met with the congregation on March 7, 1957, in a business meeting to elect the first board of trustees and a church council. Since then the title to the church building has been acquired and some major improvements made in the building.

On Feb. 8, 1959, Melvin Hamilton was ordained as minister. J. D. Hartzler had charge of the ordination, and H. J. King preached the ordination sermon. Testimonies were given by Edwin J. Stalter, representing the conference Executive Committee; Roy Bucher, representing the Metamora congregation; Eldon Schertz, representing the Cazenovia congregation; and Harold Zehr, representing the conference ministerial committee.

Through the years midweek activities, such as midweek prayer services, youth activities, WMSA, and later summer Bible school, have been important in the work of Cazenovia.

—Cazenovia Church Bulletin.

## Menno Simons and the Mennonites

By CORNELIUS KRAHN

Most of the Mennonites of America are either of Swiss or Dutch background. They can trace their ancestors back to the days when they lived in the valleys of the Swiss Alps or in the lowlands of the Netherlands. Some lived at the head of the Rhine River and others lived at the mouth of Father Rhine. From these two regions they spread over various European countries and America.

If we encounter a person with a name such as Stucky, Yoder, Schrag, Shelly, or Graber, we know quite definitely that his ancestors originally came from Switzerland. When he is a Wiebe, Klassen, Martens, or Thiessen, we know that the ancestors most originally have come from the Netherlands. The latter names were originally mostly given names. Menno was a given name and so was Simons. Simon was the name of his father and "s" was the abbreviation of "son." Thus Menno was the son of Simon. Gradually Simons became the family name "Siemens," and this was the case with many names from Holland.

Menno Simons lived in Friesland, which has been preserved very much as it was in his days. Most of the farmers are dairy farmers. The pastures are crisscrossed by canals necessary to pump the water from the lowlands to prevent flooding. Menno was born in the village of Witmarsum in 1496. This village is located a few miles from the North Sea near the dyke which has been built in order to populate the bottom of the Zuiderzee, one of the technical achievements of the modern Netherlands.

Menno must have obtained training to qualify him as a Catholic priest in one of the monasteries of Friesland. When he was twenty-eight he was ordained as priest in the city of Utrecht, where the bishop resided. He first served as an assistant to the priest in a neighboring village and later became priest in his home village.

His great problems and conflicts arose when in his worship services he began to doubt that the bread and wine in the mass (Lord's Supper) actually turn into the blood and flesh of Christ as the Catholic Church taught and teaches today. He first considered these thoughts evil whisperings of the devil. He confessed to his fellow priests but could not rid himself of these disturbing ideas. He began to read about this matter, but did not dare to consult the Bible because he was afraid that this book would get him off the "right" path like Martin Luther.

Finally, after much inner agony and struggle, he did open the Bible, which had been for him, the priest of a church, a book sealed with seven seals. Soon he found that the teachings of his church about the change of bread and wine into the actual body of Christ was not Biblical. He also found that forgiveness of sin is not obtained through the mass but through Christ Himself in whom the individual must personally believe and to whom he must pray directly. This was the breakdown of one of the most significant pillars in the Catholic faith of Menno Simons.

Soon Menno heard that someone had been put to death because he had been baptized as an adult upon a personal confession of faith and by doing so he had renounced the baptism he had received as a child. This was considered a crime by church and state and was punished by death. Menno wondered what it was all about. Why would a person be baptized again as an adult upon his personal faith? Why would a church consider that a crime? He found that the church taught that in infant baptism performed by the priest of the Catholic Church, original sin is removed and the infant becomes a reborn creature. Baptism automatically causes regeneration.

Menno now realized that an infant cannot be regenerated and have faith and that he cannot be condemned because of sins committed by his ancestors. He studied the Scriptures diligently and found that in his Catholic faith another pillar crumbled. He saw the validity of the basis of two Catholic sacraments, mass and baptism, disappear as he studied the Bible. Out of this prayerful study a new faith arose, the center and object of which was Jesus Christ Himself. Through faith in Christ he found forgiveness of sin and came to the conviction that baptism should be administered upon confession of faith, which is possible at an adult age only.

It took some time for Menno to find courage to preach openly what he had just discovered through the reading of the Scriptures and through his conversion. It is always challenging and interesting to read Menno's own account in his *Complete Writings* of his conversion and how God gave him grace, courage,

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## FAMILY CIRCLE

### Oh, Count Him Rich

By Enola Chamberlin

Oh, count him rich who has a dream to dream,

Who has a cheery word which he will say,  
Who has a song, who has a smile to gleam,  
Who has within his heart a prayer to pray.

Oh, count him rich, for in his earthly span,  
Through spring's white fragrance, autumn's goldenrod,

He will be loved and praised by child and man,

He will be blest forever by his God.

### The Prodigal Home

By C. LESLIE MILLER

The American home is making headlines! But they are headlines of a sordid nature and feature homicide, juvenile delinquency, divorce, and alcoholism. A problem boy develops into America's second most notorious killer, who without motive or reason brutally murders eleven people. A Hollywood actress discards her fourth husband and sets out again on the sea of matrimony with her fifth mate. Juvenile hoodlums terrorize a New York school and drive a principal to suicide. A father goes berserk and murders his wife and four children. A fourteen-year-old youngster calmly relates how he pumped bullets into his grandmother's body "until she stopped quivering."

The story of the American home is becoming the story of prodigal parents and prodigal children. Psychiatrists and psychologists seek to analyze the situation and explain away human depravity. Sin has been labeled impulses and violence has been attributed to frustrations.

Prodigal children come from prodigal homes. We have so many prodigal sons and daughters because of the lack of godly examples to be found even in the so-called Christian home. Too many fathers and mothers preach religion to their children and do not live it. The parents tell the children what they should be, but they themselves do not live that way. Our fathers and mothers send their children to Sunday school, but they never take them. They urge their children that they need religion, that they be good, that they read the Bible; and yet the parents themselves do not set an example.

Another reason why we have so many prodigal children is the lack of discipline in the home. The children control the parents instead of the parents governing

the children. The youngsters give the orders and say how much spending money they should get, how many evenings they should spend out, and what time they should come home. They establish the laws, the rules, and the regulations. And father and mother are so lacking even in common character that they yield to every wish and whim of the demanding child instead of establishing a code of ethics, rules, and regulations such as God expects should be established in a Christian home.

Some children become prodigals because there is entirely too much gossip and criticism in the home. Church members, pastors, and Sunday-school leaders are discussed, torn apart, criticized, gossiped about; and thus children lose confidence in the church and the leaders of the church. Where respect for people has been lost, there can be no respect for law and order and ethics.

Still another reason why children become prodigals is too much materialism in the home. Because of economic pressures, quite frequently both mother and father are too busy to take time to pray and to talk to and give advice to the children in the home. Few mothers take the time to read Bible stories to their youngsters. The television has been substituted for the midweek prayer service. In many homes both mother and dad are so engaged in the race for economic security and the securing of nicer furniture, cars, homes, and other physical assets that the spiritual needs of the children have been completely ignored and the claims of God upon the life have been entirely devaluated.

The parable of the prodigal son as told by Jesus reveals that the father was indulgent to the point of weakness. The son actually became a prodigal long before he left home. Had his baser passions been subdued under discipline and had his will been brought into submission to the wise and kind will of his father, he never would have become a prodigal.

The prodigal son described by Jesus is shown as a selfish creature. The theme of his life was "Give me." We are part of a spoiled, selfish generation today. Selfishness is a habit and grows with alarming rapidity when discipline is not applied. Our economic system is built upon human greed and dissatisfaction and envy. Our home economy is founded upon the installment plan rather than upon the "Buy what you need and pay for it," a system which was the principle practiced by our forefathers.

The prodigal son was foolish. We are told that he wasted his substance in riotous living. He expended his money, ruined his health, and lost his possessions

in the gratification of sensual lusts and desires.

It is true that the prodigal son returned home and received a loving reception and glorious restoration. But we must never forget that years were wasted, lives blasted, and hearts broken unnecessarily, for there need never have been a prodigal son.

It is my firm personal conviction that every case of juvenile delinquency, of divorce, of marital unfaithfulness, of parental delinquency need never have occurred. All these are the normal and to-be-expected harvest of the sowing of certain evil principles.

Our educational system with its stress upon nonscientific hypotheses is undermining the faith of our youth in the Word of God. Our economic system with its stress upon greed, gain, and materialism is choking the life out of essential spiritual emphases. The elimination of old-fashioned Gospel truths from our pulpits and Sunday schools is to blame for sending out into the world a generation with no spiritual foundation and no anchor to hold them firm in the storms of life. Our substitution of entertainment by way of radio, television, theater, and questionable amusements for rich and satisfying worship is certain to produce a baneful harvest in the present and future generations.

Put the blame where you will—Upon our educational systems; upon our churches; upon youth itself. But an honest diagnosis of the situation will eventually point the finger to the home. We need godly, consistently living mothers and fathers. We need to have the Bible put back into the home. We need time for family life—time to play and time to pray together. We need a revival of a vital living faith in the Lord Jesus Christ. If we solve the problem of the prodigal home we have solved all other problems.—*Material made available by National Sunday School Association.*

#### EXPRESSIONS OF APPRECIATION

"The Lord hath done great things for us whereof we are glad." We wish to express our sincere thanks and appreciation to our many friends for their prayers, visits, cards, letters, flowers, and gifts, during Wayne's stay in the hospital and period of recuperation at home. The Lord has blessed and may He continue to bless each one of you richly.—Wayne S. and Nancy M. Martin, Goodville, Pa.

• • •

As a family we wish to express our sincere thanks to all relatives and friends for the kindness shown, and for the many cards and comforting messages received from far and near since the sudden passing of our dear husband and father. May the Lord richly reward each one of you. This being God's will, may we all humbly submit and say, "Thy will be done."—Mrs. George Beiler and family, Ronks, Pa.

• • •

I sincerely thank each one for the gifts of money and the cards and letters that I received while I was in the hospital and since I am at home. May God bless you all!—Arlene (Mrs. David) Horst, Smithsburg, Md.





# TO BE NEAR TO GOD

Kings May Be Great, But . . .

Sunday, May 3

"Thus saith Ben-hadad," I Kings 20:1-4.

After witnessing Carmel and the drought-breaking rain a scant five years ago, weak Ahab gives in to the threat of a godless Syrian king. Moreover, he gives in without even a consultation. Also, he does not send for a prophet. As it turned out, Ben-hadad never got a nickel's worth of loot. Talk, braggart Ben-hadad, talk and bluster; all your possessions are issuing from your mouth. There is a God in Israel, surely you must have heard. But alas, braggart's words, blowing out the mouth, blow aside wisdom's whispers that seek an entrance at the braggart's ears.

Sing: "Oh, Where Are Kings and Empires Now?" Church Hymnal, No. 336.

Monday, May 4

Greed Overreaches. I Kings 20:5-7.

What is there about the thinking of crooks which leads them to believe that anything they can lay hands on is theirs? Not all crooks are irreligious. My former employer's business car was stolen once and when it was recovered it had two religious (?) items fastened to the dashboard. One was an image and the other a printed prayer for safety, addressed to "the patron saint of travelers." Not fearing to steal, the God-defying thief nevertheless did not want to drive his loot around without the protection of his gods who would yet extend their covering hand. Loud-mouthed Hitler, we and millions of the blood-relatives of Jesus, the Jew, are unable to find as much as your grave.

Sing: "Jesus, Thou Mighty Lord," Church Hymnal, No. 82.

Tuesday, May 5

Fortified with Advice. I Kings 20:8, 9.

If you listen to Ben-hadad you are "shipping water," as the boatmen say, and if you listen long enough you will be sunk. Hitler used to say that no lie was too big to be believed if it was said often enough and loud enough and in variety enough. The elders had it right; listen long enough and you will consent. That is the general rule and you had better not think you will be the exception. Ahab went half way; he would let Ben-hadad steal the national wealth but not the treasures of the palace. O God of black and white commandments, what do you think of gray?

Sing: "Purer in Heart, O God," Church Hymnal, No. 464.

Wednesday, May 6

Boast, Braggart, Boast. I Kings 20:10, 11.

"The gods," says a thief, and some moderns act as if they believed that there are no gods save armaments. Then let them learn the hard way, but the pity of it is that they would to school through seas of blood and orphans' tears.

It would have been better for Ben-hadad

if he had heeded Ahab's proverb. Christians have a better saying available and it is no proverb. They can say, "If the Lord will." What a shield is this phrase against Ben-hadad-like greed, against self-honor, and against disappointment. Truly, history should just us.

Sing: "Just as Seemeth Good to Thee," Church Hymnal, No. 404.

Thursday, May 7

"Thus saith the Lord." I Kings 20:12-15.

Ahab, unable to stand alone, consulted elders. He took half of their advice. Then God sent a prophet. Oh, God comes more than half way in behalf of those He would call His own. Ahab was told that God would demonstrate "I am the Lord" once more. "I am" is God's name given in 1492, not when Columbus discovered America, but in 1492 B.C., the time of the exodus from Egypt. This world's Ahabs are slow learners. Well has a history professor said, "The chief lesson to be learned from history is that men do not learn from history." The

new generation makes the same mistakes the older one did and suffers the consequences all over again.

Sing: "Onward, Christian Soldiers," Church Hymnal, No. 493.

Friday, May 8

Drunk. I Kings 20:16-21.

Drunk on what? On self-esteem and alcohol. Ben-hadad's overconfidence betrayed him, for you do not take the enemy by sending orders for others to do it. It seems that the Israelites believed God in this instance and ventured out of their beleaguered city. Faith in God's Word stiffens backbones against overwhelming odds, while drunken braggarts are easily deflated. Shakespeare has one of his characters say, "What, all my soldiers wounded in the back!" Ben-hadad's men were so wounded. Christian, if you are hurt in the battle of life, let none of your wounds be in the back.

Sing: "Am I a Soldier of the Cross?" Church Hymnal, No. 416.

Saturday, May 9

Strengthen Thyself. I Kings 20:22.

The snake had been scotched but not killed. Christian, watch your step. When the year turns or the season is propitious,

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## Nathan and David

Sunday School Lesson for May 10

(II Samuel 7, 11, 12; I Kings 1:5-40)

A blot! An ugly blot! A big blot? On whom? On King David, a man after God's own heart.

Satan has access to even the best of men. When David had rest from his enemies without, he desired to build a house for the Lord. When God forbade this through the prophet Nathan, David offered a wonderful prayer of thanksgiving, 7:18-29. In II Samuel 23:1 David is described as "the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel." A godly man, but such must take heed lest they fall.

What was David's sin? (If this is not known by each pupil, let one pupil tell the facts.) According to Nathan's indictment, David despised the commandment of the Lord. He declared he could do as he wished. He coveted and took another man's wife. With her he committed adultery. To cover up the sin he sought to debauch Uriah, who must have shamed David with his response. Perhaps David should have been out in the camp instead of taking it easy at home. One sin led to another until David became a murderer. "How are the mighty fallen!" While the great king was ascending outwardly, inwardly he was in "transgression," "iniquity," "sin," "bloodguiltiness," "impurity," and in a wrong spirit. Psalm 51.

In mercy "the Lord sent Nathan," who spoke a parable of theft and injustice. God knew (and no doubt Nathan knew too) how David's sin was ever before him. All day

and night the hand of the Lord was heavy upon him to convict him and call him to confession. God broke his bones! Sin was separating him from God, and that for months. David stood condemned by two counts, his own and God's.

All of us sin, but not all are willing to say, "I have sinned against the Lord." "Against thee . . . have I sinned." "Cast me not away from thy presence." "Restore unto me the joy of thy salvation." "Have mercy . . . according to thy lovingkindness." David had not only broken up a home and brought disgrace upon the people of God whose leader he was, but above all he had sinned against God.

And it was the restored salvation that brought David his joy. Undoubtedly, David sorrowed for all the disgraces he had brought upon so many people by his sin. But in God he found his forgiveness, his purging, his washing, his renewed spirit, his joy, his deliverance, and the covering of his sin. From such a broken and contrite heart God could again receive and accept praise.

And David had only love for Nathan, who was courageous enough and kind enough to tell him God's message.

"My sins, my sins, my Saviour!

They take such hold on me."

But I rejoice that the story of David's sin is recorded, for

"In Thee is all forgiveness."

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1957 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.





## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Noah Landis, Alpha, Minn., preached at Wellman, Iowa, on April 19.

Bro. Eldon King, Elkhart, Ind., preached at Walnut Creek, Ohio, on April 26. The evening service there on April 12 was conducted by the Sonnenberg Chorus, Dalton, Ohio.

The Weaver congregation, Johnstown, Pa., sponsored a hobby fair in the Richland Fire Hall for the youth of their community.

Missions Emphasis Week was observed at Bethany Christian High School, Goshen, Ind., the week of April 13.

The Witmarum Quartet, Iowa City, Iowa, gave a program at Eureka, Ill., on April 12.

Guest speakers at Wesley Chapel, Newark, Del., were Raymond Allen, superintendent of the Bowers Mission in New York, on April 12, and Melville Nafziger, Hockessin, Del., on April 19.

Charter membership of the newly organized congregation at Bloomington, Ill., numbers thirteen.

A men's chorus of the Conservative churches in Iowa gave a program at Lower Deer Creek, Kalona, Iowa, on April 12.

The following foreign students, attending Goshen College, gave a program at Holdeman MYF, Wakarusa, Ind., on April 12. Subjantoro Atmowitong of Java; Elias Saig of Jordan; Vivian Yang of Hong Kong; and Sybil Thomas of Jamaica.

Bro. John Leaman, director of the VS unit at Stanfield, Ariz., spoke at the Holdeman MYF, Wakarusa, Ind., on April 15.

Voluntary Service at Calling Lake, Alta., was described at Clinton Frame, Goshen, Ind., on April 15 by Leo and Bonnie Jantzi.

Guest speakers at Olive, Goshen, Ind., on April 15 were Glen and Marjorie Steffen, Voluntary Service unit leaders at Camp Rehoboth, Ill.

Bro. Donald King, student at Goshen Biblical Seminary, gave a Christian Service Training Class on April 22 at Olive, Elkhart, Ind.

An alumni quartet from Bethany Christian High School, Goshen, Ind., gave a program at Bon Air, Kokomo, Ind., on April 12.

The Lansdale, Pa., men's quartet gave a program at Oxford, N.J., on March 29. Bro. Paul Clemens preached a short sermon.

Bro. Eugene Herr, Youth Field Worker, spoke on voluntary service at Sunnyside, Elkhart, Ind., on April 15.

An illustrated talk on voluntary service work at Kansas City was given at Yellow Creek, Goshen, Ind., on April 15 by Roman and Marianna Stutzman.

Publishing Agent A. J. Metzler spoke in a Christian stewardship conference at Beech, Louisville, Ohio, April 24-26.

Bro. Phares Miller, Sr., the oldest member at Bossler's, Elizabethtown, Pa., celebrated his 88th birthday on April 9.

The Winter Bible School council of the Board of Education met at Scottsdale on April 9.

Guest speaker at Fisher, Ill., on April 22 was Dr. Orville Walters, of the University of Illinois Psychiatric Clinic. Dr. Walters is an active Free Methodist layman.

Eight books furnished by the Home Missions department of the General Mission Board were placed in the Manistique, Mich., jail by the Cedar Grove congregation.

Bro. J. Mark Stauffer, Harrisonburg, Va., spoke in a music conference at Alden, N.Y., April 25, 26.

Bro. Boyd Nelson reported to his home congregation at Elkhart, Ind., that on his recent trip to Europe and Algeria, he experienced three communion services: one in Belgium, one in Algeria, and one in France.

Bro. John Kraybill and wife, Voluntary Service leaders in New York City, spoke at North Goshen, Ind., on April 15.

The McPherson Chapter of the Hesston College alumni and other guests with children approaching high-school age, met at West Liberty, Inman, Kans., on April 14.

The fiftieth anniversary of the ordination of Bro. Menno Esch to the office of bishop was observed at Fairview, Mich., on April 9. Bro. Esch preached at Fairview on April 5, as a part of the observance of his half-century of service to this congregation.

Bro. Maynard Shetler of the Sales Division at Scottdale attended the National Association of Evangelicals in Los Angeles, April 6-14, and the Minnesota Sunday School Convention, Minneapolis, April 20-22.

Bro. D. J. Fisher, Kalona, Iowa, preached at Upland, Calif., on April 12.

Nonresistance was the theme of the Spring Bible Conference held at Floradale, Ont., April 17-19. Speaker was Bro. Emerson McDowell of Toronto.

Bro. Lawrence Burkholder, Goshen, Ind., brought two messages on "The Nature of the Church" to the congregation at Hesston, Kans., on April 19.

The European Relief Program was presented by Peter J. Dyck at Hesston, Kans., on April 26.

Bro. Paul E. Roupp, Literature Secretary of the Hesston, Kans., congregation, maintains a literature stand each Sunday to help people in securing Christian literature.

Bro. Willis Miller, Hartsville, Ohio, was ordained to the ministry at the Maple Grove Conservative Mennonite Church at Hartsville on March 22, with Roman H. Miller, Fred Hostetter, and Valentine Nafziger in charge.

Speakers in a Bible Instruction meeting in Paradise, Pa., April 18, 19, were Clyde Hostetter, Jacob Rittenhouse, and Jacob Frederick.

Bro. S. C. Yoder, Goshen, Ind., preached on Easter Sunday at Bayshore, Sarasota, Fla.

New members: one by baptism and two by confession at Greentown, Stuarts Draft, Va., on March 29; three by baptism at Las Villas, Cuba, on March 22; one by baptism at North Lima, Ohio, on March 1; two by confession of faith at Anderson, Fort Wayne, Ind., April 5; one by baptism at Tiskiwila, Ill., March 25; one by baptism at Naubway, Mich.; six by baptism at Bethel, Wayland, Iowa, on April 12; seven by baptism and one by covenant renewal at Howard-

Miami, Kokomo, Ind., on April 15; seven by baptism at Wadsword, Ohio, on April 5; ten on confession of faith and by personal testimony at Neffsville, Pa., on April 12; thirty-one on confession of faith at Bethany, East Earl, Pa., on April 12.

Sister Ella Esbenschade, who discontinued her services at the Publishing House on April 17, says she arrived in Scottdale one hour after Uncle J. A. Ressler died on Oct. 3, 1936. She first began work in the YCC office for Bro. C. F. Yake, and later worked in Subscriptions, Sales, and the Editorial divisions. During the last year she had been assigned the task of processing the graded Sunday-school materials. Ella was married on April 19. See Marriages column in this issue.

Bro. Raymond Charles, president of the Eastern Board of Missions, recently conducted a series of chapel talks at the Akron MCC headquarters.

Bro. D. A. Yoder, Elkhart, Ind., preached at Tedrow, Wauseon, Ohio, on April 12.

Bro. C. F. Yake represented the Herald Press at the Greater Chicago Sunday School Association on April 11. On April 13-15 he and Sister Alta Mae Erb spoke in a Summer Bible School Seminar conducted by the Greater Fort Wayne Sunday School Association. On April 12 Sister Erb addressed Sunday-school teachers at Deep Run and Souderton General Conference Mennonite churches.

(Continued on page 403)

## Calendar

Home Sunday, May 10.  
Annual meeting, Ohio and Eastern Conference, Tedrow, Wauseon, Ohio, May 12-14.  
World-wide Missionary Conference, Lancaster Mennonite Conference, Pa., May 15-17.  
Annual meeting Mennonite Board of Missions and Churches, Hesston, Kans., June 8-14.  
North American General Conference and associated meetings, Bloomfield, Mont., June 16-19.  
Louisville Mennonite Camp: Johnstown Youth Retreat, June 18-21; American Sunday School Union, June 22-26; Boys' Camp, June 27 to July 3; Girls' Camp, July 4-10; Junior High 1, July 11-17; Junior High 2, July 18-24; Youth Camp, July 25-31; Family Week, Aug. 1-7; Music Conference, Aug. 8-14; Missionary Bible Conferences, Aug. 15-21; Business Family Week, Aug. 22 to Sept. 2.  
Peace Sunday, June 28.  
Little Eden Camp, Okemaw, Mich.: Boys' and Girls' Camp, June 27 to July 4; Junior High, Grades 7, 8, July 4-11; Junior High, Grades 8, 9, July 11-18; Senior High, Grades 10, 11, 12, July 18-25; Home Builders' Week, July 25 to Aug. 1; Christian Business and Professional Week, Aug. 1-8; Christian Fellowship and Family Retreat, Sept. 3-7.  
Camp Lut. Orrville, Ohio: Boys' Camp, July 4-11; Girls' Camp, July 11-18; Missions Week, July 18-24; Junior High 1, Aug. 1-8; Junior High 2, Aug. 8-15; Youth Camp, Aug. 15-22.  
Annual meeting of Virginia Conference and associated meetings, Lindsie, near Edom, Va., July 28-31.  
Annual meeting, Indiana-Michigan Christian Workers' Conference, Bethel, Ashby, Mich., Aug. 4-6.  
Annual meeting, Allegheny Conference, at Shalk's, Johnstown, Pa., Aug. 7, 8.  
Annual meeting, Iowa-Nebraska Conference, Shickley, Neb., Aug. 10-12.  
Annual meeting, Illinois Mennonite Conference, Metamora, Aug. 13-16.  
Annual meeting, Ohio Christian Workers' Conference, Neffsville, Pa., Aug. 18-20.  
Biennial meeting of Mennonite General Conference, Goshen, Ind., Aug. 21-25.  
Annual church-wide MYF meeting, Orrville, Ohio, High School, Aug. 26-30.  
Annual meeting of some interests sponsored by the Mennonite Commission for Christian Education, Goshen, Ind., Aug. 28-31.  
Third church-wide Missionary Conference, Louisville Mennonite Camp, Sept. 25, 26.  
Annual church-wide Study Conference, Hesston, Kans., Oct. 21-24.  
Fall meeting, Commission for Christian Education, Oct. 30, 31.

# Missions



THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE • 1711 PRAIRIE STREET, ELKHART, INDIANA • TELEPHONE, ELKHART 2-2786

## News Notes

Special services were held at Liege, Belgium, April 14-19. Weekly services were begun there last year by Bro. David Shank in connection with a medical dispensary. Bible study is being conducted every Friday night.

The David Shanks, Ohain, Belgium, are planning special services at Bourgeois-Rixensart, May 3-10. Bro. Pierre Gadin, speaker over the French Words of Life broadcast, will conduct the meetings. The Shanks have been placing pertinent Scripture passages in the local newspaper with a reminder to listen to the broadcast. This brought two visitors to their Easter services and they hope will also bring some to the special services. Pray for the witness at Bourgeois-Rixensart.

Address change: Bro. and Sister V. M. Ovando are now living at 1062 Holgate Ave., Defiance, Ohio, from which they direct the work among Spanish-speaking Americans in that city.

A missionary orientation conference for newly appointed missionaries will be held at the General Mission Board headquarters, Elkhart, Ind., June 23 to July 2. Several courses related to missions will also be given at the Associated Mennonite Biblical Seminars, Elkhart, June 15 to July 3, and the schedules are being arranged so that interested persons can attend both. All missionaries on furlough and new appointees will then be expected to attend the Missionary Study Conference at Laureville Mennonite Camp, Mt. Pleasant, Pa., Aug. 15-21.

The Christian Stewardship section of the Economic Service Council of the Mennonite Church in India, Dhantari, is loaning a hen to any adult or child who will support her and offer her eggs each Sunday for the support of widows. The hen takes her name, Mary, from Mandli Adhik Ruchi Yonjina (Greater Church Interest Plan). John Friesen directs the project.

A full-page announcement in a recent issue of the Mennonite Patrika, organ of the Mennonite Church in India, lists all the Gospel broadcasts released by the Far East Broadcast Co., Manila, both Hindi and English programs. The Way to Life, overseas issue of The Mennonite Hour, is carried by the Manila station.

Sister Marie Moyer, Dhantari, India, went to Lucknow recently to consult with officials of the India Sunday School Union. Sister Moyer serves primary materials in Hindi for the I.S.S.U.

A prison workers' conference to discover the extent of interest in prison work among the Indiana-Michigan Conference churches will be held at the Locust Grove Mennonite Church, Sturgis, Mich., May 5, 6. The public program on Tuesday evening, May 5, will be held at the Shore Mennonite Church, Shipshewana, Ind., at 7:30 p.m. Speakers at

that session will be Bro. Samuel Longenecker, prison worker from Middletown, Pa.; Bro. Tobe E. Schmucker, Hope Rescue Mission, South Bend, Ind.; and Bro. Willard Mayer, pastor of the Pigeon River Conservative Mennonite Church, Pigeon, Mich. The conference is being promoted by Bro. Nelson E. Kauffman, secretary for Home Missions and Evangelism of the General Mission Board.

The Foyer Fraternel, Brussels, Belgium, is sponsoring a Youth Camp at Bousval, Belgium, April 30 to May 3. Bro. and Sister Jules Lambotte will direct the camp. Pray that the camp will bring spiritual blessings to all who attend.

Twelve North American Mennonite missionaries, four couples and four single women missionaries, are now studying French in Brussels, Belgium, in preparation for service in the Belgian Congo.

Bro. Vincent Harding, copastor of the interracial Woodlawn Mennonite Church, Chicago, Ill., was scheduled to speak at the Second Mennonite Church, Chicago, on April 26.

Recent speakers at the Bethel Mennonite Community Church, Chicago, Ill., included Bro. William Nofziger from the West Clinton Mennonite Church, Pettisville, Ohio, on April 5 morning and Bro. Harold Zehr, Roanoke, Ill., on April 12 evening.

Bro. Royal Snyder, Agriculture Extension Director in the Puerto Rico mission-service program, has been assigned to serve in the Betania School program, Pulguillas, by the Puerto Rico Executive Committee. He will continue his agriculture extension work on a marginal time basis.

Bro. B. Frank Byler, missionary on furlough from Argentina, was scheduled to speak at Topeka, Ind., on April 26. On May 3 he will speak at the Huber Mennonite Church, Medway, Ohio.

Bro. Elvin V. Snyder, missionary on furlough from Puerto Rico, is scheduled to speak for the Junior-Intermediate Church at the College Mennonite Church, Goshen, Ind., on Sunday morning, May 3, and at the Clinton Brick Mennonite Church, Goshen, in the evening. He is scheduled at Kouts, Ind., for May 10.

### A Week of Prayer

for the Mennonite Church in India  
May 3-9

For the Annual Conference, May 7-9.  
For Holy Spirit guidance to meet current problems.

For a Christlike love among the brethren.

For a vision of the churches' witnessing opportunities.

For faithful obedience to the Word of God.

## Your Treasurer Reports

Bro. J. D. Graber has recently completed an administrative survey of the mission needs in Ghana and Nigeria. The call to our church to enter Nigeria has developed out of requests received from Christians in Nigeria for help and a desire to be affiliated with an older and established Christian group. Quite a number of small congregations have already been organized and accepted into the Mennonite Church.

On the basis of Bro. Graber's report, plans will be made to send missionaries to this country. Help will need to be given in the areas of medical services, education programs, Bible teaching, and training of native Christian leaders. To meet this new challenge in church outreach both personnel and finances will be needed. Contributions are now being received for the work in Nigeria. Missionaries will need support and operating budget. Your gifts for this new field should be designated for the Nigeria Mission fund.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

Pastor Kulik, a former pastor and evangelist from the continent of Europe who has been conducting services in evangelical churches in Great Britain, served as guest minister at the Mennonite Centre, London, on Sunday morning, April 12. On the same day, Bro. David Janzen, director of the Berlin, Germany, MCC Center, gave a talk on the work in Berlin.

Bro. Quintus Leatherman, London, England, spoke on "The Relevance of the Church" at the Hornsey YMCA on April 12.

The theme for the monthly Bible Studies at the Mennonite Centre, London, England, is "The Ten Commandments." On April 4, Rev. Hicks, a Baptist minister from Surrey, England, served as guest teacher for the study.

Bro. and Sister Don McCammon, missionaries on furlough from Japan, are scheduled to speak at the Roselawn Mennonite Church, Elkhart, Ind., on Sunday evening, May 3. Bro. McCammon will be serving the Tedrow Mennonite Church, Wauseon, Ohio, on May 6; the Hess Mennonite Church, Lititz, Pa., May 9, 10; Trissels, Broadway, Va., May 12; Charlottesville, Va., May 13; Mt. Clinton, Va., May 14; and Eastern Mennonite College, Harrisonburg, Va., May 15.

(Continued on page 404)

# Frog in the Well

By ESTHER VOGT



Archibold Toppo, guest speaker at the conference

The phrase "frog in the well" is used frequently in India to express frustration: "Because I am thus limited in my situation, I am therefore excused from this responsibility." This phrase was used several times at our Am Sabha (Annual Church Conference) here in Bihar, India. I think it has been a real challenge to us all again.

The site of our meeting was a lovely one beside the sands of a small stream, right out in the jungle as God made it in its loveliness. In preparation that day most of us ate our noon meal a little earlier than usual and then collected our car loads and set up camp before the evening meeting. Tents, tent poles, stakes, instruments for pounding stakes and digging holes, buckets to carry water, food, cooking utensils, bedding, and all that we would need for two full days were brought along. The springs of the cars and the co-operation and patience of everyone were taxed to the utmost in all these arrangements, but it was a happy occasion where we got to know each other better in the Lord. At one service I counted 70 present (27 women and 43 men).

Our theme this year was Joshua 24:15: "But as for me and my house, we will serve the Lord." The emphasis was to be on witnessing. The Witness Through the Christian Home was to be given by local speakers and the main subject of witnessing was to be given by a guest speaker, Bro. Archibold Toppo of Ranchi.

Here are a few gleanings from what was given by our local men.

1) The Model Christian Home by Bro. D. M. Lakra. The birds always make nests exactly like those they were raised in. So, parents likewise must make model homes where (a) the Bible is read daily, (b) children are taught in love, (c) the woman covers her head in worship, (d) preparation for the Sabbath is made the previous day, (e) those in the home know how to work so they can give to the Lord's work, (f) there is a happy fellowship together and not gossip or slander. With Joshua we shall say, "For me and my house, we will serve the Lord."

2) Private Devotions by Bro. M. C. Vogt. Learn how to wait on God in prayer. Ps. 62:5. Be silent before Him. Wait upon Him to work. Just wait until He does work. Take time. My expectation is from Him.

3) Training to Worship in the Home by Bro. A. M. Topono. The home is a unit of church; it is a foundation stone. There is a way for even those who cannot read to have worship in their homes. They can use the verse which is memorized each Sunday in Sunday school and the songs which are known to the family—with these they can fellowship with God. A chart with 12 points for the model Christian home was explained. Each family is to have one hanging on its walls during the coming year.

4) Conduct in the Home by Bro. Manohar Khakha. Manohar told Col. 3:12-17 as the basis of the conduct in the home. He first pictured a home that was without this life of Christ. While they waited for the father's return, the children kept on eating the meat curry which the mother had prepared for the father. The mother stood by helpless and only juice remained for the father. In every Indian home the father is privileged to eat first and in the Christian home the father is to be loved and given honor. In Col. 3 we are told of a belt to be put on. A belt is put around the waist to keep the pants from falling down. This belt that we are to put on is love; it is to give strength



Some of the missionaries fellowshiping around the table at the conference.

and security and holds things in their proper place. If the belt of love is worn, the mother will forgive her daughter and the son will forgive the father. With God's Word in the heart the Christian home will prosper in every way.

Bro. Toppo, the guest speaker, spoke on How to Witness and What My Witness Is (Christ). His main points were repeated in these personal testimonies given at the last morning meeting:

1. If you fail to pray and witness, your witness will be fruitless. I want to pray more.
2. Our witness must be to reveal Christ to those to whom we speak.
3. We need courage to witness and to put full faith in the Lord Jesus.
4. I have always feared to witness among the learned and educated. I would go away around to hunt the uneducated because of this fear. I didn't realize the needs of the educated. By God's grace I will have courage to go to the educated and learned of Chandwa.
5. I am happy to be a witness for Christ, to sit on a bed beside the people and share Christ with them. I was impressed with the necessity of going in humility, not to first denounce their sins, but to go in true humility.

Bro. Toppo told of how he was imprisoned two months for witnessing at the Secunderabad railway station. The first night in



One of the sessions of the annual Bihar church conference.



prison one of his friends with him said, "It looks as if the Lord is giving us the privilege of an all-night prayer meeting." He emphasized the need to pray for courage and readiness to suffer for the Lord. And sometimes you have to put your watch in your bag and forget all about time, as Paul did, and preach into the night.

One interesting part of the annual meeting was a report from each church of what the Lord is doing there. During this session one of our brethren mentioned that those bound by their jobs were as frogs in a well, not able to witness as they would like to for the Lord. One answer given to this told of a Christian who prayed daily that God would help her to be a witness for Him in her daily work. Bro. Toppo's answer used the example of Paul who was in jail for two whole years but was not at all frustrated. He kept on "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

A few special tokens of God's care were manifest for us during conference.

1. The members nearby had gathered wood for fuel for our use.

2. Every session (except the last morning) opened with the threat of rain. There were a few sprinkles, just enough to make the temperature warmer for us. God answered prayer for blessings without disturbance.

3. Sleeping arrangements were made for everyone by the use of cars, tents, and the church a half mile away.

4. Everyone rejoiced in the special portion of deer meat Bro. Paul Kniss made available after a hunt the night before conference.

5. February 12 was a special day of worship for the goddess of learning, Lakshmi, in all the Indian schools. We rejoiced that some of our students chose to skip school that day in order to come to the meetings. They witnessed to receiving a blessing which would help them be better witnesses for Christ; not frustrated individuals like frogs in the well, but happy Christians sharing Christ wherever they went.

Bihar, India.

## A Seeker Continues Seeking

By GLADYS BECKER

About eight months ago a tall slender Oraon (aboriginal) came to Bro. Crusdhari Lakra's home in Bihar, India. He told him, "I have come in search of peace. Can you tell me how I can find it?"

Just as Bro. Lakra had done previously for others, he sat down on the mat beside him. Simply and plainly he told him of God's love for him and the wonderful plan of salvation. The seeker eagerly listened to the message. This was the first time he had heard this. "Could it be true? Is this what

my soul is seeking? Could it be possible that my forefathers, who all these years have been spirit worshipers, are wrong?" He mused upon these thoughts.

As he rose to leave, Bro. Lakra thought, "Will he, like so many, hear and turn away? Or will he continue to seek until he finds?" He lifted his heart to God and prayed, "Lord, work in his heart so that he may truly find Thee."



Evangelist Crusdhari Lakra and the Oraon who came seeking for peace.

Each Sunday morning found this seeker in church service. He walked six and one-half miles through the jungle and across the river. The singing of the hymns, the Scripture reading, the prayers, the sermon—it all was so new and different. Yet his heart seemed to be drawn to it. "This must be it! This must be what my soul longs for," he thought.

This aboriginal is literate. So at home he is reading the Word and the tracts which have been given him. Of his own accord he refused to pay tax for spirit worship. He also cut off his chutiya (long strand of hair from the crown).

One day this Oraon asked us, "Can you come to my house and teach us?" Thus it was that two evangelists, Bro. Lakra and Bro. Phulchand Minj, cycled to his place and fellowshiped with the family for the day. The following week Bro. Minj went to them, prepared to stay and teach them.

The seeker told Bro. Minj that for years he had been dissatisfied with spirit worship. He had been seeking something to satisfy. He did not know what his soul "cried out for." Then one day he heard there was a mission at Latehar. It was then that he walked to Bro. Lakra's home.

Bro. Minj had three services daily in this home. Many from the village came to hear. Four or five young people are interested. The seeker's younger brother is interested, but his older brother seems disinterested at present.

This family consists of his wife and three children. The oldest, Samudri, is seven and is blind. When small she had sore eyes and

no treatment was given. Consequently, she is absolutely blind. Dilu is a lively lad of four. The smallest, Jalo, is a boy of two.

Christmas Eve was the first time the family came to church. They spent Christmas with us. Two weeks later they spent two days with us for a Christian wedding. Their testimony is, "The more we hear, the more it satisfies."

Won't you pray with us that God will perfect that which He has begun in this seeker's heart? Phil. 1:6.

Latehar, Bihar, India.

## Three More Martyrs in Colombia

Bucaramanga, Colombia. On Jan. 24 Luis Ignacio Rovira, an assistant pastor in San Vicente, was shot and fatally wounded when he and other Christians were fired upon from the darkness as they sat on the porch of a farm home after a service had been conducted.

The Christians were sitting on the porch at the farm called "La Primavera" near San Vicente when a shot rang out in the still darkness which surrounded them. Mr. Rovira said, "What happened?" and then crumpled to the floor dead in a pool of blood. The others fled into the darkness, hiding among the coffee plants and in caves until morning. During the shooting, which lasted for about an hour and a half, one of the attackers said, "We are going to do away with these Protestants." Confusion prevailed as bullets riddled the house and the nearby Protestant chapel. Families were separated and no one knew what had happened to the others. The shooting continued until one of the attackers who had entered the house to steal was mistaken by his companions for a Protestant and was shot. He shouted, "Don't shoot any more! You have shot me. This is Martin." The shooting stopped and the attackers took their wounded companion and left.

With the coming of dawn the scattered, terrified people came from their hiding places to find that in addition to killing Mr. Rovira the murderous band had wounded two small children and one lady.

A four-year-old boy, Josue Marin, had his foot shot off during the attack and was near death by the time morning came. But he and the wounded lady were refused admittance at the San Vicente hospital because they were Protestants. A telegram was sent to Bucaramanga ordering a small plane which took the wounded to Bucaramanga where they were hospitalized. The ordeal had been too much for the young boy, who had gone unattended from Saturday night until Sunday afternoon, and he died at the hospital in Bucaramanga—a child martyr. The woman remains in critical condition at



this writing. Five of the assailants are being held by the authorities for these killings.

In the background of this fanatical brutality was an incident of one week earlier when the Protestants were gathered at the cemetery in San Vicente to bury a member of the congregation. The group carried the casket to the cemetery and was getting ready to bury the body on the Protestant side, when the priest appeared with a mob of people and began to incite them, saying that the Protestants had no right to bury their dead in that town, especially in the cemetery. He proclaimed that the Protestants were heretics and of the devil, and ordered the people to stone them, which they proceeded to do. The Protestants were forced to flee for their lives, leaving the casket and body behind without burial.

The Protestant pastor, Didimo Amaya, took refuge in the mayor's office, which faces the town plaza. Almost immediately the priest arrived with the yelling mob which was dispersed by soldiers ordered out by the mayor, after which the priest continued to harangue over the loud-speakers of the church on the opposite side of the park. When things had quieted down the Protestants went back to the cemetery to find that the body was gone. At last report (a week after the incident) no one knew the whereabouts of the body.

Belalcázar, Cauca. Floro Pacho, a Paez Indian Christian, has been an honest and respected Indian in Tierradentro for many years. Being an active believer, he sometimes preached to Indians in the absence of a pastor. For many years he has been the object of persecution, led by the Roman Catholic priests of Belalcázar, and had previously been threatened.

On Jan. 31 Floro worked for a neighbor all day and remained for the evening meal, following which a number of the men were seated at the table talking. Floro Pacho was answering the questions of the other men about the Gospel when suddenly Jorge Campo, arose, picked up a heavy stick, and with fury struck Floro across the head from behind, causing him to fall to the ground. Other blows to the head followed, and before the others could intervene, Floro Pacho was left dead on the floor.

The authorities in Popayan (the Department Capital) have been informed and a special investigation has been promised. —EFMA Missionary News Service.

Mr. F. Siegenthaler, a Swiss Bible Society colporteur working under the direction of the Belgian Bible Society, has received authorization, after a year's waiting, to sell Scriptures on the market place and to offer and take orders for Scriptures in Luxembourg; door to door sales are still forbidden. Until he received this permit, Mr. Siegenthaler worked in the German-speaking part of Belgium.—Bulletin of United Bible Societies.

## Midwest Relief Sale Big Success

Proceeds from the Central Illinois Inter-Mennonite Relief Sale exceeded \$4,600, including about \$500 profit realized from the lunch stand operated by the women of the churches of the area. The sale was a joint project of some 25 Mennonite churches.

About 800 people gathered at the Angus Association Sale Barn at Congerville, Ill., March 21, to buy the more than 400 items donated for the cause of MCC relief. Items sold included livestock, new and used household items of all kinds, farm machinery, handmade rugs, quilts, fancywork, and many miscellaneous articles. One hammer bringing \$30 and a dozen cream puffs auctioned off at \$25 give some idea of the enthusiasm exhibited by those present.

Proceedings began shortly after 10:00 a.m. with a devotional period led by Roy Bucher of Metamora, Scripture and prayer by Milo Nussbaum of Morton, and special music by a men's quartet from the Metamora Church. Then the auctioning began. A second ring was started about halfway through the six-hour period, and the last gavel was brought down about 4:00 p.m. Leaflets describing the work of the MCC relief program were distributed to those present throughout the day.

The public sale had been planned by a steering committee composed of Roy Bucher, Milo Nussbaum, Maurice Stahly, John Roth, and L. E. Troyer. The facilities of the sale barn were donated, as were the services of the auctioneers and the sale manager, Clarence Yordy.

Good interest and fine fellowship were exhibited throughout the day, and the people were enthusiastic with the project from start to finish.

via MCC, Akron, Pa.

## Jamaica Witness

By B. CHARLES HOSTETTER

... We closed the meetings at Red Hills tonight. We had a nice attendance every night and there were decisions in a number of the services. Some were real victories.

On Wednesday I spoke downtown over the noon hour at the Times Printing Company. We had about 25 of the employees out to the service. This was most of them. They had to give up part of their noon lunch hour to attend. It was a good meeting.

On Friday, with Grace alone, Warren Metzler and I drove about 65 miles to about the middle of the island where I spoke at a Bible Institute. This was a blessed experience. We were warmly received. A number of visitors from the community were in for the chapel also. Bro. and Sister Buick were two of them; they head up the Back to the Bible office for the B.W.I.

The president of the Institute is married to Oswald J. Smith's sister. We had dinner in their home, and after dinner we drove out to the Back to the Bible office to look around. They just got started the last year or so. I'll report more on this when I get home.

Then Friday night we had an open-air meeting rather than in the church. Friday night is market evening—a very poor night for church here. So we went to the cross-roads with the loud-speaker. This is a shopping center. They have three or four stores there. We had a nice crowd out this way.

Saturday night I spoke downtown at Youth for Christ. This was an interesting experience—about 325 present. God blessed abundantly in all of these meetings, I felt. . . .

Kingston, Jamaica.



Part of the crowd of more than 800 people who came to the Inter-Mennonite Relief Sale in Congerville, Ill., at which more than \$4,600 were realized for MCC relief.

# Broadcasting

## Japanese Students Baptized

The Japanese broadcast and Bible course continue to bring results. A young man who was recently baptized wrote, "I thank God that I was able to learn God's Word through your course. I have come to believe in Him as a good heavenly Father and in His Son Jesus as my own Saviour."

Another preparing for baptism says, "I thank God that I first learned to know the Lord Jesus through your courses. The Bible is now my best friend in joy and in sorrow."

## Can't Sleep After Hearing Message

A Canadian girl, after hearing The Mennonite Hour for two weeks, says, "I can't sleep after I heard you talk. You said, 'Anyone interested in knowing this God or Jesus should write.' I haven't been interested in religion before, but something tells me to find out."

In the same mail came letters from depressed women in two states who have problems they can't solve. They urgently request your prayers.

## Visit to Fairfax Prison Camp

Sunday afternoon, April 12, the quartet, John L. Horst, and Kenneth Weaver of The Mennonite Hour staff, and John Martin, pastor of the First Mennonite Church of Hyattsville, Md., presented a program at the Fairfax, Va., Prison Camp near Washington, D.C.

Men from this prison have been taking the Bible courses for the past two years with several currently enrolled. Elam Hertzler and L. P. Hartman of the Hyattsville Church, near Washington, visit these men periodically. Two men responded to the invitation following the sermon by Bro. Martin.

## Miller and Mumaw Guests on May Broadcasts

Ella May Miller, speaker on Heart to Heart, will discuss home problems each week during May on The Mennonite Hour, preceding the message by Pastor Hostetter on "Building Happy Homes."

John R. Mumaw, president of Eastern Mennonite College of Harrisonburg, Va., is scheduled as guest speaker on the May 31 Mennonite Hour broadcast. Bro. Mumaw recently returned from a four-month world tour in the interests of Christian education and missions.

## "Courtship" Series on Heart to Heart

In keeping with the season, Ella May Miller, speaker, has chosen the following titles for her May Heart to Heart talks: Home Without a Mother (a special story for Mother's Day); Why Date? Let's Think About Courtship; I Promise Thee.

## Heart to Heart to New York and Oklahoma

WHLD, Niagara Falls, N.Y. (1270), will begin on May 6 to release Heart to Heart each Wednesday at 9:05 a.m.; KOLS, Pryor, Okla. (1570), began on Sunday, April 19, at 1:15 p.m.

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

## Church Distributes Bibles

Various Bible distribution campaigns have been encouraged recently by the American Bible Society in different areas of the U.S.A. The "Bible in Every Home" project of the South Atlantic district is finding a good response from several pastors of the district.

Particularly notable among the reports received is that of the Rev. Warwick Aiken, Jr., who led his people of St. Luke Episcopal Church, Spray, N.C., in a house-to-house visitation of the entire town. "We have now concluded our 'Bible in Every Home' project for the city of Spray (population 5,546). We were surprised at the number of homes that had no Bibles and were also surprised at the number of persons who, though they had Bibles, wanted still another for others when they saw the fine edition that you publish. . . . Our people truly profited by the campaign and we trust it will have its lasting good in the community. . . . We purchased enough copies of your folder, 'The Bible in the Home,' to be able to leave one at each house in the city, and we believe that it was a worth-while addition. Whether they bought a Bible or not, the folder was some tangible reminder left with them to do something about their Bible reading. . . ." Two hundred Bibles were thus distributed in this city by the members of St. Luke's Church.

This Bible-less homes campaign is being offered to several other communities in the district in the hope that all of the churches in a community will undertake the project co-operatively.—Bulletin of United Bible Societies.

Hiroshima, Japan. Miss Mitsuko Ninomiya, graduate of the Alliance Bible School here, is making plans to go to Brazil as a missionary to the Japanese who have migrated there. Many Japanese churches are sharing her burden and taking offerings to send her.—EFMA.



MCC Trainee Martha Oesch, Luxembourg, spent her first six months in the U.S.A. with the David King family at Cochranville, Pa. She enjoyed taking care of the children and working on the farm. Thirty-eight trainees are being recommended for the next group. Sponsors are needed to provide homes for them. Interested persons should contact MCC, Akron, Pa., by May 1.

## MISSIONS

# EDITORIAL

## Yeotmal Needs Library

When students at Union Biblical Seminary, Yeotmal, India, go to the library, they look for a shedlike building without foundation, with termite-ridden rafters, and with only half enough study space. It boasts of only 6,000 volumes. Several hundred books students could use are in storage with no place to display them for use.

Union Biblical is the largest evangelical seminary in India and is growing as rapidly as facilities will allow. Sixteen mission boards have been co-operating in making this school possible so that more and more Indian young people will be able to train for Christian leadership. Many applicants have been unable to gain admission for lack of adequate facilities to house and train them.

Seminary planners believe that Yeotmal needs a library large enough to house 50,000 books and provide study space for 125 students. Such a building can be provided for the modest cost of \$22,000. This is part of a \$125,000 building program.

Since its beginning in 1953, Union Biblical Seminary has been building its academic structure: raising standards, attracting an outstanding faculty, and receiving more and more students, but getting along with the minimum in buildings. The Weyburn Groff family from the Mennonite Church in India has been serving on the staff for a number of years and making a significant contribution. They will come home on furlough this year.

With the future of overseas workers in India becoming more uncertain, the time to prepare the India church for complete independence is immediate. Frank Kline, principal of Union Biblical, has been in the U.S. during the past year for study and deputation work for the Seminary. He has spoken in some of our churches, telling about the challenges of training Indian youth.

We believe that Union Biblical is one place Mennonites can give their tithes and offerings to good advantage. Young people from the Mennonite Church in India have been attending Yeotmal and that church has representation on the governing board of the school.

Anyone interested in making a contribution toward needed buildings for Union Biblical Seminary can send his contribution clearly marked for that purpose through his district conference treasurer, or direct to the treasurer, MBMC, 1711 Prairie St., Elkhart, Ind. Pray that the students trained at Yeotmal will become the leaders the India church needs.

—L. C. Hartzler.



## RELIEF AND SERVICE

Elkhart, Ind.—Unit leaders representing 11 VS units participated in the Fifth Annual Unit Leaders' Conference at Pierre Moran Park from April 15 to 17. Sharing of ideas and problems constituted a large part of the conference schedule. The meeting provided good opportunity for reporting on the current status of the program at various units. Following are brief statements by unit leaders regarding the current work of their respective units.

Portland, Oreg.—The unit here was established in October, 1958, as a hospital unit with intended outreach into the local community. We are living on the fringe of the colored area, with more colored families continually moving in. There are six VS-ers serving in the Good Samaritan Hospital as attendants. We have carried on a program of door-to-door visitation and have recently started a boys' club with a present membership of 15.—Lynford Hershey.

Glenwood Springs, Colo.—The work in Glenwood consists of hospital and nursing home service. We have six girls and two boys working at Valley View Hospital and one boy and one girl working at Mountain View Nursing Home. We work very closely with the local church. Once each week the unit tries to have their evening devotions with some elderly family in the church or community. We also have a club of seven members.—Carlton Yoder.

La Junta, Colo.—The unit here has now increased to 17 members. The work consists of maintenance and nursing service done in Mennonite Hospital in La Junta and also Pioneers Hospital in Rocky Ford. Hospital contacts provide members with plus service opportunities for Bible reading and personal testimonies. Other things done as plus service include singing on the hospital floors, visitation in community, and conducting jail services.—Terry Yoder.

Kansas City, Mo.—The present program at K.C. is twofold: hospital and community work. The hospital workers serve as nurse aides and orderlies. The community workers do the cooking, laundry, and club work. The church, Kansas City Mennonite Fellowship, is an outgrowth of the unit program. Roman Stutzman, unit leader and pastor, has recently moved to the parsonage, 617 E. 25th. Fremont and Eleanor Mast, Burton, Ohio, are the present house parents.—Roman Stutzman.

St. Anne, Ill.—The unit consists of five VS-ers at present. A kindergarten and nursery school, three Bible clubs for nine- to 13-year-olds, two Torchbearers clubs and a Wayfarers Club, home improvement projects, and agricultural self-help demonstration projects constitute the work of the unit at present. MYF for teen-agers should also be included in a complete list of activities. We work with the local pastor in the church program. As a unit we are trying to live Christ before these people, which is the only "Bible" they read.—Glen Steffen.

Alberta, Canada—The VS unit in Alberta consists of a four-phase program. (1) Spir-

itual ministry through conducting Sunday school, Bible school, and visitation in homes. (2) Educational with VS-ers participating in teaching school and conducting clubs. (3) Health service with a registered nurse giving immunizations and providing obstetrical care. (4) Social service including trying to help people become better adjusted to group and community life, and by holding a social event one night a week for the youth of the community.—Leo Jantzi.

## MCC Weekly Notes

### MDS to Produce Filmstrip

At their April 8 meeting in Elkhart, Ind., members of the Mennonite Disaster Service Co-ordinating Committee appointed a three-member committee to develop an MDS filmstrip. The committee is to begin immediately clarifying basic objectives and planning the general pattern. Wilbert Loewen, Steinbach, Man., will serve as chairman of the committee, assisted by Harry Martens, North Newton, Kans., and Jack Purves, Bluffton, Ohio.

In addition to working on the filmstrip, Wilbert Loewen will be spending six weeks in MDS summer service, visiting interested MDS units and areas considering organization. In view of the great interest manifested by organizations in Western Canada, the MDS Co-ordinating Committee has asked MCC to review with these groups the advisability of their being represented on the Co-ordinating Committee.

### Study and Review Committees to Conduct Research

At the March 21 Executive Committee meeting, committees were formed to conduct research in two specific areas—MCC membership and the I-W program.

The MCC Membership Study Committee, consisting of seven members representing the constituent conferences and organizations, will make a study of the present basis of MCC membership with a view to possibly increasing the number of representatives. Committee members are: C. N. Hostetter, Jr., Grantham, Pa.; H. Ernest Bennett, Elkhart, Ind.; C. A. DeFeir, Winnipeg, Man.; Ted Friesen, Altona, Man.; Waldo Hiebert, Hillsboro, Kans.; Robert Kreider, Bluffton, Ohio; J. B. Martin, Waterloo, Ont.

An evaluation of the I-W program will be made by a nine-member Review Committee. The suggestion for such a review was submitted to MCC Annual Meeting by the General Conference Mennonite Church. Appointees to this committee include: Atlee Beechy, Goshen, Ind.; George Classen, Yale, S. Dak.; Albert M. Gaeddert, Inman, Kans.; Noah Good, Lancaster, Pa.; John Lapp, Lansdale, Pa.; Esko Loewen, Hillsboro, Kans.; Orie O. Miller, Akron, Pa.; Wesley Priebe, Hillsboro, Kans.; Elbert Smith, Lancaster, Pa. The committee will submit a report and recommendations to the MCC Executive Committee, Peace Section Executive Committee, and I-W Co-ordination Committee conjointly next fall.

### Construction of Mental Hospital Forges Ahead

About one mile out of the city, in West Filadelfia, Paraguay, construction of the first Mennonite mental hospital in South America is well under way. Original plans called for a \$15,000 project, but extensive revisions bring the total estimated cost to double that amount. MCC and the Paraguayan colonies are sharing the cost equally.

The first three buildings are expected to be ready for occupancy by mid-June. One is for chronic patients, the other for patients who are not so critically ill and have more freedom, and the third—now used as a warehouse—will house male nurses and may also be used for therapy.

A year ago, MCC sponsored two workers, Dr. Marlene Haenel, a psychiatrist from Germany, and Elisabeth Janzen, R.N., from Canada, who developed a mental health program in Paraguay. Dr. Haenel will be in charge of the new hospital.

### Barbed Wire Purchased from Belgium

Mennonite colonists in Paraguay should be receiving \$50,000 worth of barbed wire from Belgium within the next three months, in time for next year's planting. The wire represents the first purchase contract covered by the Million Dollar Smathers Loan.

In Paraguay land is so abundant that cattle simply run the range and farmers fence their planted fields, rather than the cattle range.

Director Frank Wiens comments: "Although some farmers have been here since 1927, there is still a shortage of wire. This will be a real morale lift to the colony folks."

### Farewell Service for Ernst Wyss

The Ernst Wyss family returned to their native Switzerland March 18, after a four-year ministry among Vienna Mennonites. A farewell service attended by some 100 persons was held for them March 15.

During his term of service, Bro. Wyss has seen the work develop from a handful of Mennonites meeting for worship in YMCA facilities to the establishment of an official congregation worshipping in its own chapel.

Until Bro. Wyss is replaced, guest speakers will conduct the Sunday worship services. Bro. T. R. Nickel from Reedley, Calif., assisted for almost a month. Baptist, Methodist, and Lutheran ministers from Vienna churches are scheduled for future services.

Hungarian Refugees. There are still 12,587 Hungarian refugees left in Austria as of March 31. During the last two weeks of March, 1959 were accepted by U.S.A. and provided with air transportation to this country. Most of those still remaining in camps are "hard core" cases.

### Side Lights on Medical Work

From Pakis, Indonesia, Dr. Herbert Friesen, who is assisting in the Javanese Mennonite hospital and clinic program, shares some general observations:

"In my eight months here, I have seen only two intoxicated people. This to me was always one of the most revolting aspects of medicine in the States. The lack of it here, the scarcity of cars, and the generally ill-mannered people make for quite a dearth of accident cases. The rarity of cursing and swearing is also a pleasant diversion.

"And yet, one must not be so naive as to



overlook weaknesses of other sorts. We, as Christians, have a tremendous responsibility here. The Moslems say theirs is the religion for the East, because the people can go on living pretty much as they have been and still be good Moslems. And they have succeeded well. The Christian Church is growing but it is still only a small dent in this mass of humanity."

via MCC, Akron, Pa.

## WMSA Weekly Notes

### District Meeting

The Pacific Coast district WMSA met Feb. 19, at Sheridan, Ore., for its 25th annual Sisters Fellowship. Twenty circles were represented with 303 women attending. Of this number only Mrs. Orpha Brenneman and Mrs. Harley Burck were present 25 years ago. The theme of the meeting was "Missions." Mae Ella Kennel was chairman and Kathleen Aeschliman chorister.

### Twenty Women Did It

This excerpt from the Indiana-Michigan district periodical speaks for itself. It's something to think about as we plan our summer's WMSA activity before the strawberries bloom and the apples need to be "sauced." "When the strawberry season was at its peak, a farmer opened his patch for 'picking for free for missions.' Twenty women in the Olive congregation set their own work aside and picked 65 quarts for the Daniel Stoltzfus family at Hudson Lake. The Hope Rescue Mission, South Bend, also received a liberal donation of berries. The women at Olive also took advantage of the offer and 'sauced' nine bushels of apples. Soon the joy of canning for full-time servants of Christ became contagious. By the time Jack Frost came 1,569 quarts were on the shelves at mission stations from the Olive church; 7,000 quarts of food from Wakarusa, Ind., also went to relief and missions."

### A New Group

Elsie Chupp reports for a new group. "Since we have not yet formed a WMSA at Roselawn, Elkhart, Ind., we decided we should have a fellowship to draw the ladies of the community into our group. First we appointed a committee to plan these meetings. The first one was held in the pastor's home, with only six ladies present. At our second meeting, after a devotional period, Shirley Troyer told about ceramics. She had some vases and pottery she had made to show us. Then she supplied us with aprons and gave us some of the clay to mold as we wished. It was very interesting. The attendance this time was 15 ladies. I am sure that I can speak for all the ladies and say that we are looking forward to the next time."

### GMSEA Evangelistic

The Busy Bees Girls' Club, at Logsdon, Oreg., is in its fourth year. They are using the GMSEA Program Guide in their Saturday afternoon meeting in the Community Hall. Thirty-five girls are enrolled. Their motto for the year—Proverbs 3:5, 6—and the aim—Colossians 3:17—were repeated at each meeting. The sponsor admits that the work is often wearying and requires much patience but "we contact many girls and trust

that through this type of service they have received unforgettable blessings, as our prayer was always that they might know the Saviour."

WMSA office, 1711 Prairie St.,  
Elkhart, Indiana

## Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

Human Nature in Its Fourfold State, by Thomas Boston; a reprint 1957 by Sovereign Grace Book Club; 380 pp.; \$4.95.

Thomas Boston (1676-1732), a Scotch divine, gave the public an excellent treatise on man. His divisions are "Innocence," "Depravity as a Result of the Fall," "Grace or Glory Begun," and "The Eternal State or Glory Beyond." The style (all in fine type) is that of an eighteenth-century writer, at times not so interesting, but frequently the Scriptures are given a more lucid garb, and its fine portrayal of the Christian in his past, present, and future is well worth the perusal of any Christian.

The most glaring objection is that theologically the author is a hyper-Calvinist, and at numerous points this is only too apparent. It is sovereign grace, especially in the "Grace" section. The individual has nothing to do for nor in his salvation. Infants are not born into the state of grace (iii), but to be born again they need infant baptism (29). Saul was never saved (135), whereas the Christians are eternally secure (13, 20, 136, 137, 139, 186, 196, 205, 211, 217, 218, 249). There seems to be some doubt about this doctrine (250, 315). The resistance of elect souls is overcome so that they are not victorious (56). Divorce may be right (111). Election is sure (163, 180). Whereas the sinner has nothing to do to be saved, except to hope that he may be a part of the elect, yet "he, being effectually called, comes" (142) and his reformation of life, repentance, grief, tears, prayers, and wrestlings "he uses now as bribes for mercy, laying no small weight upon them in his addresses to the throne of grace" (187). Foot washing is spiritualized (256). The perseverance of saints holds, but "many fall away from their seeming sanctification and never recover" (204).

If you remember this slant in reading and peruse its pages prayerfully, you can receive a real blessing.—Ira D. Landis.



53rd ANNUAL

MISSION BOARD MEETING

June 8 - 14

## TO BE NEAR TO GOD

(Continued from page 395)

you will be attacked by your Ben-hadad, the devil. The enemy may have retired, but it is only to lick his wounds. He hates you, your God, and the riches you have through Christ. The enemy has undergone no reformation save a reforming of his plan of attack. In what he judges a favorable time and situation he will return.

Sing: "Christian, Walk Carefully."

—J. Paul Sauder.

## Field Notes

### CONTINUED

Bro. Raymond Kramer, St. Jacobs, Ont., spoke in a Youth Conference at Elora, Ont., April 16-19.

The Voice of Life, ladies' quartet from Archbold, Ohio, gave an inspiring vesper service on April 5 at Mount Gilead, Ohio.

Bro. Roman Gingerich, of the Goshen College faculty, was elected president of the Christian Physical Education Association at its annual convention at Houghton, N.Y. Eighteen colleges belong to this association.

The United States Post Office Department has authorized a special slogan cancellation to honor the fiftieth anniversary of Hesston College. The slogan, to be used on mail at Hesston, Kansas, May 1 to October 31, will read "50th Anniversary, Hesston College, 1909-59."

Bro. Melvin Ruth, Phoenix, Ariz., served communion at Albuquerque, N. Mex., on Easter. He was accompanied to Albuquerque by his wife and Bro. and Sister Theron Wedy.

Foreign students attending Mennonite and affiliated colleges met at Messiah College, Grantham, Pa., April 17-19.

Bro. Willard Smith of the Goshen College faculty broke his leg on March 28 while visiting in Illinois. And Bro. Frank Bishop had an appendectomy on April 8.

Bro. Leland Bachman, Goshen, Ind., preached the Easter sermon at Ailsa Craig, Ont.

Bro. J. Robert Kreider spoke to Goshen College alumni at West Liberty, Ohio, on April 4, and preached at Ashley, Mich., on April 5.

The General Education Council and the Collegiate Council of the Mennonite Board of Education met in Chicago, April 9-11.

Dean Carl Kreider of Goshen College visited three Minnesota colleges, April 14-16, as a North Central Association co-ordinator.

Bro. Clayton Kauffman, music superintendent of the Pacific Coast Conference, spoke at Lebanon, Oreg., on March 22.

Bro. Jacob Slabaugh represented interests of the Christian Workers' Conference, at Naubinway, Mich., on April 12.

Sister Mary Royer, Goshen, Ind., addressed the Sunday-school staff of the First Presbyterian Church of Goshen on April 1, and spoke on "The Task of the Sunday School" at Calvary Mennonite Church, Washington, Ill., on April 18, and at the Meadows Mennonite Church, Flanagan, Ill., on April 19.

Guest speaker at Metamora, Ill., on April 19 was Glen Wagner, representing the Pocket Testament League.



The Mennonite Brethren United States Area Sunday-school Board has voted to adopt the new Herald Graded Sunday-school curriculum for their churches. The Canadian Mennonite Brethren had adopted these courses earlier. Vernon R. Wiebe, Hillsboro, Kans., was in Scottdale on April 17 for consultations on this use.

Bro. J. A. Hostetler has resigned as Book Editor and Community Life Editor of Christian Living. He has accepted the position as Assistant Professor of Sociology at the University of Alberta beginning Sept. 1. The Hostetlers will move to Edmonton this summer. The University of Alberta has about forty Mennonite students enrolled.

In a recent five-day period the Publishing House received twelve hundred pieces of first-class mail, sent 12,761 pounds of second-class mail, and spent \$333.87 for first- and third-class postage. In one day shipments going out amounted to 10,252 pounds.

Bro. Jess Kauffman, Church Camp Secretary of the Commission for Christian Education, spoke at Mellinger, Lancaster, Pa., the morning of April 26, at Steelton, Pa., that evening, and to the Camp Hebron Association on April 27. His schedule for the following week is as follows: Laurelville Mennonite Camp, Mt. Pleasant, Pa., April 28; Illinois Camp Association, Tiskilwa, Ill., April 29; camp rally at Menno Haven Camp, Tiskilwa, April 30; workshop at Camp Friedenswald, Cassopolis, Mich., May 1-3.

Bro. and Sister Howard Snider and Arthur Dick of Edmonton, Alta., conducted an all-day workshop for Sunday-school teachers at the General Conference Mennonite Church in Rosemary, Alta., April 14.

The chorus from Weavers, Harrisonburg, Va., gave a program at Mt. Hermon, W. Va., on April 12.

Dedication services were held at Lebanon, Oreg., on April 26 with Bro. Allen H. Erb preaching the sermon.

A Messengers Quartet, South Bend, Ind., conducted a vesper service at West Sterling, Ill., on April 26.

Guest speaker at Beth-El, Colorado Springs, Colo., on April 12 was Floyd Kelly, a student at Colorado Springs Bible College.

Bro. Daniel Kauffman, Hesston, Kans., spoke on "Annuities and Wills" at First Mennonite, Colorado Springs, on April 7.

Due to illness, Bro. S. C. Yoder was unable to speak at Blooming Glen, Pa., as was reported in the April 14 issue. Substituting for him on Saturday evening and Sunday morning was Urie A. Bender, Scottdale, and on Sunday evening Henry Swartley, Oxford, N.J.

#### Announcements

A teacher-training course for summer Bible school teachers in the lower level of the Weaver Bookstore, Lancaster, Pa., May 8 and 22, 7:30 p.m. Instructors: Harvey Buman, Edna K. Wenger, Willard Roth, Mrs. Dwight Yoder, and Mrs. John R. Hess, Jr. These courses are open to the public.

Herman Reitz, Richmond, Va., at East Chestnut Street, Lancaster, Pa., May 3.

Sunday-school meeting with Paul Erb, Scottdale, Pa., and Curtis Godshall, Center, N.Y., as speakers, on the theme "Christian Experience" at Cedar Grove, Greencastle, Pa., May 23, 24.

The home telephone number of H. S. Bender, Goshen, Ind., has been changed from 4-2277 to 6-2608.

Correction: The date of the Sunday-school meeting at Bair's Codorus was omitted in our earlier announcement. It is May 3.

Home Conference at Marlboro, Ohio, Conservative Church, with Paul E. Yoder, Meyersdale, Pa., and David D. Stutzman, Sugar Creek, Ohio, as speakers, May 9, 10.

Paul Clemens, Summer Bible School Secretary of the Commission for Christian Education, will conduct a week of workshops in the Pacific Coast Conference beginning May 12 and another week in the North Central Conference beginning May 21.

The Community Hymn Sing held monthly at the Hartville, Ohio, Mennonite Church is featuring Family Night on May 3. Around one thousand persons have been attending these services. Lester A. Wyse is in charge.

Annual summer Bible school promotional meeting sponsored by Christian Nurture Committee of Lancaster Conference at Erisman's, Mount Joy, Pa., evenings of May 14, 15. Guest speakers: John E. Lapp and Paul T. Guengerich.

Clarence Sutter, Des Moines, Iowa, will bring the evening message at Sugar Creek, Wayland, Iowa, May 3.

Annual mission meeting of the Washington Co., Md., and Franklin Co., Pa., Home Mission Board at Marion, Pa., all day May 7, beginning at 9:30 a.m. Speakers include Daniel Sensenig, Ethiopia, Donald Lauver, Oakland Mills, Pa., Omar Martin and J. Irvin Lehman, Chambersburg, Pa.

Speakers at an all-day meeting at Millwood, Cap, Pa., on Ascension Day, May 7, will be Amos Sauder, Ephrata, Pa., and John Rohrer, Dover, Pa.

Paul Angstadt, Wernersville, Pa., at YPM, Landsville, Pa., on May 3, discussing "Love Serving the World."

Fortieth annual Sunday-school meeting, Stony Brook, York, Pa., evening May 9 and all day Sunday, May 10. Speakers include Curtis C. Cressman, New Hamburg, Ont., and David N. Thomas, Lancaster, Pa.

Sixth anniversary of Dawsonville, Boyd, Md., May 3.

All-day meeting, Ascension Day, May 7, Myerstown, Pa., with Ephraim Nafziger, Cochranville, Pa., Samuel Martin, Hagerstown, Md., and Henry Ruth, Souderton, as speakers.

All-day meeting, Texter Mt. Mission, Mother's Day, May 10, with Shem Peachey, Quarryville, Pa., Benjamin Zeisset, Denver, Pa., and Paul Angstadt, Wernersville, Pa., as speakers.

Summer Bible school workshops will be held in the Pacific Coast and North Central conferences as follows: May 12, Zion, Hubbard, Oreg.; May 13, Blaine, Oreg.; May 14, Sheridan, Oreg.; May 15, Albany, Oreg.; May 16, Western Mennonite School, Salem, Oreg.; May 17, Tangent, Oreg.; May 18, Nampa, Idaho; May 19, Filer, Idaho; May 21, Bloomfield, Mont.; May 22, Glendive, Mont.; May 23, Minot, N. Dak.; May 24, Wolford, N. Dak.; May 25, Casselton, N. Dak.; May 26, Lake Region, Detroit Lakes, Minn.; May 27, Glen Flora, Wis.

The objective of these workshops is to help teachers and summer Bible school leaders to conduct a more efficient summer Bible school program and to demonstrate how workshops are conducted. The program at each place is in three parts: (1) plan dis-

cussion, "The Potential of Summer Bible School," (2) SBS filmstrip, "Building God's Kingdom," (3) workshop session. The workshops are under the direction of Paul Clemens, Secretary of Summer Bible Schools. He will be assisted by John Lederach and David Mann in Oregon and by Richard P. Yoder in the North Central district.

#### Evangelistic Meetings

A number of persons accepted Christ in meetings held by Bro. M. L. Troyer, Elida, Ohio, at Spencer Chapel, an outreach of the Tedrow congregation, Wauseon, Ohio.

Valentine Nafziger, Milverton, Ont., at Bethesda, Fredricksburg, Ohio, closing April 5. Paul Bender, Grantsville, Md., at Thirty-Eight, Seanor, Pa., April 12-19. Ray Bair, Louisville, Ohio, at Beaverdam, Corry, Pa., April 27 to May 3. C. F. Derstine, Kitchen, Ont., at Stuarts Draft, Va., May 3-10. Harvey Shank, Chambersburg, Pa., at Dawsonville, Boyd, Md., May 3-10.

The Mennonite churches of the Hartville, Ohio, area are sponsoring a Stark County Crusade for Christ with Myron Augsburg as evangelist, June 5-21.

## Mission News

### CONTINUED

Sister Mildred Eichelberger, missionary on furlough from Araguacema, Brazil, was scheduled to speak to the Ohio WMSA on April 18 and the Illinois WMSA on April 25.

Bro. J. D. Graber, Elkhart, Ind., was scheduled to give his Conrad Grebel Lectures on "The Church Apostolic" at the Roanoke, Ill., Mennonite Church on April 25, 26.

The Mennonite Mission Board Secretaries' Continuation Committee will meet at the Atlantic Hotel, Chicago, Ill., on May 30. Bro. J. D. Graber, Elkhart, Ind., is chairman of the committee and Bro. Paul N. Kraybill, Salunga, Pa., secretary. On Friday, May 1, the committee will meet conjointly with the MCC Executive Committee to discuss mutual problems.

Bro. Daniel Sensenig, Ethiopia, spoke at Conestoga, Morgantown, Pa., on April 12.

Bro. John Leatherman, Tanganyika, spoke at the Eastern Mennonite Home, Souderton, Pa., on April 12.

Sister Dora Taylor, Honduras, described the church work in that country in Worcester, Pa., on April 12. Bro. Jacob R. Clemens also presented the spiritual needs in Mexico.

Tokyo, Japan. It has been revealed that the Liberal-Democratic Party is considering a revival of the prewar practice of subsidizing the Ise Grand Shrines of Shintoism. The postwar constitution clearly forbids state protection or subsidy of religious bodies, but efforts are being made to get around this by declaring the shrines to be nonreligious. It is felt that if the door is opened again to state support of any Shinto shrine, suppression of religious freedom is inevitable. Christians are urged to pray that darkness will not come again to the Land of the Rising Sun.—EFMA.

## IMPLICATIONS OF INSURANCE PRACTICES

(Continued from page 386)

call for deep soul-searching and inner discipline to find an answer to personal interest in life insurance. How can the Christian protest the evils of materialism that lie hard against him? What can he do to avert the compelling influence of the world in its general use of material strength to establish its security?

The principle of Christian brotherhood is involved. The obligation of the church to care for her needy is clear. Romans 12:13; Galatians 6:2, 10. The practice of brotherly aid was in effect in the apostolic church. Acts 4:34, 35; 11:29, 30. The Mennonite Church has used it through the centuries. It has not always fulfilled its obligation, but at least the principle was preserved. In recent times, efforts have been made to improve methods of giving aid. The growing complexity of our economic structure has demanded further extension of these organizations to provide more adequate means of helping to carry one another's burdens. Life insurance tends to reduce the sense of obligation toward those in need. It threatens to remove from the brotherhood the practice of sharing material resources with saints in suffering. In order to perpetuate the historic Mennonite practice of mutual aid based on Biblical principles, the church has set up an organization to provide for systematic sharing by its members of the financial burdens of sickness, disability, and burial expenses.

It has become very difficult to sort out the good and bad points in our modern life insurance policies. It is to be admitted, also, that while life insurance practices have encouraged materialism and greed, there are many other phases of our present economic system that have the same potentialities. It is very difficult, however, to sanction one type of life insurance without appearing to approve the whole system. It would appear, however, that a distinction can be made between commercial insurance and government insurance. This latter is without motives of profit and greed and is the state's method of caring for those under its jurisdiction.

In some degree, by participation in life insurance practice the Christian involves his conscience in the following areas of ethical and spiritual standards:

1. It involves us further in the implications of the materialism of our time.
2. It tends to encourage leaning on the arm of the flesh.
3. It threatens the practice of brotherhood-sharing and mutual burden-bearing.
4. It carries the potential involvement in practices contrary to principles of Christian stewardship.

In the light of this complex picture of

present practices we do well to take the matter under serious consideration. While it appears to be well-nigh impossible to make a general pronouncement of attitude toward life insurance, it is a Christian duty to protest the evils that attend its operation. Inasmuch as life insurance tends to threaten the expression of the true spirit of brotherhood, our emphasis is upon participation in Mennonite Mutual Aid. Within the frame of this brief discussion it seems appropriate to recognize the Statement of Position adopted by Mennonite General Conference in 1955:

1. That in view of our great obligation to seek first the kingdom of God, and to bring all of our material interests in subordination to this primary concern, we appeal to the brotherhood to renounce all materialism, greed, and avarice, and in their relationships with insurance and mutual aid (as well as with investments and all business relationships), to observe the spirit of Christian brotherhood and stewardship as taught in the Scriptures.

2. That in participating in any mutual aid plan we regard the bearing of the brother's or the neighbor's burden our primary concern. This we believe to be essential to the spirit of Christian mutual aid.

3. That Mennonite Mutual Aid, Inc., in co-operation with its subsidiary and related organizations, be recognized as the official agency of the church for the administration and co-ordination of all forms of mutual aid within the brotherhood; for consultation in matters of mutual aid, insurance, and investments; and for economic counseling services.

4. That the entire brotherhood be encouraged to acquaint itself with, and to make use of, the varied and growing mutual aid facilities of the church as a Scriptural and brotherly means for the bearing of one another's burdens in times of sickness; death, loss of material goods, or other form of need.

5. That we adopt the following policies of church administration with respect to life insurance to serve as guiding principles:

- (a) That participation in a given type of insurance or mutual aid be judged by the nature of that insurance or mutual aid and by the spirit and purpose which underlie participation in it.
- (b) That the holding of such selected insurance as does not violate the spirit of Christian mutual aid on the part of applicants for membership in the brotherhood be not regarded as a bar to their admission; but in order to guard against possible unscriptural practices in commercial insurance, we advise that wherever this is possible, arrangements be made for such persons to transfer their mutual aid partic-

ipation to organizations within the brotherhood.

- (c) That we encourage our members to participate in the mutual aid plans of the brotherhood in preference to commercial plans.
- (d) That where it is believed that the mutual aid facilities within the brotherhood should be further improved or extended, we should regard it our privilege and obligation to call this matter to the attention of General Conference and those responsible for the administration and co-ordination of the mutual aid services of the church, particularly to Mennonite Mutual Aid, Inc., and its related organizations.

The Christian brotherhood by its very nature has an obligation to care for its own. Timothy was directed to help members of the body of Christ understand that they are in a society that observes mutual burden bearing. The near relatives have the first responsibility to care for their needy. If they are unable to carry the load, the brotherhood picks up the need and supplies it. If the church is unable to supply the need, the government has made provision to take care of its citizens. The spontaneous sharing at times of need is the ideal. Organized collection and distribution within the church is cultivate. However it is done, let us cultivate the true spirit of brotherhood in mutual burden bearing.—*Sword and Trumpet*.

## CHURCH HISTORY

(Continued from page 393)

and strength to publicly proclaim the Gospel, and not only to denounce false teaching but also to give up his honored position in the community and church and flee for his life. This he did in 1536.

Menno spent some time in Bible study and in writing and was approached to become the leader of like-minded brethren and sisters in the neighboring province of Groningen. After prayerful consideration he accepted the call and became the leader of those truly seeking an evangelical and Biblical way of salvation. As a true shepherd he established churches in many of the provinces of the Netherlands and in the neighboring German provinces of East Friesland and Schleswig-Holstein. He even traveled to the mouth of the Vistula River and established congregations and ministered to like-minded people in Prussia and Danzig.

He was an evangelist and shepherd of the flock, filled with great zeal and courage and risked his life many times. Many hundreds among his followers gave their lives for the cause of Christ, but his was spared. Between Hamburg and Luebeck

he and some of his followers found a refuge called Wuestenfeld near the city Oldesloe. Here he passed away in 1561 and was buried in his own garden.

During the Thirty Years' War this settlement was destroyed, but the house in which Menno Simons printed his books and a linden tree which he planted have remained until this day. At the place where he was buried, a simple stone with a bronze plate was erected, showing Menno with an open Bible pointing at the Scripture passage "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). This was Menno's motto. After World War II students of the University of Kiel were helped by the American Mennonites, and as a token of appreciation they have taken it upon themselves to look after this Menno Simons monument.

From the Netherlands and the other provinces in which Menno Simons labored, his followers known as Mennonites spread to Russia and particularly to the prairie states and provinces of North America and other countries. They have tried to preach and live the faith which Menno Simons rediscovered. They have not always had the same zeal, but Menno, his co-workers, and some of the descendants at their best are examples of what Christians can do through the grace of God when they live a consecrated Christian life.—*The Mennonite*.

## OUR SCHOOLS

(Continued from page 392)

the Heart." This unusual production on the theme of peace and nonresistance was written by Herbert Martin, a college senior; it is drawn largely from contemporary literature.

All of E.M.C.'s international students attended the annual International Students' Conference which was held this year on the campus of Messiah College, Grantham, Pa. Accompanying the group were three members of the faculty and an American student.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

**Bontrager—Stuckey**.—David Bontrager, Haven, Kans., Yoder cong., and Mrs. Ilva Stuckey, Archbold, Ohio, by Jesse J. Short at his home, Feb. 27, 1959.

**Hackman—Wenger**.—Lowell Hackman, Carstairs, Alta., West Zion cong., and Rae Wenger, Mirror, Alta., Duchess cong., by Howard M. Snider at the Christian Mission Alliance Church, Mirror, March 31, 1959.

**Hancock—Leupp**.—Donald Hancock, Stryker, Ohio, and Janice Leupp, Wauseon, Ohio, both of the Central cong., by Jesse J. Short at the church, Jan. 24, 1959.

**Hookey—Troyer**.—Richard J. Hookey, Middlebury, Ind., Forks cong., and Lavera Mae Troyer, Millsburg, Ind., Clinton Brick cong., by John

Yoder at the Clinton Brick Church, Jan. 31, 1959.

**Hostetter—Ebenshade**.—Daniel E. Hostetter, Warwick, Va., Warwick River cong., and Ella M. Ebenshade, Scottsdale, Pa., Kingview cong., by Daniel D. Leaman at the Landis Sievers home, Lancaster, Pa., April 19, 1959.

**Kurtz—Good**.—Chester Kurtz, Elverson, Pa., Rock cong., and Catharine Good, Fleetwood, Pa., Oley cong., by Ira A. Kurtz at the Oley Church, April 11, 1959.

**Wyse—McCord**.—Everett Wyse, Archbold, Ohio, and Susan McCord, Stryker, Ohio, both of the Central cong., by Jesse J. Short at his home, Feb. 21, 1959.

## Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

**Albrecht, Virgil and Martha (Schrock)**, Bay Port, Mich., second son, Daryl Devon, Jan. 25, 1959.

**Augspurger, Myron and Escher (Kniss)**, Goshen, Ind., third child, first daughter, Marcia Louise, April 18, 1959.

**Charles, Paul and Dorothy (Landis)**, Washington Boro, Pa., sixth child, fourth daughter, Dorothy Lorraine, April 14, 1959.

**Eby, Martin and Evelyn (Mellinger)**, Manheim, Pa., first daughter, Brenda Kay, March 25, 1959.

**Geib, Jay Harold and Erma (Weaver)**, Rothsville, Pa., first child, Carolyn Louise, Feb. 26, 1959.

**Godshall, Abram G. and Joann (Harner)**, Waynesboro, Va., first child, Janice Lavonne, March 26, 1959.

**Good, Albert and Jane (Swartz)**, Elida, Ohio, third child, second daughter, Jill Renee, March 31, 1959.

**Heatwole, Franklin and Esther (Bixler)**, La Junta, Colo., third son, Roger Lynn, April 11, 1959.

**Hilty, Paul and Peggy (Graham)**, Medway, Ohio, second child, first son, Timothy Mark, April 15, 1959.

**Horsch, James E. and Ruth (Emerson)**, Heston, Kans., first child, James Anthony, April 11, 1959.

**Horst, Aden and Mary Edith (Troyer)**, Elkhart, Ind., fifth child, fourth daughter, Anita Fay, March 14, 1959.

**Kauffman, Ralph J. and Margaret (Beckler)**, Haven, Kans., fourth son, Arlen Ray, March 26, 1959.

**Kroopf, Floyd M. and Darlene (Turner)**, Harrisburg, Ore., third child, second daughter, La Donna Lila, April 3, 1959.

**Litwiller, Stanley and Edna (Hertzler)**, Parnell, Iowa, first child, Steven Scott, March 16, 1959.

**Martin, Chester M. and Pauline (Marlin)**, Narvon, Pa., fifth child, fourth son, Grant, April 4, 1959.

**Miller, Marlin and Freida (Schrock)**, Stryker, Ohio, first child, Darla Gaye, Dec. 7, 1958.

**Nafziger, Ira and Sara (Clymer)**, Lancaster, Pa., tenth daughter, Grace Yvonne, March 30, 1959.

**Nice, Richard and Doris (Freed)**, Harleysville, Pa., second living child, Jeanette, March 25, 1959.

**Noziger, Ronald and Marlene (Short)**, Denver, Colo., first child, Douglas Lee, April 3, 1959.

**Reinford, Lester L. and Edna A. (Haltemann)**, Skensville, Pa., eighth child, fourth son, Lester R., March 28, 1959.

**Rhiel, Jesse L. and Sara Ellen (Troyer)**, New Holland, Pa., first child, Linda JoAnn, April 2, 1959.

**Rohrer, C. Kendig and Kathryn (Huber)**, Manheim, Pa., fourth child, third son, Carl H., March 28, 1959.

**Schantz, John Dale and Marjorie (Wittig)**, Beemer, Neb., second child, first daughter, Nancy Kay, April 1, 1959.

**Schrock, Fred and Helen (Yoder)**, Lynwood, Calif., first child, Fred David, Feb. 25, 1959.

**Sensenig, Earl and Dorothy (Burkholder)**, Ephrata, Pa., seventh child, third daughter, Barbara Jean, April 3, 1959.

**Sensenig, John Ray and Grace (Snider)**, Ephrata, Pa., first child, Sharon Naomi, April 4, 1959.

**Shenk, J. B. and Betty (Frey)**, Goshen, Ind., third child, second daughter, Sara Louise, April 9, 1959.

**Stopher, Wayne and Ruby (Miller)**, Lagrange, Ind., fourth child, first son, Timothy Wayne, April 9, 1959.

**Verne, Peter and Gloria (Guedea)**, Chicago, Ill., a daughter, Deborah Lynn, March 17, 1959.

**Wadel, David N. and Ruth Orpha (Blank)**, Christiansburg, Pa., second son, Paul Eugene, April 7, 1959.

**Wolfer, Lowell and LaVerne (Hartzler)**, Ganado, Ariz., third child, first son, Gary Lowell, March 31, 1959.

**Yoder, David A. and Frances (Amstutz)**, Salem, Ohio, third son, James Lowell, April 10, 1959.

**Yoder, Thomas and Hazel (Zehr)**, N. Newton, Kans., first child, Dawn Kristine, March 25, 1959.

**Zehr, Daniel E. and Elaine (Bender)**, Goshen, Ind., first child, Byron Kent, Feb. 23, 1959.

## Anniversaries

**Kipfer, Jacob Kipfer and Mary Albrecht** were married at Poole, Ohio, on Feb. 19, 1899. They observed their sixtieth wedding anniversary on Feb. 19, 1959, with a family dinner at Tavistock, Ont., followed by a reception and "at home" for friends and relatives. A telegram of congratulations from the private personal secretary to Queen Elizabeth and a personal letter from Prince Philip, Duke of Edinburgh, as well as many other greetings, were received by Mr. and Mrs. Kipfer. They are members of the Tavistock, Ont., A.M. Church. They have six daughters: Clara—Mrs. John Zehr, East Zorra; Ida—Mrs. David Wagner, and Katie—Mrs. William Ruby, both of Tavistock; Laura—Mrs. Ervin Ruby, and Ina, both of Kipfer, Diefenbaker, as well as many other greetings, were received by Mr. and Mrs. Kipfer. They are members of the Tavistock, Ont., A.M. Church. 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# YOUR PUBLISHING HOUSE

## Personnel

As always, the most valuable resources under God for accomplishing any mission for Him are competent, committed personnel. In this respect, we are indeed most fortunate. In the managerial, the editorial, and the other aspects of our work, there are unusual skills for a brotherhood of our size. These skills together with a sense of mission and with the training received before and during House service are responsible for the success of our literature ministry.

Nelson Waybill joined our staff as Personnel Manager in the summer of 1958. The personnel office endeavors to give serious concern to every area of the worker's interest and welfare aside from his work directly on the job. The Personnel Manager works closely with division heads and all supervisory personnel. Some of his work is in co-operation with committees, such as the Spiritual and Social Welfare Committee (a worker's committee), the Safety Committee, Mutual Aid Committee, and the Library Committee.

We now employ 173 full-time workers. The area of employment and number of full-time and part-time employees are indicated in the following table:

	Regular	Part-time	Total
Administrative and Finance	14	1	15
Editorial	25	2	27
Production	57	8	65
Sales	60	21	81
Services (Traffic, Maintenance, and Cafeteria)	17	1	18
Totals	173	33	206
Scottdale	132	15	147
Non-Scottdale	41	18	59

During the past year eleven employees received financial assistance for training to prepare them for better service. The three general types of training were specialized, which was usually taken at some school; on-the-job training; and discussion groups for supervisory and management personnel.

The personnel office will appreciate receiving inquiries from individuals for information regarding opportunities for service in the church's literature ministry.

—A. J. Metzler, Publishing Agent.

## An Important Opportunity . . .

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No one really believes that we can adequately show our appreciation to Mother for her labor of love by remembering her once a year. What you do on Mother's Day is only a symbol of your year-round appreciation. When you give Mother a devotional book, your gift continues to say, "Thank you" throughout the year.



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Written especially for women by women who understand the daily joys and frustrations of the homemaker. The 366 meditations contain inspirational thoughts to make each day brighter. \$3.00

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Fifty-two homey, timely, and quickly digested meditations for the homemaker. Many good illustrations and practical applications of spiritual truths. Beautiful four-color, plastic-coated cover with spiral binding. \$1.50



## MENNONITE PUBLISHING HOUSE Scottdale, Pennsylvania

Weaver Book Store, Lancaster, Pa.; Weaver Book Store, New Holland, Pa.; Herald Book Store, Souderton, Pa.; Gospel Book Store, Goshen, Ind.; Golden Rule Book Store, Kitchener, Ont.; Golden Rule Book Store, London, Ont.; Mennon Book Store, Bloomington, Ill.

Franconia Twp., Pa., died March 30, 1959, of a heart ailment at the home of her daughter, Mrs. Raymond F. Mininger, Souderton, Pa.; aged 89 y. 7 m. 29 d. Married on July 16, 1889, to Tyson F. Detweiler, who died Sept. 25, 1928. Surviving are one daughter and 6 sons (Mrs. Raymond Mininger, Howard L., both of Souderton; Clayton and Tyson L., both of Telford; Nathaniel, Souderton; Henry L., Telford; and Ellis L., Souderton), 5 sisters (Mrs. Hannah Freed and Mrs. Jonas Kratz, Souderton; Mrs. Wilson Kratz, Morwood; Mrs. John Mininger and Mrs. Rhine Landis, Souderton), 35 grandchildren, 103 great-grandchildren, 15 great-great-grandchildren. She was a member of the Francis Church, where funeral services on April 2 were in charge of Curtis Bergey, Menno Souder, and Arthur D. Ruth; interment in the adjoining cemetery.

Heatwole, Justus Bare, son of the late Bishop L. J. and Mary (Coffman) Heatwole; born March 20, 1883, Dale Enterprise, Va.; died at his home in Dale Enterprise of a heart attack March 10, 1959; aged 75 y. 11 m. 20 d. Surviving are 2 sisters (Annie L. Heatwole and Mrs. Earl L. Grove), and a number of nieces and nephews. Preceding him in death were 3 sisters. He was a member of the Mennonite Church. Funeral services on March 12 at the Weaver Church were in charge of Oliver Kehr, Lloyd Horst, Mahlon Blosser, and Isaac Riser; interment in adjoining cemetery.

Swartzendruber, Floyd, son of C. C. and Naomi (Yoder) Swartzendruber; born in Johnson Co., Iowa, Jan. 28, 1906; died of a brain tumor at the Veterans' Hospital, Portland, Ore., March 30, 1959; aged 53 y. 2 m. 2 d. He lived at the Johnson Co. community most of his life. In 1947 he went to Oregon, where he was making his home with a Rev. Whitney at the time of his death. Surviving are his mother, 2 sisters (Fern—Mrs. Lyle Herring, Crawfordville, Iowa; and Velma—Mrs. Elmer Yoder, Vietnam), and one brother (Eldon, Kalona). His father and one brother preceded him in death. Funeral services at the Powell Funeral Home in Wellman were in charge of A. Lloyd Swartzendruber; interment in the East Union Cemetery.

Teuscher, Mary, daughter of Daniel and Catherine Roth; born Sept. 29, 1875, Morton, Ill.; died of complications due to age on March 28, 1959, at Gibson City, Ill.; aged 83 y. 5 m. 27 d. Married to John Teuscher, who died April 30, 1935. Surviving are 2 sons and 5 daughters (Daniel, Melvin, Mrs. Esther Zehr, Mrs. Freda Oyer, and Mrs. Clara Heiser), 2 brothers and one sister (D. K. Roth, Gibson City, Samuel, and Amelia Roth, Morton, Ill.). She was a member of the East Bend Church. Funeral services on April 1 at the Gibson City Bible Church were in charge of J. A. Heiser and Leslie Gamble; interment in the East Bend Cemetery.

Wenger, Charles Owen, son of Eva (Loucks) and the late David Wenger, born July 30, 1900, near Goshen, Ind.; died of cancer on March 21, 1959, at Goshen; aged 58 y. 7 m. 19 d. Married in 1917 to Goldie Weldy, who survives. He was a farmer near Wakarusa, Ind. Also surviving are 7 daughters and 5 sons (Faye—Mrs. Merrill Yoder, and Leota—Mrs. Alvin Yoder, of Elkhart; Myrtle—Mrs. Orville Kehr, Vada—Mrs. Raymond Blosser, and Doris—Mrs. John Numenaker, all of Goshen; Helen—Mrs. John De Frese, Edwicksburg, Mich., and Phyllis—Mrs. Larry Stauffer, Denver, Colo., Charles Jr., David Owen, and Kenneth, Elkhart; Larry and Lester at home), his mother, 19 grandchildren, and 6 sisters (Mrs. Oma Martin, Elkhart; Mrs. Samuel Bidler, Mrs. John Rauscher, and Mrs. Harold Schrock, all of Goshen; Mrs. Oscar Weaver, Wakarusa, and Mrs. William Miller, Middlebury). In his last days he confessed Christ. Funeral services on March 24 at the Olive Church were in charge of Howard Zehr and Peter Wiebe; interment in the Olive Cemetery.

Yoder, Anna, daughter of John and Katie (Miller) Schlatter; born near Weyland, Iowa, Feb. 7, 1882; died after a lingering illness at the home of her daughter, Mrs. Raymond Troyer, Kalona, Iowa, on March 27, 1959; aged



77 y. 1 m. 20 d. Married on Dec. 2, 1908, to William Emery Yoder, Parnell, Iowa, who died Feb. 15, 1950. Surviving are their two children (J. Paul, Wellman, and Ethel—Mrs. Raymond Troyer, Kalona, Iowa), 3 brothers and 2 sisters (Lena—Mrs. Simon Gingerich, David, and John, all of Wayland; William, and Emma—Mrs. Cornelius Schrock, both of Shipshewana, Ind.), and 7 grandchildren. She was a member of the Wellman Church, where funeral services were held in charge of Max Yoder, J. John J. Miller, and George S. Miller; burial in the West Union Cemetery.

Yoder, Harvey Phillip, son of Jonas D. and Leah C. Yoder; born Aug. 18, 1906, at Belleville, Pa.; died of a coronary occlusion Dec. 28, 1958, at Lewistown, Pa.; aged 52 y. 4 m. 10 d. Married on Jan. 9, 1927, to Martha Hertzler, Belleville, Pa., who died Sept. 10, 1948. Married in 1951 to Rachel Green Berryhill, who survives. He was a carpenter and businessman. Surviving are 4 children (Oren R., Lewistown, Pa.; Shirley—Mrs. Roy Kahler, Camp Hill, Pa.; Glen L., Rutherford Heights, Pa.; and Jay D. [LW service], Lebanon, Pa.) and one sister (Frona—Mrs. Christ Smoker, Belleville). Funeral services were held Dec. 31, at Lewistown, Pa., in charge of Waldo E. Miller; interment in Wm. Lind Memorial Cemetery.

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## ITEMS AND COMMENTS

### BY THE EDITOR

Kwame Nkrumah, prime minister of Ghana, says that the church in an independent nation should keep out of politics and actively preach the Gospel. Nkrumah, raised a Roman Catholic, is now a Protestant.

Easter was not generally observed in the United States until about the time of the Civil War. Puritans in England had refused to celebrate Easter because of their distaste for Catholic ritual which often accompanied religious festivals. Early U.S. settlers felt similarly.—Christianity Today.

Billy Graham drew a record number of 143,750 people in the final rally of the Melbourne phase of his Australian campaign. He said that it was the largest crowd to ever attend one of his meetings anywhere. Decisions for Christ during the four-week campaign numbered 26,400.

There is no capital punishment in seven of our states: Rhode Island, Michigan, Wisconsin, Minnesota, North Dakota, Maine, and Delaware.

Time reports that within five months five Protestant churches were closed in Spain. The charter under which the government operates says that "no other external ceremonies or manifestations than those of the Catholic religion shall be permitted." Because the charter permits only the private practice of a non-Catholic faith, all Protestant services must be held in buildings that have no appearance of churches. This reminds one of the days of the Anabaptist persecutions. One source reported that police do not send observers into Protestant services for fear they might be converted!

America must emphasize its Christian humanitarian concern for the underprivileged people of the world if it is to survive the struggle with communism, said Vice-President Nixon, speaking to the annual convention of International Christian Leadership. Mr. Nixon warned that if America confines the struggle to the level of materialism, in terms of bombs and missiles and economic production, we are fighting on grounds where we could lose. But in the spiritual realm, he said, the communists have nothing to offer mankind but tyranny and atheism.

The Kansas City Star, one of the better newspapers of the country, got out an entire religious section the night before Easter.

Reviving a practice not observed in the Vatican this century, Pope John on Maundy Thursday washed the feet of 13 young priests. He also won commendation from the

American Jewish Committee by dropping the word "unbelieving" from this sentence of the Good Friday liturgy: "Let us pray for the unbelieving Jews."

Good Friday, or some part of it, is a legal holiday in fourteen states. More and more time off on this day is discussed in labor contract discussions.

During Passion Week lines formed for blocks outside Catholic churches in communist-ruled Poland, according to the Associated Press, as millions jammed the churches. Half the worshippers seemed to be under 30, said the report.

Hawaii, due to become the fiftieth state, has a Protestant population of 50,000 to 60,000 about 10 per cent of the total population. The Congregationalists have the largest membership, with Mormons, Episcopalians, and Methodists ranking next in that order. Catholics claim 25 per cent of the population. The area is a Buddhist stronghold. Ancient pagan sects are still strongly rooted.

Contact, a Methodist publication, points out that "Peace is a dirty word." Since communists claim to be advocates of peace, anti-communists are afraid to use the word. Churchmen, says the writer, have received peace as a New Testament legacy. "Let no man take this term from us . . . the real issue is not what the communists are saying about peace; it is, what the Christians are not saying about it."

The Christian Council of South Africa branded the government's apartheid (racial segregation) policy as "a grave threat to the Christian values of our country. We are profoundly disturbed," the statement said, "by the fact that Christian ministers and welfare workers are seriously hampered in the performance of their duties by regulations which view with disfavor mixed committees and limit normal contacts between workers of different races." The Council is composed of 23 Protestant denominations and missionary organizations.

Charles Malik of Lebanon, president of the United Nations, told Protestant editors who visited the United Nations headquarters that the "only enduring way to have peace is upon the Rock of God, and, as a Christian," he added, "I would say upon the Rock of Christ."

A tremendous increase in Bible reading among Roman Catholics was reported at the annual conference of the Catholic Library Association in Chicago.

## The Holy Spirit and the Holy Life

by C. K. Lehman

Here we have a study of two interweaving threads of Biblical teaching. First, the nature of the Holy Spirit's work in man, and second, the character of the holy life.

The author has (1) traced the work of the Holy Spirit through the Old and New Testaments, (2) emphasized Holy Spirit perfection in Christ—not in self, and (3) paid special attention to the verb tenses.

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# Gospel Herald

TUESDAY, MAY 5, 1959  
VOLUME LII, NUMBER 18

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It is important that the children in the family get the correct impression as to what the man in the family is like.

## The Head of the Home

By Ruth Stoltzfus

When young people leave their childhood homes and establish homes of their own, they carry over pretty much the pattern that they formed in their childhood homes.

A judge said there are nine words that can stop juvenile delinquency: *Put Father back at the head of the family.* And I think that putting Father back at the head of the family has a great deal to do with the patterns that the young people do form and with the new home that they establish.

The father becomes a symbol to the children of what a man in the family is and the role that he plays. Of course, the father is a provider. We have always thought so, and we still believe it. Traditionally, he has been the authoritarian, sometimes quite undemocratic, we would say. The trend today is more toward democracy in the family, maybe too much so.

A *Reader's Digest* article says, "Put Father back at the head of the family," as the disciplinarian, as the manager, as the leader.

Well, it is important, whether the father realizes it or not, that the children get the correct impression as to what the man in the family is like. He is making tremendous impressions upon the children, day in and day out, by the way he treats his wife and children. I would say that along with commanding, there should be some commending, with Father saying some little sweet nothings to his wife and praising the children and sharing their good times together, not just being a great big policeman in the family, commanding order.

When young people carry this pattern, this concept of what a man is like, over into the homes that they establish, it seems to me that this pattern is determined not only by the way a man treats others in the family but also by the way they treat him.

The girl in the family is likely to get her sole idea of what maleness is from her father, and accordingly she builds up an image of what her husband will be like.

Father is important in a child's sex education. He should deal with the questions his son asks him and not send him to his mother. The father is the one who, ideally, should interpret these things to his boy and help him to have wholesome attitudes. Every boy has a right to look to his father for this guidance.

Those who are authorities in the field of family relationships tell us that a boy looks to his father as a guide, an ideal, and an example, especially from the age of eight to fourteen. When he is deprived of a father, he needs a father-substitute, a friend to the family, a relative, a Sunday-school teacher, a community leader—someone who can give him male companionship and this interpretation of what kind of person a man should be.

We mothers must know the important role of the father in a family in order to give the understanding, co-operation, and encouragement that we should to our husbands. It's important what our children think of their father. Whether he takes his place may depend a good bit on whether we mothers understand the role that he is to fill.

There is a real sense in which we ought to build up the father's reputation with the children. That means cutting down on disagreements in the presence of the children—it may mean that we stop requiring so many gadgets and things so that Daddy can work a reasonable number of hours, instead of so many extra ones, in order to get better acquainted with his children and really be a father to them.

So in order for Father to be the leader, the manager, the disciplinarian, the spiritual teacher, and to take his place as the father in the home, it's going to mean

## Mother

By Enola Chamberlin

Mother is a word that lifts the heart—  
No matter where we go, on land or sea,  
Or far, thin air, it has become a part  
Of all we are, of all we hope to be.  
It is a tender kiss, a soothing hand  
That heals our hurts and wipes away  
our tears;

A heart we know will always understand  
Our small temptations, aspirations, fears.  
The world is wide, man's scope is wider still,  
But high or low, no matter where he runs,  
The overtones of Mother yet will fill  
All space and time to suns beyond the sun.  
In all the world it has no counterpart—  
Mother is a word that lifts the heart.

Los Alamitos, Calif.

that we mothers encourage and help him and give him his place. It's going to mean that fathers themselves will shoulder up under the responsibilities that are theirs in the family relationship. It's going to mean that the church is going to plan for meetings and conferences and sermons and talks to help fathers and the other members of the family to take their proper places.—From *Heart to Heart* program.

Harrisonburg, Va.

## An Understanding Father

The story is told of a little six-year-old girl who went to her daddy one night and said, "Daddy, I want you to say something to God for me, something I want to tell Him very much. It is awfully important, and I have such a little voice that He might not hear me."

Now the outcome of this situation could have been a number of things. For example, all too many daddies might have said, "Go away; can't you see I'm busy?" Or perhaps, "Where did you get such silly notions anyway?" Of course, many a youngster would never have brought such a request in the first place, since she has never heard her daddy pray.

But this particular daddy took his little girl up in his arms and explained to her that even if all the angels in heaven were singing one of their sweetest songs, God would say to them, "Hush! Stop singing for a little while. There's a little

girl away down on the earth who wants to tell me something, and I must listen to hear what she has to say!"

Now to many a modern sophisticate, this will seem quite naive. But how would you go about the task of explaining to a six-year-old that God hears us when we pray?—Harold L. Phillips, in *The Gospel Trumpet*.

## The Profitable Servants

By MONT HURST

When Christians realize that they are servants of our Lord and Master, they will gain profitable and practical results in the Lord's vineyard. Every Spirit-directed activity will be projected by power. Every genuinely consecrated Christian is a real servant who knows his obligations and strives with honest intent to fulfill them. Jesus did not do His great work on earth simply as Lord and Master, but also as a servant. He was the meek and lowly One who came to save and serve. He had to be a servant in His meekness.

His disciples once asked Jesus: "Must we do it?" They were referring to the washing of feet as He did on one occasion. His reply was that they weren't forced to do it. He asked for a basin of water and a towel and demonstrated to them the duty of a servant. He washed their feet as the lowest of menial servants would. The disciples were ashamed and embarrassed. But through it they learned the lesson of service as a meek man and their faith and resolve to serve Him more intensely was intensified.

The illustration of a true servant was portrayed in the case of the headmaster of a school. The boys of the senior class had been sent to clean out the hog pens. The headmaster went out to watch them at work. "Say!" one boy exclaimed, "must I really do this dirty work?" The headmaster replied: "No, you don't have to do it unless you really want to." The boy then asked if he could go and play baseball. The headmaster assented, and said, "Give me your shovel and broom and I will take your place and do it." The shamed boy exclaimed, "Oh, no! Sir, I wouldn't want you to do that!" The headmaster then said, "Well, someone has to do it and I will gladly do it if you don't want to do your share." The boy grabbed the shovel and broom and went to work with determination,

## Our Readers Say—

We like the new *HERALD* format—it's the best yet. We've just received [April 8] the Feb. 17 issue, which is very good time. On a rough average the *HERALD* gets here three months after its date.

An excellent guest editorial, "When You Forgive, Forget." We have pondered many times over the hardness of heart that refuses to forget. And a real thought-provoking editorial, "Whom Shall We Support?" Keep up the good work.—George and Dorothy Smoker, Musoma, Tanganyika.

realizing the true meaning of service and what it means to be a profitable servant. A profitable servant of our Lord is a Christian who realizes his responsibility as a follower of Christ, and sets about doing the individual job with every enthusiasm and determination within him.

Dallas, Texas.

## The Teacher Learns

By J. PAUL SAUDER

It happened in Latin class. A new list of words met my pupils that day. Among them was *fortis*, the adjective which equals the English "strong." So I asked the pupils whether we used this Latin word to make English words. One said, "Fort; a fort is a strong point for an army." Another asked, "Would fortitude be one?"

"Correct," I replied. Then up spoke Ernest. "Comfort—coming from *com* meaning together and *fortis* meaning strong—you comfort me if you are strong with me."

And I, the teacher, said, "You are so right; I really hadn't thought of it exactly so before. It has been profitable for me to come to school today. Thank you."

I can recall with pleasure the times someone has sought to "be strong with me." It rather minimizes the idea of pitying, doesn't it? Maybe now my attempts at comfort can be more intelligent. Maybe you can "be strong with someone" today.

Elkridge, Md.

As death is a sordid Postern, by which I must be thrown out of this world, I would decline it: But as death is the gate, by which I must enter into Heaven, would I never come to it?—John Donne.

## GOSPEL HERALD

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## EDITORIAL

### God—and Our Children

#### Guest Editorial

C. S. Lewis tells of a schoolboy who responded to the question of what he thought God was like in these words: "God is the kind of person who is always snooping around to see if anyone is enjoying himself so He can put a stop to it."

Now where did he get such an idea if not from one of his parents, or perhaps from a Sunday-school teacher, or maybe even a minister? And this is no rare incident. It happens again and again. It is a tragedy, for such conceptions can mar the relationship of a child to God not only during the young and tender years but sometimes for a lifetime.

One of the most stern sayings that Jesus ever uttered had to do with treatment of children. In substance, He said that it would be better for us that a millstone be hanged about our necks and that we be drowned in the depth of the sea rather than to cause one child to stumble. How many, many of us may deserve the millstone and the depths!

Planting in the mind of a child a wrong or inadequate conception of God might well come under the classification of causing him to stumble or offending him.

So we need to exercise care in this matter. It is easy to leave the impression that God is a sort of cosmic errand boy, convenient to have around in case of illness or emergency, or to build the image of Him as a "policeman" whose chief business is to catch little boys and girls doing wrong and punish them.

In a very real sense basic ideas about God, and certainly direct experience with Him, are more directly caught than taught. Hence the importance of families worshipping together both in the sanctuary of the church and in their homes. Hence also a responsibility resting on the preacher to make the most of the opportunity he has to speak to whole families, including the children in the orbit of his pulpit efforts.

In the light of this thought about the kind of conceptions of God we are leaving with our children, a few ministers

might look back over some of their sermon outlines and quietly burn a few of them. Or perhaps a few parents who have been using threats on behalf of God as a means of conduct control might well repent of it and vow, "Never again."

All of this is not to say that we want to erect an image of God that would go to opposite extremes, making of Him a sort of sentimental old grandfather. But I sincerely doubt if that is the big danger.

If we make the revelation of God in Christ central in our thinking, ruling out all lesser ways of thinking and describing Him, we will not go far astray. The Father loves; He loves so much that sometimes He disciplines us for our own good.

Surely we want our children to think of God in terms of love, protection, understanding, guidance, and forgiveness. We want them to respond to Him out of love and appreciation rather than out of fear.—Harold L. Phillips, in *The Gospel Trumpet*.

### Children Need Good Parents

Browning has a girl in one of his poems saying:

*I was so young; I had no mother;  
God forgot me; and I fell.*

She was wrong in saying that God forgot her. We never get beyond His love and care. But she was only one of the multitudes of boys and girls who fall into sin and delinquency because they have no father or mother, or both. They may not be actual orphans, but there is something worse than seeing a mother or father taken away by death. Most unfortunate are those teen-agers who have been deprived of proper training and companionship by parents so immature, so selfish, and so sinful that their children do not know a good home life.

Courts remind us again and again that most delinquents come from inadequate homes, usually homes broken by divorce or continued quarreling. Juvenile crime is not caused primarily by poverty, illiteracy, or congested housing. Young folks go wrong when their parents fail

them. This is not the only reason for delinquency, and this is not written to give anybody a sense of guilt for his parental failure. But we would have all parents face fully their responsibility.

It is a fact that most people have both the ability and the opportunity to bring children into the world. But not all know how to be good parents, and many are utterly unwilling to put into parenthood what it takes to achieve success.

Our children need food and clothing and shelter. They need education and vocational guidance. They need recreational opportunities and sex instruction. Especially do they need religious and moral training. But most of all they need good parents. The new Chinese communist system of communes, with the children brought up collectively away from their parents, is certain to be a failure. For written deep in human nature is the need which children have to be accepted, loved, and recognized by their parents. Nothing can take the place of that.

Someone has said that adolescence is judgment time for parents. There are influences outside the home which have power upon our children. But the home has the first chance at the child, and if our homes are the fellowship they ought to be, they continue to be the dominant influence. Seldom do parents have a true alibi when their children go wrong.

Parenthood involves more than making a living and paying the bills and keeping house. In no area is it more true that man shall not live by bread alone. Children need the security that comes from the love of their parents for each other and for them. They want recognition and response and appreciation. They want sympathy and understanding and teaching.

These things do not come through scolding and lectures and punishment. Too many fathers think they are doing their part in roaring an occasional lecture and in putting down an emphatic foot. Training is needed, but in a context of love and free communication. "Don't scold me, Daddy," said a teenage girl as her father came into the room. "I didn't say anything," he replied. "But you always do," said the daughter. A little girl, once asked her name, said it was "Mary Stop."

Children need parents they can respect. The name one inherits should always be a source of satisfaction. Pity the youth who flushes with shame when someone asks, "Who is your father?"

Children are imitators, and they need



parents whom they can imitate. It is no accident, nor entirely a matter of genes when a boy walks like his father, or a girl laughs like her mother.

Children need good parents. Do yours have them?—E.

## Faith—A Correlative Experience

By J. ALTON HORST

Many moderns think of their Christian faith in terms of an accepted creed. This creed carefully expresses the deepest conviction and the sincere faith of its original composers but, too often, it no longer conveys that vital faith to the heart of the one who now piously recites it. To believe the fact of the incarnation, the passion, and the resurrection of Jesus Christ and to intellectually accept the theology of redemption is but a most elementary beginning of the great thing we call faith. Belief must be interpreted in terms of the tangible evidence of daily deportment. A living faith will be recognized by the fruit of the Spirit (Gal. 5:22). Deeds are the true confession of faith.

This experience of faith is correlative. To believe involves the thing believed; the thing believed inspires the act of believing. To profess Christ involves Christ; Christ demands discipleship. It is certainly not enough for me to accept the fact of God's plan of salvation in a strictly passive sense and forever after merely to testify that I have been gloriously saved. Conversely, to subscribe to creed and to force myself into its impressed mold, without the experience of new life in Christ, I am most assuredly building on sand. The house will fall and great will be the fall of it.

My faith involves my life. It involves my joyous experiences, my heartaches, and my casual, carefree moments. My testimony is not only to what happened way-back-when. My fellow earth dwellers must notice what is happening to me now! It is not enough that my faith should be of the subjective nature—concerned only with the recitation of creed. Above all, my faith must be objective. It must not only seek blessing from the Father, but it must pour glory to His name. True faith will so exalt the name of Christ that to be a Christian is to impress the world with the "naturalness" of the Christian's walk. Then, and only then, is my faith evangelistic.

—East Bend Trumpet.

What God wants is men great enough to be small enough to be used.—Selected.

## On Feet Washing

By BAILEY R. FRANK

Often, as we prepare for the ceremony of feet washing, we hear, "But would we wash his feet if they were dirty?" In concerning ourselves with this question, perhaps we are missing the point entirely.

Jesus washed the disciples' feet, told them to do likewise for each other, but He did not ask them to wash His feet, because He was entirely clean. We do not need to go down on Skid Row or among ignorant and sinful country people and wonder whether we would be willing to wash their feet. No, we had better concern ourselves with whether we are willing to let them wash our feet. We Christians, because we think we have an almost perfect understanding of God's plan of salvation, have come into the way of thinking that we have everything to give the rest of the world and that they have nothing to give in return.

Christians, let us stop being only concerned with whether we should wash a certain sinner's feet and start wondering if perhaps God has not given that sinner a certain discernment as to dark things in our walk along life's pathway. Let us change our approach to that sinner so that he will be able to wash our feet.

Perhaps not until Christians are willing to approach sinners with true humility, being willing to consider that God has given them something that we need, perhaps not until we are willing to receive spiritual gifts from those we have judged as sinners, will we be able in any great measure to pass on the gifts God has given us.

Proctor, Vermont.

## Time and Worship

By GORDON BAUMAN

In the world of today when every activity is expected to be performed at breakneck speed, it is refreshing to think of and engage in worship. Only to think of the word "worship" almost seems to cut down our speed. We cannot imagine a rapid type of worship. The very word itself seems to suggest the opposite to hurry.

As we read the Bible we are impressed with the apparent leisure with which God moves, though as the Infinite One He has much more reason for hurry than any of us will ever have.

The life of Jesus is also seen as an unhurried life, even though He might have found reason to allow Himself to be involved in many details. Our Lord had a composure which most of us have been unable to possess. When others were anxious and busy about many

## 50 Years Ago

(from GOSPEL HERALD, April 29, 1909)

A conservative estimate now places the number killed in the Armenian massacres . . . at 30,000. . . . People are wondering what next to expect from "the unspeakable Turk." . . .

Twenty-four were baptized, two reclaimed, and two received from other churches [Groffdale, New Holland, Pa.].

Andrew Carnegie . . . deplored the fact that the leading nations of the world are continuing to expand their navies, and prophesied a great world conflict.

. . . a meeting in the Mennonite M.H., Chestnut St., Lancaster, Pa., . . . to consider the advisability of establishing a Children's Home in Lancaster Co. . . .

things, He took time to worship God in prayer.

Time seems to be a large factor in worship. The average person has not disciplined himself to the point where he is able to take sufficient time for worship and meditation. No doubt this is somewhat of an art, but it is also within the reach of most Christians who are willing to exercise this discipline.

In a recent issue of *The United Church Observer* the editor writes that "worship is what the humble soul does in the presence of Almighty God." This being true, the Christian will need to come to the place where he feels a need and desire for coming into the presence of God, then discipline himself to the frequent practice of the same.

The disciple of Christ in today's world of rush and hurry will still profit greatly by unhurried worship. Almighty God is worthy of our worship and has every right to deny us spiritual growth and vitality if we are unwilling to take ample time to come into His presence.

Alma, Ont.

One day a young Indian student asked a missionary for something to read. She gave him a New Testament in his own language. He read it, and something happened. He came back and thanked her for the Book and said, "My father does not want me to read this Book, because he says it is magic; and truly it is. It had the power to open my eyes. It is like fire—it burns. It is like a sword—it pierces and cuts. But it is also like a pillow—it comforts."—*Bible Society Record*.

The exalted ego is not a sign of a big man.—Selected.

# The Ideal Wife and Mother

By Fanny Litwiller

Friends at a time of need are a vast storehouse of blessings. I never appreciated my friends as I do now. I wonder, sometimes, what my attitude would be if it had not been for praying friends.

The experience of losing a life companion will do one of two things: It will either draw one closer to God or cause one to become bitter and forsake Him. I'm thankful that this experience has shown me in a more real way the loving-kindness of my Creator. He is nearer to me than hands or feet. Eph. 3:20 is certainly true: He "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." I praise Him for victory, even if there is an ache in my heart and a vacancy in our home.

It is good for us to have ideals. To be a good wife and mother is a serious undertaking. Wholehearted allegiance to God is the first requirement in being a successful wife. It is always God first, husband next, and then children. A Christian wife can be a great help to her husband in every way.

When a woman is chosen from among all other women to be the wife of a true and noble man, she should show her respect to the one who has given her this honor. He has been pleased to exalt her as the chief jewel of his heart and life. She has been chosen to make their home, as far as possible, the most inviting, restful, and encouraging dwelling place in all the world.

Since my husband was taken away from me, I have a greater burden for married couples. We do not appreciate our blessings until they are taken away from us. May I remind you to show your love to your husband while you have him? Be slow to criticize. Don't allow trivial things to mar your love. Tell him of his good qualities. Tell him frequently how much you love him. I could improve in so many ways if I had my life to live over again.

Husbands appreciate coming home to a wife who is a good housekeeper. Too often young married couples think only of fleshly love and ignore the true ideals of homemaking. In the minds of many the great essentials of homemaking are considered simple things not worthy of mentioning. Baking, scrubbing, and mending would hardly be considered when marriage is discussed by young lovers. The wife who can bake flaky piccrusts or prepare tasty foods and serve them on time has a great asset. It takes more than a physically charming wife to make a home successful. Good housekeeping is an art. There is also an art in leaving things undone, if need be. Nowhere but in the Lord can a good wife

find the wisdom, strength, and beauty of character to meet the sacred responsibilities of true wifehood.

What is involved in being a good mother? Can there be a moment of greater joy and unutterable thanksgiving than the time a woman knows herself to be a mother of a living child? Fathers and mothers need to be a unit in child training, but the mother usually wields the greater influence. It was unfeigned faith, coupled with early maternal training, that made Timothy the noble Christian worker.

The mother's character and example often fix the destiny of the child. Solomon presents a perfect picture of an ideal mother in Prov. 31:26-28. Do we take time to listen to our children's troubles, or are we guilty of telling them not to bother us now? So quickly can we shatter their confidence and they will go to someone else when their troubles become more serious. Mothers have a tremendous opportunity in molding the characters of their children.

Children need to be taught early that they have a place in the home to fill. Mothers, do not get the popular though mistaken idea that in order for your daughter to become an accomplished young lady she must have a college education, be an expert pianist and efficient in all the arts. These accomplishments alone do not bring real soul-refreshing sunshine into the home. An obedient, dutiful daughter who has added to her book learning the arts of baking, cooking, sewing, and washing has the most necessary qualifications to make a home an earthly paradise.

The true Christian wife and mother holds in her hand the scepter that under God's direction shapes the destinies of humanity and molds the character of the rising generation for real usefulness in life.

This poem by Barbara Ryberg was given by my mother to all her daughters and daughters-in-law upon marriage.

## THE GREATEST TEST

Help me to walk so close to Thee  
That those who know me best can see  
I live as godly as I pray  
And Christ is real day to day.  
I see some once a day, or year,  
To them I blameless might appear;  
'Tis easy to be kind and sweet  
To people whom we seldom meet;  
But in my home are those who see  
Too many times the worst of me.  
My hymns of praise were best unused  
If He does not control my tongue  
When I am vexed and sorely tried  
And my impatience cannot hide.

May no one stumble over me  
Because Thy love they failed to see:  
But give me, Lord, a life that sings,  
And victory over little things.  
Give me Thy calm for every fear,  
Thy peace for every falling tear;  
Make mine, O Lord, through calm and strife  
A gracious and unselfish life:  
Help me with those who know me best  
For Jesus' sake, to stand the test.

Marilla, N.Y.

(The author is a widow with five children whose husband was killed in an automobile accident within the past year. The above is an excerpt of a talk given to a Sisters' Fellowship group.)

## To My Mother

By ROBERTA TROYER

Mother's Day should be a real help to us in our thinking about and voicing our expression for what our mothers have done or are doing for us and what they mean to us. So I would like to honor my mother for the sacrifices she has made and is making for me through infancy, childhood, and adulthood.

I appreciate having a Christian mother. When Sunday morning comes, we don't ask where we are going today. We know this is the day for church. One incident that I'll never forget happened when we children were smaller. We thought we would do a favor for Mother one Sunday evening while she was down choring. We got the cultivator out and all helped pull weeds in the garden. We weren't quite done when she came up from the barn. How glad we thought she would be! Then she told us we shouldn't be doing that on Sunday and took time to tell us why not. How awful we felt, and I imagine she did too, wondering how many people went past and saw us working.

Also the family devotions, and the time Mother used to spend reading Bible stories, are a great help in getting along with other people.

I think it is all the more fitting that we should pay this tribute to our Christian mothers since there are so many mothers today who do not live up to the high ideals of motherhood as taught in the Bible.

I appreciate the discipline I received. I didn't always get to do what I thought I should, but it was the best. If I kept on begging enough, sometimes my mother would tell me to do as I wanted to. But after she told me she didn't want me to, it wasn't very easy to go ahead and do it. Or if I did, I didn't enjoy myself very much. After all, Mother knows best.

Another thing that really means a lot to me is that I can talk things over with my mother. She is the first person I want to tell my troubles to. It means a lot when you can place your confidence in

her and know she won't tell everybody else.

Then I'm glad, too, that I had to do things that I didn't like to. We learned to do things together, both work and play. In the evening, when Mother had worked all day and was tired and I would want her to do something for me, she was always willing, even if she would have rather rested or done something for herself. She still took time out for me.

Then, too, when one is sick, it seems that no other person can take the place of Mother. Mother is the one who does not work by the hour. When her attention is needed, whether by day or night, she gives it without thought of pay.

Another of the important things that we were taught was neatness and cleanliness. Even though I didn't always have as many dresses as I thought I should, Mother tried to keep them clean.

Mother would often put up our hair or try fixing it in different ways, not always because she felt so much like it, but because we were always thrilled at having it different. Mother's patience and kindness mean very much.

Something else I remember. When I was still going to school (and I am sure the same thing takes place with my younger brothers and sisters), I somehow always expected Mother to be right there to meet me as soon as I opened the door. If she wasn't there, there was a chorus of "Mom." If Mother wasn't at home, there was something missing.

Few of us would admit that we do not appreciate the mothers in our homes, but probably large numbers of us would say that we are often lacking in expressing our appreciation to them.

## Schwalter Villa

The directive in the will of the benefactor of the Schwalter Foundation provides that there shall be provision made to help retired church workers. The directors of the Schwalter Foundation have allotted certain funds for this purpose to the Mennonite Church.

The Executive Committee of General Conference has appointed a Schwalter Homes Committee to promote this program with organizational responsibility to be decided by later developments.

The committee has purchased eight acres of land directly south of Hesston College campus, Hesston, Kans. An architect is developing a master plan which shall provide physical facilities for life-care security for retired persons. This shall supply cottages, apartments, rooms, and infirmary with central facility available to all. Central facility shall include administration, utility, dining room, kitchen, laundry, lounge, library, chapel, recreation, and such like.

The building of the home shall be fi-

nanced by founder's fees covering about 50 per cent of the cost, and the balance by loan. The current operating expenses shall be met by a monthly fee to be determined by careful calculation.

The master plan will be ready about June 1. The plans for building will then be held pending promotion of leasing the facility. When at least 70 per cent of the facility has been leased, construction of the facility can then begin.

The home is open for priority claims to retired church workers. Others can be admitted as space is available.

The Schwalter Homes Committee is Allen H. Erb, chairman; Roy S. Troyer, vice-chairman and secretary; Albert Weaver, treasurer; Orie Miller, and Ezra Bender. Address all correspondence to: Roy S. Troyer, Hesston, Kans. Allen H. Erb has been erroneously reported as administrator of the new home. If the plan has sufficient demand to succeed, an administrator will be appointed at a later date. Full details for application will not be ready until June 1, 1959.

—Allen H. Erb.

## Thought for the Week

We still have homes. They are threatened by evil forces. They may become worse. But they also may be made better. It all depends on the people living there.

—E.

## It's Different!

BY GRACE CAIN

My teen-age daughter was quite perturbed one late summer afternoon when I asked her to help with a particular burdensome chore.

"But, Mom," she said, "I've worked all morning!"

"Well—so have I," I retorted. "Not only have I worked all morning, but most of the afternoon as well."

"But that's different," said my daughter. "You're a mother!"

Her statement struck home like a sudden burst of sunshine after a storm. "I am a mother." I thought, looking at my work with new insight.

This thought often carries me through a busy day. A mother is not one who gripes when work becomes wearisome, but one who gives willingly and cheerfully of her time to the family she loves. A mother often works overtime, and makes many sacrifices. The pay is nominal, but, oh, what great spiritual rewards!

Besides being a mother, I am also a Christian. How often I have griped

when I've had to give extra hours in the service of the Lord!

How many times I have said, "But I spoke at the missionary meeting last month! Why should I be asked to take charge again?"

But it's different when, as a Christian, I serve God through love, with a desire to see His kingdom advanced. Time becomes a mere trifle when love predominates.

Yes—it's different, when you're a mother, and a Christian.

Seattle, Wash.

## Needed Most

Among the hill tribes in the central part of Burma there had been three years of continuous and intense insurgent activity. The Christian people in seventeen villages had suffered badly. Burned out of their homes three times they lacked everything! They were without food, seed, and medicine.

All during this time one of the missionaries had been unable to secure permission to go into the insurgent territory. Finally when things quieted down, he was one of the first to make the trip. As he could go only as far as the first town, he sent ahead for some of the leaders to meet him.

These people were a pitiful sight. They came in rags. All were emaciated and some were ill. He looked at them. It was more than he could bear. Struggling to keep his voice steady, he said: "I can see you need everything and you know I can't bring you everything. I can bring you some clothes, a few blankets, some medicine. I might be able to find some seed for your fields. Will you please tell me what you want most?"

It was a hard decision to make. Some of the men had children who were ill. Others were farmers. If they had seed immediately, they might be able to put in a crop that would mature that year. All lacked food and only a few had blankets. There was so much they needed . . . and it was so difficult to choose.

And so they said to him, "We'll have to pray about this. We'll go and have a prayer meeting by ourselves and we'll come back and tell you what our answer is."

In a couple of hours they returned, saying, "You can see we need everything. We'll be very grateful for anything you can bring. But what we need most are Bibles and hymnbooks. All of ours were burned when our villages were destroyed. We can't be good Christians and we can't bring up our children to be good Christians until we have Bibles and hymnbooks. So, please bring us anything else you can, but be sure to bring one Bible and one hymnbook for each village.—Lit-Lit Newsletter.

## Did You?

By Mrs. Clinton Blosser

Did you thank the Lord for your blessings  
Tonight, as you knelt to pray?  
The promise of rest for the weary  
At the close of a trying day,  
And those common everyday blessings  
That so often come your way?  
For small child's smile  
Of implicit trust  
As the things in his life  
He learns to adjust;  
Your husband's love,  
As he helps you store  
The winter's food away?  
Did you thank God  
For having supplied it,  
And the strength to preserve it today?  
As you clean and you dust,  
As you sew and you mend,  
And do numerous things  
Which have no end,  
But day after day  
Keep appearing again,  
With no one else but you to attend?  
It's for blessings like these  
Your prayers should ascend,  
Did you ever give thanks  
They're entrusted to you—  
Your own special tasks—  
Just for you—to do?  
Then be glad in the Lord  
That these tasks He will give,  
For these things, when well done,  
Line the pathways to heaven.  
Columbiana, Ohio.

## A Tribute to Mother

By ESTHER MILLER

"Mother, I give you this bouquet of roses as a token of appreciation for your love to me. Truly your life has been a bed of roses." But wait! Let us examine the "bed of roses."

The long, dark green stems remind me of the long, dark nights you spent in concern and prayer for your "bouquet" of ten. How your heart must have pained as those thorns pierced deeply, when we so stubbornly would rebel against your will! Praise God for His sustaining grace, which must have been a comfort to you on those dark days and nights. But not all was dark and thorny. From the long, dark stems you watched unfold a beautiful red rose. You watched as each petal would unfold until at last, a full rose in all its splendor. Here is a bud just beginning to show a delicate color. It is cut off at a tender age. What a beautiful rose it might have grown to be! But God needed a bud in His heavenly bouquet. You leaned heavily on God for His sustaining grace.

Though you have been bowed down

by the many cares of life, the Seed of Truth has been sown. I have to think how one of your small grandsons tried to comfort you with, "Grandma, when you get to heaven, you will have a new body and your back will be straight." There is no question in his mind. Heaven just wouldn't be heaven if Grandma weren't there. Thank God for godly parents. They have tried by the grace of God to make my path easy.

Roses to the living! If God has blessed you with godly parents and they are still living, first of all, thank God for them. Then tell them how much you appreciate them and what they have done for you. You will be twice blest.

Gap, Pa.

## Harmony in the Home

A Christian home is one in which Christ is the center, and where He is loved by each member of the family.

When the family unites in prayer and worship, there is a binding link which is indestructible. When any members of the family are discouraged or tempted to be unkind or to give way to anger, they remember the vows made to Christ in the family circle and thus are restrained.

Harmony in the home is brought about through the Christlike attitude of one to the other. They are willing to talk over their problems in the right spirit, thus avoiding the rifts that could be caused by misunderstandings and slights.

When Christ is the center of the home, harmony naturally follows, for He is love, and where love abides, all strife disappears. This does not mean that difficulties never arise and problems never present themselves, but where Christ is the Arbitrator, these tend to lessen, and only peace abides. Harmony in the home is thus preserved to the benefit of all; it reaches out also to neighbors and friends, to the glory of God's kingdom.—*War Cry* (New Zealand).



"Jesus? I don't know Him. Who is He?" was the eager remark of one woman living in the high Andes.

"But haven't you ever heard of Jesus, God's Son?" the colporteur asked her.

Is it possible, he thought, that in the twentieth century there are some who have never even heard His name? And, as he tried to explain to her in a simple way how Jesus was, the light of understanding and eagerness broke on her face, and she said, "If all this is true, why hasn't someone told me before?"

—*Bible Society Record*.

## A Prayer

FOR THIS WEEK

Dear Lord and Father, who hast created the beauty of spring, help us to see the surpassing beauty of Thy new creation, spiritual man. Thou who hast given to us the will to change, and the desire to effect change, teach us to be constructive rather than destructive in all of our efforts. Thou who hast placed before us an open door of service, grant to our Mission Board Executive Committee a wide vision of the world's need, to the church at the congregational level an honest evaluation of her resources in Christ, and to each professing Christian a heartfelt desire to follow the leading of the Spirit. Thou who hast given to each person an infinite capacity for knowledge and an earnest desire for truth, grant that the coming summer Bible schools may be places where the youth of our land will find knowledge and wisdom in Thy Eternal Truth. We pray in Christ our Saviour's name. Amen.

—Paul Voegtlin.

## Prayer Requests

(Requests for this column must be signed)

Pray that all of the workers who have recently completed their Bible School course in Bihar, India, may be placed in responsible witnessing situations. Most of those receiving tentative appointments are interested in settling on some land and becoming self-supporting evangelists and pastors.

Pray for the Union Gospel Crusade at International Falls, Minn., May 3-17, that many may find salvation and victorious Christian living, and for Bro. George R. Brunk, the evangelist.

Pray for the staff nurses at the Dhamtari, India, Christian Hospital—Samuel Sagun, Sumit Singh, Mary Singh, and Priyavati Shkhlal. They will need to take increasing responsibility in the hospital when Florence Nafziger leaves for furlough in May.

Pray for the annual conference of the Mennonite Church in India which is being held at Dhamtari, May 8, 9.

Pray for the special services being conducted at Bourgeois-Rixensart, Belgium, May 3-10, by Bro. Pierre Gadinna, speaker over the French *Words of Life* broadcast.

If Christ were not God, hee was a devil that durst say he was God.

—John Donne.





## OUR SCHOOLS

### Rich in the Word of God

By Roy D. Roth

I believe that many of us are living far below our privileges in the Christian life. And I'm wondering if much of our spiritual poverty and famine is not due to the lack of an adequate exposure to the Word of God. Have we been truly convinced that the Scriptures are "profitable for doctrine, for reproof, for correction, for instruction in righteousness"? Has ours been a really rich experience in the Bible?

Have we been figuratively bathed in the Word of God? Do we find our soul hunger satisfied in the Scriptures? When did you have your last good experience in reading the Bible?

Someone has made the statement that the Mennonite Church is not a Bible-reading denomination. After a number of years' association with our young people both inside and outside high-school and college Bible classrooms, I partly believe it. Biblically we are not very literate. The average young Mennonite high-school student doesn't know that the Wise Men story associated with Jesus' birth is recorded in Matthew's Gospel and the shepherd story in Luke's. He doesn't know that Jacob lived before Joshua or that the Ten Commandments are found both in Ex. 20 and Deut. 5. He doesn't know that Luke wrote Acts as well as the Gospel. He often knows more names in the sports world or the automobile industry—she often knows more names in the movie kingdom or the fashion empire—than either of them knows names of the twelve disciples. Very few of our high-school or college youth can write in order and correctly spell the names of the books of both Old and New Testaments.

But I'm not advocating a mere literacy in Biblical information. I'm interested fundamentally in a deeper and richer Christian life. To know what the Bible contains is not enough. But I believe we must begin there. Spiritual life isn't developed in a vacuum. It is founded upon and nourished by Biblical content. Nothing will strengthen the Christian like his daily approved spiritual diet.

What mediocre Christians we are! What shallow lives we live! Because we don't read the Bible, we are as ignorant about what it contains as the individual who makes no Christian profession. Because we don't read the Bible, we have nothing Scriptural to share. When we

come together for fellowship, we have nothing really worth while to talk about.

Often when we get up to speak in public, we have nothing to talk about either—that is, nothing which feeds the soul. You have experienced this, I'm sure. There are some speakers whose messages feed you, fill you, warm you, and lift you up. Then there are other speakers who leave you plain cold. I am ready to say that more often than not, the results of these messages are due to the difference between the Biblical truth content in the former and the absence of it in the latter.

The Scriptures cause us to come alive. The Scriptures make us rich. The Scriptures make us rich in good works. The Scriptures make us rich in faith. The Scriptures make us rich in love. The Scriptures make us rich toward God. If one gives himself to the Spirit of God and to the Word of God, spiritual growth and progress are inevitable.

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We are never more spiritual  
than we are Scriptural.—Contributed by Martha Shetler Glick.

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But don't think for a moment that we have no problems along this line in a Christian college. Here too we face the constant temptation to substitute a lesser good for this pearl of great price. How often busy schedules and a crowded daily routine rob us of precious time with the Word of God. How often the pressure of duties to counsel, to solicit, to preach, to teach, to study, to travel, to recruit, to write, to publicize—pushes our Bible reading and Bible study into the bare minimum of nothingness.

I believe that too often we come short of the goal of pure worship and good solid meat in our daily chapel services, simply because we think we must make a speech about some subject related to our teaching field or special interest. We often fail really to share Christ with one another simply because we fail to share the Word of God with one another. How often I have been guilty of this failure!

We argue with ourselves and among ourselves that Bible content is not essential in the communication of spiritual truth. I believe that it is. Just as Bible content makes effective, inspirational, and constructive sermons, so Bible content makes richer conversation, worship, devotions, and living.

How poor we are! But how rich we can be! Our God is a God of infinite

variety. Let no one entertain the thought that a regular and continual reading and study of the Scriptures would lead him to monotony and boredom. Just let him really try it and find out that the exact opposite is the case. Our God is a God close at hand, not afar off. In the Bible we may know God in this infinite variety. In the Bible we may know Him in His precious daily presence.

God, forgive me for living so poorly when you have provided for me so richly.

Who will venture with me into this experiment this year to "taste and see that the Lord is good"? Who with me hungers and thirsts for the deeper spiritual life? Who will be rich in the Word of God?—*This Month*.

### HESSTON COLLEGE

On April 22 the high-school junior American History class with the instructor, Reynold Sawatzky, visited the Eisenhower Museum in Abilene and the Kaw Indian Mission School Museum in Council Grove, which was in frontier days the last stocking-up place on the Santa Fe Trail before setting out for Santa Fe itself.

On the afternoon of April 23 the high-school freshmen were excused from regular classes to take the State Differential Aptitude Tests. After results are returned by the state checking committee, the students will be interviewed individually and shown their rankings, their special abilities, and their weaknesses.

On April 23 the Varsity Chorale under the direction of Marvin Miller started on a five-day chorus tour to congregations in Kansas, Texas, and Colorado.

On April 14 Irene Weaver and Paul Bender met with the McPherson County alumni chapter for a dinner and program at the West Liberty Mennonite Church. Paul Bender spoke on the curricular program of Hesston College, and Mrs. Weaver on the co-curricular activities.

On Saturday, April 18, Melva Kauffman entertained at breakfast the instructors in the Social Science department. At the meeting, which was a regular monthly discussion session, Miss Kauffman read a paper on "What Ought to Be Rather Than What Is."

Paul Bender was in La Junta, Colo., during the April 23-25 week end soliciting students.

On April 10 and 11 Reynold Sawatzky, social science instructor, attended a meeting of the Kansas Chapter of the Citizenship Clearing House. The meetings were held at Wichita University for college and university teachers of political science. Alf Landon was one of the speakers.

During the period from April 22 to May 1, Daniel E. Kauffman visited churches in Nebraska and Colorado to introduce the planned giving program of the church.

On the evening of April 23 the faculty met for a regular monthly study. Clayton Beyler and Calvin Redekop led a discussion on the shaping of the individual by community influences.



## CHURCH MUSIC

### This Is My Father's World

Babcock      Terra Beata      Sheppard

This is my Father's world,  
And to my list'ning ears,  
All nature sings, and round me rings  
The music of the spheres.  
This is my Father's world,  
I rest me in the thought  
Of rocks and trees, of skies and seas—  
His hand the wonders wrought.

This is my Father's world,  
The birds their carols raise,  
The morning light, the lily white,  
Declare their Maker's praise.  
This is my Father's world,  
He shines in all that's fair;  
In the rustling grass I hear Him pass,  
He speaks to me ev'rywhere.

This is my Father's world,  
O let me ne'er forget  
That though the wrong seems oft so strong,  
God is the Ruler yet.  
This is my Father's world,  
The battle is not done,  
Jesus who died shall be satisfied,  
And earth and heav'n be one.

This hymn is made up of six four-line stanzas from a poem of sixteen, published in *Thoughts for Every Day Living* in 1901, the year of its author's death.

It is said that when Dr. Babcock, a great lover of nature, would go in the early morning to the top of a hill north of Lockport, New York, to his first pastorate to get a view of Lake Ontario and the country lying between, he would say, "I am going out to see my Father's world."

Maltbie Davenport Babcock and family were socially prominent in Syracuse, New York, where he was born Aug. 3, 1858, and where he graduated from the University. He graduated from Auburn Theological Seminary, was ordained a Presbyterian minister, and began preaching at Lockport. From here he went to Brown Memorial Presbyterian Church, Baltimore, and also served students of John Hopkins University by having conferences with them. He was selected to succeed Dr. Henry van Dyke at the Brick Presbyterian Church, New York City. In his college days he was prominent in athletics and led the college glee club and orchestra. He died in Naples, Italy, May 18, 1901, while on a trip to the Holy Land.

*Terra Beata*, happy or blessed earth, was said by Ranklin L. Sheppard to be an arrangement made in 1915 of an old English melody, but it has also been stated that he was the composer of the tune. He did not wish to claim it, for it seemed to him to be reminiscent of a tune he had learned from his mother as a boy. There is no doubt, however, that it was original with him.

Sheppard was a Baltimore businessman, born in Philadelphia, Aug. 7, 1852. He was an Episcopalian and later united with the Presbyterian Church. Music was his avocation. He played the organ, was the successful director of Sunday-school music, and editor of *Alleluia* 1915, the Sunday-school songbook which had a remarkable sale of approximately a half million copies. He died in Germantown, Pa., Feb. 15, 1930.—C. F. Yake.

### Purposes of Special Music

BY DWIGHT WELDY

Special music in our churches may have many purposes. I would consider two which seem to be the most important.

The use of special music will improve the quality of singing as made by sounds of all the individuals; the quality of the total sound of the congregation will improve in a direct proportion to the improvement of the individuals who sing. The total sound may be, and often is, much better than the individuals who sing, but the improvement of the individuals will definitely improve the over-all congregational music, when such persons are scattered through a congregation.

Special music gives opportunity for individuals to improve in several ways. People should have experience in expressing themselves. Young people in the Mennonite Church are receiving an increasing number of opportunities to express themselves in various ways. To use the medium of special song is just one of the ways for self-expression, but an important one. Participants in special groups learn to co-operate, and if the group is an effective one, they learn more about love for one another, a very definite need in our brotherhood.

Participation in special music helps, in some instances, to develop leadership abilities. As each one has to be responsible for his own part in singing alone, and as he brings his talent into focus, he becomes more conscious of correct or incorrect habits of singing, which will carry across into the larger group—the

congregation. In other words, a growth in responsibility is expected and fostered in those who sing in special music groups. That responsibility is then a good influence upon the congregation. The very obvious individual improvement which relates directly to the congregational singing is in the area of musicianship. That involves the ability to read and interpret music, stay on pitch, feel the harmony, and express emotions through singing.

The second purpose of special music is to add more meaning to the total worship service. There is no excuse for special music which is only "special." If it is only "special," it should not be done. However, it can fit into and enhance the whole meeting and that it should (yea, must) do. Special music may bring a meaning to worship which nothing else can do. The term "special" may therefore be objectionable, but if we interpret the word to mean the expressing of something which is beyond the realm of possibility for a whole congregation, it is a useful term. Small groups who have not practiced enough can have a definite negative effect on the worship experience. In addition to leading a congregation to a better (or deeper) worship experience, special groups may lead a congregation to appreciate new songs—even to the point of teaching a new hymn or song to the congregation.

—The Staff.

### A Word Is Born

For years a missionary had been trying to find a word meaning *gentle*. Nothing seemed to fit. Then one day at a prayer meeting she noticed how kindly one of the men spoke to several of his children who were making a disturbance.

It suddenly occurred to her that there must be a word to describe how you speak to a child. The next day she asked her translation helper, "What word do you use when you speak to a child?" He replied, "When you speak to a child, you speak softly."

She thought for a moment and then asked, "Could you put the word for *softly* with the word for *heart* and make a new word meaning *soft-hearted* or *gentle*?" The translator wasn't sure, but said he would think about it. After pondering a few days, he agreed that the combination of the two words might do. At least it was worth a try. After much experimenting, this word was found to be successful in conveying the right meaning.

It was only a short time afterwards that it became an accepted word. Today this new word for *gentle* is used in the Epistles in the Pa-O (Toungthu) language.—Lit-Lit Newsletter.



## FAMILY CIRCLE

### I Will Not Leave You

BY LORIE C. GOODING

There may come a time of testing in the wisdom of the Lord. Will it find you safely resting in the sureness of His Word? Will you trust His mighty power in the darkness of the night? He is in the midnight hour as He's in the morning light.

When the night is full of sorrow and the stars are far and dim, Wait with hope a bright tomorrow, and commit your way to Him Who has walked the way before you; trust His grace and do not fear, For His shadow hovers o'er you, and He's very, very near.

Not a sorrow that can grieve you but He takes it as His own; And He said, "I will not leave you"; you shall never be alone. Tho' the night be filled with weeping, nothing can His love destroy. You are safe within His keeping; and with morning cometh joy.

Millersburg, Ohio.

### To Our Shut-Ins

In time of trouble SAY—

First:

He brought me here: It is by His will I am in this strait place; in that will I rest.

Next:

He will keep me in His love, and give me grace in this trial to behave as His child.

Then:

He will make the trial a blessing, teaching me the lessons He wants me to learn, and working in me the grace He intends for me.

Last:

In His good time He can bring me out again; how and when He knows.

Say: I am here:

1. By God's appointment
2. In God's keeping
3. Under His training
4. For His time.

—Andrew Murray.

### For Parcels Too

BY J. PAUL SAUDER

I stepped on the escalator in a large railroad station lately. I was carrying a fairly heavy suitcase. Preachers are always looking for pointed illustrations to let the windows of experience light up the golden truths of Scripture. And so I thought, "How like the powerful grace of Christ to sweep us heavenward, if we place ourselves properly and submit." And then almost simultaneously I thought of my burden, hanging so heav-

ily on my right arm, and I smilingly set it down on the step in front of me and sure enough it was easier that way. It was still my burden, my responsibility, I mused, but the weight of it was being carried upward by the same force which carried me.

How some of us do love to carry the weight of our problems while the Lord escalates us toward Home! No man is free of his luggage on his heavenly journey, but arrangements have been made for the burdensomeness of it. For details see some promises made in a certain black leather-covered Book.

Elkridge 27, Md.

### Blossoms in the Wind

BY LEROY C. BROWN

A type of flower in South America is only visible when the wind blows. Wind causes these flowers to protrude from small mounds on the stalks.

When we, as Christians, face adverse winds, does our experience blossom like flowers, or does it fail to "bloom"?

God has never said that His way will be easy for anyone.

The best steel is tempered and tested. People are tested in a somewhat similar manner.

Some people who are happy and cheerful when the sun is shining brightly seem to lose that joy when the wind brings dark clouds in the form of discouragement. But a person who can experience a deep sorrow or a keen disappointment and still emerge with even a stronger faith in God is certainly an inspiration for other people.

We need a faith that cannot be shaken by anything or anybody. With such a faith a person can withstand any test or temptation which may come his way. And when adverse winds blow, his character will "bloom" with a Christlike spirit.

Chicago, Ill.

### EXPRESSIONS OF APPRECIATION

We wish to express our sincere thanks to the many kind friends and neighbors for the deeds of kindness, words of sympathy, prayers, cards, and gifts after the sudden death of our dear father and grandfather. May God bless you all. —Mr. and Mrs. Daniel B. Weaver and family, Elverson, Pa., and Mr. and Mrs. Millard Shoup and daughter, Narvon, Pa.

• • •

We wish to express our sincere thanks and appreciation to all relatives and friends for kindnesses shown and for the many comforting messages received since the passing of our dear wife and loving mother. May God bless you all. —David Z. Miller and family, Middletown, Pa.

• • •

I wish to express my sincere thanks and appreciation to those who remembered me in prayer, and with cards, letters, gifts, and visits, also for the kindness shown in helping with the work and for the food that was brought in since my accident. May the Lord richly bless each one of you. —Mrs. Kenneth H. Forrey, Mount Joy, Pa.

• • •

I want to thank all my friends, neighbors, and relatives, Sunday-school classes, as well as many other church groups who have been so kind to me, in remembering me in prayer, and with many cards, personal visits, plants, flowers, and other gifts during my shut-in days at home and hospitalization. May God bless you all in my prayer. —Mrs. Elam K. Burkholder, New Holland, Pa.

• • •

What a great help and comfort it is when one is going through trials of sickness to know someone is praying. We appreciate this and the many other kindnesses shown in various ways during our stays in the hospital and since we are at home. A sincere thank you to all. May God bless you. —George and Esther Keener, Hagerstown, Md.

• • •

My husband joins me in expressing our gratitude to God for His answer to prayers, especially during my hospitalization and recovery. We wish to express our sincere thanks and appreciation to our many relatives and friends who remembered us in prayer, and also for the cards, letters, and visits. We know the Lord will reward each one of you. —Mrs. Elvin M. Hege and family, Tavernier, Fla.

• • •

My sincere thanks and deep appreciation go to my kind friends, neighbors, and relatives for the cards, letters, flowers, money, and visits during my five weeks in the hospital. Your prayers have meant very much. I know it is only by the grace of God that I am as well as I am. Everyone has been so very good to us. I would much rather thank each of you personally for your many deeds of kindness, but this is the only way I can acknowledge all of them. —Mrs. Earl D. Yeager, Chambersburg, Pa.

• • •

I want to thank my many friends who remembered me on my 85th birthday with cards and letters. It is wonderful to have friends who remember you in the evening of life. God bless you all for your kindness in my prayer. —Mrs. J. D. Miner, E.M.C., Harrisonburg, Va.



# TO BE NEAR TO GOD

## Why Do the Heathen Rage?

Sunday, May 10

God of the Valley? I Kings 20:23-25.

Benhadad thinks that the God of Israel is merely "gods of the hills." "Get them away from the advantage of the running start and we shall whip them," is Benhadad's philosophy. Nero thought likewise; the persecutors of the church in Reformation times echoed it; and modern counterparts, religious and irreligious, think the same. And they make their battle plans even today. They think we Christians have only gods, small "g." As well may the ants that organize the activities of the anthill declare, "There are no greater societies than ours," until that day when their society is brushed away by a bear, seeking grubs. And a contest labeled "Bear vs. Ant" is but a weak illustration of "God vs. Benhadad."

Sing: "Before Jehovah's Awful Throne," Church Hymnal, No. 30.

Monday, May 11

All Present. I Kings 20:26, 27.

Sure enough, Benhadad returned at the end of the year. He was not the product of fatalism; the prophecy of his coming was according to foreknowledge. There is a difference. The children of Israel were not fated to be ready; they foreknew, and decided to be ready and prepared accordingly. "To be forewarned is to be forearmed" is only a half-truth. I praise God that an Israel that would not answer a word at Carmel were not "all present," facing the foe. But it is a fact that they looked like "two . . . flocks of kids" on a plain while the Syrians occupied the stronghold of Aphek east of Galilee. Hopeless odds for the Israelites but—"if a thing cannot be done, only faith can do it."

Sing: "Who Is on the Lord's Side?" Church Hymnal, No. 516.

Tuesday, May 12

The Man of God. I Kings 20:28.

I, a mere man, would hardly have bothered with Ahab, the weakling; but God is greater than a man and cares for His Israel. God is "I AM," not the sum total of man's gods. He is not the sum total of the figments of man's imaginations. Russia's professedly atheistic government cannot understand today why the God-idea has not died in USSR long ago. Simple as ABC, Messers. Big God is God of Russia, believe it or not, even as He was God (not gods) in Palestine in Benhadad's day. And to all the foes of God's interests everywhere there remains the same word of caution: God is the great I AM, eternally, everywhere, and wise men order their acts accordingly.

Sing: "Teach Me Thy Truth," Life Songs No. 2, No. 301.

Wednesday, May 13

Let's Go! I Kings 20:29, 30.

A total of 127,000 men gone, the pride of Syria. Why, oh, why couldn't Benhadad learn before he reached the "inner chamber,"

his equivalent of the modern bomb shelter? "Cabeza dura," the Spanish says—"head hard." Lead with the head, hard; use your head for a battering ram instead of a "thought tank." Benhadad has modern successors. By way of contrast,

Sing: "I Am Thine, O Lord," Church Hymnal, No. 406.

Thursday, May 14

Thy Servant . . . My Brother: Benhadad. I Kings 20:31-34.

Ahab means "friend of his father" and his father was Omri, who "wrought evil in the eyes of the Lord, and did worse than all that were before him." Benhadad's name means "Son of Hadad" (the idol of the Edomites). Benhadad in defeat calls himself "thy servant" and begs Ahab, the son of wickedness, to save his life. So Ahab says "my brother," not missing the mark by far. Yet in all of this chicanery God deals with man for the sake of His people and leaves a record for the

guidance of men through successive waves of perilous times, even to the end. So shall we who heed the record be insured against making covenants with modern Benhadads, sons of idols.

Friday, May 15

Smite Me. I Kings 20:35-37.

Call the roll: which of the prophets did not suffer physically or by way of the loss of what was comfortable or dear? Job, Hosea, Jeremiah, Peter, Paul, John. If you are unwilling to be chastened, then you are not a son; we have Bible for that. Would you take a sword-thrust and literally bleed so that you might teach a king? When the French order a meal in a restaurant, they may choose their meal "a la carte," "by the card," the printed menu. But if they trust the waiter and cook, they may order "carte blanche," "card white," in which case the waiter goes to the kitchen, chooses for the customer, and writes the order on the blank card. Then the diner willingly eats of everything chosen. Dare you give God "carte blanche" for your life so that you may serve, not yourself, but God's Saviour? Dare you?

Sing: "Use Me, God," Church and Sunday School Hymnal, No. 106.

(Continued on page 427)

## Solomon's Reign

Sunday School Lesson for May 17

(I Kings 4-11:8)

Jesus referred to "Solomon in all his glory." And when Solomon was new in his kingdom, God promised him "a wise and an understanding heart," and "riches and honour." These promises God fulfilled.

What was Solomon's glory?

His kingdom extended beyond that ever controlled by the Hebrews before or afterward. 4:21. See the map.

A large navy was built and carried on a thriving trade with Egypt, Syria, and the Hittite king. 9:26-28; 10:22. Extensive copper mining and smelting developed during his reign.

The kingdom was organized into twelve districts. Each provided the king and his household food for one month. 4:7.

Labor was organized. There were 180,000 men in the gangs who worked in shifts of several months each. 5:13-18.

"God gave Solomon wisdom and understanding exceeding much," "he was wiser than all men," he spake three thousand proverbs, "his songs were a thousand and five." 4:29-34.

About twenty-nine tons of gold came to Solomon in one year. 10:14.

"King Solomon exceeded all the kings of the earth for riches." 10:16-29.

People came from all kingdoms to hear the wisdom of Solomon. 4:34.

• • •

But Solomon's superachievement was the building of the beautiful temple. For this David had amassed great quantities of silver and gold. It was patterned after the tabernacle. Let a pupil report on the "glory" of this building. Chapter 6.

Solomon called for a great time of dedication. Hear a report of this feast, Solomon's blessings, and the sacrifices of peace offerings. Chapter 8. "The glory of the Lord had filled the house of the Lord." (Don't miss this great splendor.)

Solomon also built a beautiful, gorgeous palace for himself. Chapter 7.

Then God appeared to Solomon in the midst of all this glory and said, "I have heard . . . I have hallowed." "If thou wilt . . . then I will establish. . . . But if . . . then will I cut off. . . ." Four hundred years later this temple was a smoking pile of ruins.

All this glory of Solomon's reign was not too good to be given to God. When the queen of Sheba visited, she gave God the glory for all the wisdom and prosperity of Solomon. But Solomon had sowed seeds of disobedience. He had taken a foreign wife. Foolishly he catered to his fleshly desires and took many strange women. These he "loved." With this love came worship of false gods and pagan deities. Israel became estranged from God through their idolatry.

The riches and honor which God gave Solomon were not used for God's glory but for Solomon's. Riches led this once godly man to unnecessary extravagances and no doubt ostentatious display. When Solomon no longer feared God, he was not wise and continued sowings that brought the awful harvest of our next study.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1957 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.





## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Nelson Kanagy, West Liberty, Ohio, preached in two services at Indianapolis, Ind., on April 12.

John Joseph U. Arrior, a converted priest, gave his testimony "From Rome to Calvary" at Midland, Mich., on April 13.

Bro. S. J. Miller, Leo, Ind., preached in the early morning worship service at Bayshore, Sarasota, Fla., on April 12.

A new church building is being planned at Lucas Hall, Stanley, Va.

Bro. Orval Shoemaker, Hesston, Kans., spoke on family relationships at a meeting of the nearby Pennsylvania Men's Fellowship on April 14.

Bro. Roy Umble, Goshen, Ind., spoke to the northeastern Ohio Goshen College alumni at Wadsworth on April 24 concerning his experiences in Greece.

Bro. Paul M. Miller, Goshen, Ind., preached at Landisville, Pa., on April 19.

The Sophomore - Junior - Senior Chorus from Iowa Mennonite School gave a program at West Union, Parnell, Iowa, on April 12.

A summer Bible school workshop was held at Berlin, Ohio, on April 22. Local promotion by Bro. John P. Oyer was supplemented by that of Bro. C. F. Yake of Scottdale. Speakers included both Scottdale and Ohio personnel.

Bro. Jacob Rittenhouse, Lansdale, Pa., spoke on "Television Today" at the Hess YPM, Lititz, Pa., on April 26.

Bro. David Derstine and Dr. Norman Lox were among twenty-five people invited by the Pennridge School administration to discuss and evaluate moral standards of teen-agers and adults of the community. It was a good example of church, home, and school facing together moral problems.

The Blooming Glen, Pa., congregation has begun a midweek study of Bro. Milo Kauffman's Christian Stewardship.

A Fellowship Night, sponsored by the Conference Youth Committee, was held at Christopher Dock School gym on April 25. Similar meetings are planned for the future.

Speakers in a Victorious Life Conference at Groveland, Wisner, Pa., April 25, 26, were Don Augsburg, Harrisonburg, Va., and Richard Detweiler, Perkasie, Pa.

Bro. Milo Kauffman, Hesston, Kans., gave messages on stewardship at Locust Grove, Belleville, Pa., April 25, 26.

Bro. Samuel Miller and wife, Harrisonburg, Va., spoke at Bethany, East Earl, Pa., on April 19.

The grandchildren of J. F. Funk, organizer of the Prairie Street congregation in Elkhart, Ind., furnished flowers for services there on April 5.

Bro. Jess Yoder, Flint, Mich., spoke in an area Mennonite Disaster Service meeting at Middlebury, Ind., on April 10.

The men from North Goshen, Ind., were guests of the Church of Christ Men's Fellowship on April 30.

Bro. Wilbur Nachtigal, La Junta, Colo., preached at Iowa City, Iowa, on April 19.

Bro. John Drescher, Marshallville, Ohio, recently spoke to the Parent-Teacher Association, Sterling, Ohio, to the Orrville Christian Businessmen's Association, and to a chapel service in the Holmesville, Ohio, school.

Dedication services were held for the new church at Millersburg, Ohio, on April 26. Bro. John Drescher preached the dedication sermon.

Ground was broken for a new building at Spencer Chapel, an outpost of the Tedrow, Ohio, congregation, on April 22. A number of decisions were made in recent meetings at Spencer and attendance has reached 174.

Pax man Reynold Kipper gave an illustrated talk on the Middle East at Steinman's, Baden, Ont., on April 19.

The Midway congregation, Columbiana, Ohio, has authorized its building committee to proceed with an educational unit as soon as materials and labor are available.

Bro. S. C. Yoder, Goshen, Ind., spoke in a Home Conference at Kalona, Iowa, May 1-3.

Bro. J. L. Hershberger, veteran minister at Lower Deer Creek, Kalona, Iowa, recently observed his eighty-ninth birthday. There are three other members in this congregation who have attained this age.

The Bethany High School Chorus gave programs at Kouts, Kokomo, and Nappanee, Ind., the week end of April 26.

Bro. Herman Glick, Atglen, Pa., was the preacher on April 19 at Huber, New Carlisle, Ohio.

The Effects of Urbanization on Mennonite Living was the topic discussed at the bi-monthly Mennonite Fellowship meeting in Columbus, Ohio, on April 19. This Fellowship is composed of Mennonites from various branches of the church, former Mennonites, and other persons of similar background or interests. A five-member panel, including graduates from Bluffton College, Goshen College, and Eastern Mennonite College, led the discussion which focused on the values inherent in Mennonite experience, their challenge in urban society, and the potentially dynamic witness of the city-dwelling Christian who maintains these values.

Sister Ruth Stoltzfus, Harrisonburg, Va., spoke at a meeting sponsored by the Home and School Committee of the Quakertown, Pa., Christian Day School on April 20.

Bro. Walter Stuckey, minister and bishop at Lookport, Stryker, Ohio, was seriously injured recently in a fall from a tree.

Bro. Clarence Fretz, now teaching at Eastern Mennonite College, will be principal at the Paradise Mennonite School which will open next fall near Hagerstown, Md. Another of the teachers will be Bro. Duane Tucker, now teaching in the Christian day school at Greenwood, Del.

Maple Breezes, a monthly mimeographed newsletter for Maple Grove, Atglen, Pa., and associated branch congregations, goes to former residents in twenty-one states, Canada, Germany, Argentina, and France. It goes

to our historical libraries and colleges, and is a valued source of information for Field Notes.

Bro. Arnold Cressman, New Dundee, Ont., is conducting a study in Acts each Wednesday evening at the Tavistock Amish Mennonite Church.

Workers from Holly Grove, Westover, Md., helped a prisoner in the Princess Ann jail to find Christ the week before he was to be tried for murder.

A Mental Health Conference in connection with the proposed Oak Lawn Psychiatric Hospital was held at Olive near Elkhart, Ind., on April 21. Speakers included Willard Krabill, Edward Mininger, Boyd Nelson, and Paul M. Miller.

Bro. Paul W. Shank presented our Sunday-school materials at eleven denominational headquarters offices in Ohio and Indiana last week. Bro. Edward Stoltzfus conducted two workshop sessions at the Indiana State Sunday School Convention.

Bro. Nelson E. Kauffman, Elkhart, Ind., was the speaker in a missionary service at South Union, West Liberty, Ohio, the evening of April 26. The following Sunday evening Bro. E. E. Miller gave an illustrated talk on missionary work in India.

(Continued on page 428)

## Calendar

Home Sunday, May 10.  
Annual meeting Ohio and Eastern Conference, Tedrow, Wauson, Ohio, May 12-14.  
Annual meeting, Ontario Conference, Clarence Central, Ontario, May 12-14.  
Annual meeting, Indiana Conference, Locust Grove, Sturgis, Mich., June 24.  
World-wide Missionary Conference, Lancaster Mennonite School, June 3-7.  
Annual meeting Mennonite Board of Missions and Christian Education, June 8-14.  
North Central Conference and associated meetings, Bloomfield, Mont., June 16-18.  
Laurelville, Mich. Camp: Johnstown Youth Retreat, June 18-21; American Sunday School Union, June 22-26; Boys' Camp, June 27 to July 3; Girls' Camp, July 4-10; Junior High, July 11-17; Junior High II, July 18-24; Youth Camp, July 25-31; Family Week, Aug. 1-7; Music Conference, Aug. 8-14; Missionary Bible Conference, Aug. 15-21; Business Family Week, Aug. 22 to Sept. 2.  
Peace Sunday, June 25.  
Little Eden Camp, Cheekman, Mich.: Boys' and Girls' Week, June 27 to July 4; Junior High, Grades 7, 8, July 4-11; Junior High, Grades 8, 9, July 11-18; Senior High, Grades 10, 11, 12, July 18-24; Home Builders' Week, July 25 to Aug. 1; Christian Business and Professional Week, Aug. 1-8; Christian Fellowship and Family Week, Aug. 8-15; Farmers' Week, Aug. 15-22; Rest, Relaxation, and Meditation, Aug. 23-29; Age Week, Aug. 29 to Sept. 3; Goshen College Faculty Retreat, Sept. 3-7.  
Camp Luz, Orrville, Ohio: Boys' Camp, July 4-11; Girls' Camp, July 11-18; Junior High, July 18-24; Junior High I, Aug. 1-8; Junior High II, Aug. 8-15; Youth Camp, Aug. 15-22.  
Annual meeting of Virginia Conference and associated meetings, Lindsie, near Edom, Va., July 28-31.  
Annual meeting, Indiana-Michigan Christian Workers' Conference, Bethel, Ashley, Mich., Aug. 4-6.  
Annual meeting, Allegheny Conference, at Shih's, Johnstown, Pa., Aug. 7-8.  
Annual meeting, Iowa-Nebraska Conference, Shickley, Neb., Aug. 11-14.  
Annual meeting, Conservative Mennonite Conference, Locust Grove, Belleville, Pa., Aug. 11-14.  
Annual meeting, Illinois Mennonite Conference, Metamora, Aug. 15-18.  
Annual meeting, Ohio Christian Workers' Conference, Newfries, Ohio, Aug. 22-27.  
Biennial meeting of Mennonite General Conference, Goshen, Ind., Aug. 25-27.  
Annual meeting, Ohio Conference, Orrville, Ohio, High School, Aug. 28-30.  
Study Conference on Home Interests sponsored by the Mennonite Commission for Christian Education, Goshen College, Goshen, Ind., Aug. 28-31.  
Third church-wide Music Study Conference, Laurelville Mennonite Camp, Sept. 25, 26.  
Annual meeting, Mennonite Board of Education, Hesston, Kans., Oct. 21-24.  
Fall mission Commission for Christian Education, Oct. 30, 31.  
Universal Bible Sunday, Dec. 13.

# Missions



THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE • 1711 PRAIRIE STREET, ELKHART, INDIANA • TELEPHONE, ELKHART 2-2786

## News Notes

The Valinhos, Brazil, Mennonite Fellowship celebrated the second anniversary of the beginning of public services on April 5. Fifty-two persons were present for Sunday school conducted entirely by Brazilian workers as compared to seven or eight persons present for the first service. Six new members were baptized at the afternoon service, bringing the total membership to 19. Communion services were conducted in the evening service for members, with 70 persons present at the service.

Sister Lena Graber reports that Nepal has recently become a member of the postal union. Duty is now collected on all packages sent to Nepal. Therefore packages should not be sent to the workers in Nepal until further notice.

Bro. Ray Alderfer, Souderton, Pa., joined the headquarters staff of the General Mission Board at Elkhart, Ind., on April 28. He will be serving in the Information Services Office in art, layout, and the audio-visual aids.

Sister Mildred Eichelberger, missionary on furlough from Araguacema, Brazil, will be speaking to the Middlebury, Ind., WMSA on Wednesday afternoon, May 13, and to the Maple Grove WMSA, Topeka, Ind., in the evening.

Bro. Mario O. Snyder, Chicago, Ill., served as guest speaker for the Southeast Iowa Missions Conference at the Lower Deer Creek Mennonite Church, Wellman, Iowa, April 25, 26.

Bro. and Sister S. J. Hostetler, Accra, Ghana, will be spending two weeks during May in Nigeria, arriving there May 7 or 8. They now have an address there: Box 109, Uyo, Nigeria, W. Africa. Seven to ten days should be allowed for an airmail letter to get there.

Bro. Lotus Troyer, Meadows, Ill., has recently been elected president of the 18-member board of the Congo Inland Mission which represents four Mennonite conferences. He replaces Bro. Milo A. Rediger, dean of Taylor University, Upland, Ind. The new headquarters building for the Congo Inland Mission at 251 W. Hively Ave., Elkhart, Ind., was dedicated at an impressive service on April 14 during the annual meeting of the Board.

Hope Rescue Mission, South Bend, Ind., reports that during the month of April the Finance Committee, Rehabilitation Committee, Publicity Committee, Board of Directors, and the Women's Auxiliary met at the Mission. Hope Rescue Mission provided four outside speaking appointments and answered two requests for the film, "Of Scars and Steel." On May 3 at 8:00 p.m. (CDT) Bro. Jesse Short and a chorus from Archbold, Ohio, gave the program at the Mission.

Special speakers at the Bethel Mennonite Community Church, Chicago, Ill., on April

19 following the study conference on the Mennonite Church and Race Relations were Eugene Herr, Scottsdale, Pa.; Rondo Horton, N.C.; and Linden Wenger, Harrisonburg, Va.

The Miller Stayrooks in Algeria are now learning Arabic and continuing their study of French. They request prayers for a family of 12 members living in one room whom they have been visiting and for a 14-year-old daughter in the home who has accepted Christ and has been giving a bright witness. Pray also that the conflict in Algeria may soon be brought to a peaceful settlement.

Deborah Sue Keener, five-year-old daughter of Robert and Florence Keener, missionaries on furlough from Tanganyika, was instantly killed by a truck on Thursday, April 23. The funeral was held at the Vincent Mennonite Church near Spring City, Pa., on Monday, April 27, at 2:00 p.m.

After four years and three months the jeep, washing machine, and refrigerator for the Araguacema, Brazil, missionaries have been released from customs. The washing machine and refrigerator were in excellent condition. The jeep was in good condition considering the fact that it stood outdoors along the water front for two years.

Sister Elsie Cressman and Phebe Yoder, Eastern Mission Board missionaries on furlough from Tanganyika, arrived in New York on April 6. Their furlough addresses are as follows: Elsie Cressman, New Hamburg, Ont., Canada; Phebe Yoder, Windom, Kans.

A Women's Auxiliary group has been organized at Araguacema, Brazil, and will meet semimonthly under the direction of Sister Novelda Kissell. Past projects have been the making of clothing for newborn babies and bandages for clinical use. The younger members have been cutting flannel-graph material and preparing leaflets for the primary group in the Sunday-school department. We are thankful for the good interest shown in the work.

The Rehoboth Mennonite Church, St. Anne, Ill., has designated May as family month with the following emphases each Sunday: May 3, Cradle Roll Sunday; May

### A Week of Prayer

for the Mennonite Church in India  
May 3-9

For the Annual Conference, May 7-9.  
For Holy Spirit guidance to meet current problems.

For a Christlike love among the brethren.

For a vision of the churches' witnessing opportunities.

For faithful obedience to the Word of God.

## Your Treasurer Reports

One of the developing areas of Radio Evangelism has been the broadcasting of programs in foreign languages. This arm of evangelism has already proved to be an effective part of the foreign mission endeavor.

At its annual meeting, held on April 25, Mennonite Broadcasts reported expenditures for the past year of \$83,174.17 for broadcasting in foreign languages. This represents the cost for broadcasts released in Spanish, French, Italian, Japanese, Navaho, and German. Included in this amount is a cost of \$19,350.71 for the building and equipping of a studio for the Spanish program.

The radio committee needs to finance the foreign broadcasts largely from contributions received from the church here at home. We would like to encourage both individuals and congregations to remember this area of work in their giving plans. Contributions should be clearly designated and sent through your district treasurer.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

10, Mother's Day; May 17, Children's Day; and May 24, Golden Age Sunday.

Sister Mary Byer, on furlough from Ethiopia, arrived home on Monday, April 13. Her address is 233 Front St., Littitz, Pa.

On Easter Day a sunrise service was held at the home of Bro. and Sister Richard Kissell, Araguacema, Brazil. Approximately 50 were present at this service. An average of 180 persons attended each of the Passion Week services.

Bro. J. C. Wenger, Goshen, Ind., was scheduled to serve as guest speaker for the Rehoboth Mennonite Church, St. Anne, Ill., to initiate their family month emphasis on May 3.

Materials are being prepared for the construction of a residence for the Herbert Minnich family at Araguacema, Brazil, which should be ready for occupancy by Sept. 1, 1959.

The brethren Herbert Minnich and Maynard Rohrer visited Araguacema, Brazil, during the week of April 18-25, 1959. At this time Bro. Minnich preached his first sermon in Portuguese.

Bro. Don Brenneman and wife, Spanish workers from Canada, spoke at Lima, Ohio, on April 19.

Bro. Ivan Birkey, Rantoul, Ill., is the newly elected vice-president of the Illinois Mission Board.

(Continued on page 428)

# Nigeria Churches Join Mennonites

By S. J. HOSTETLER

We just returned Saturday evening (March 14) from our third visit to the churches in Calabar Province in Eastern Nigeria with praise in our hearts to God for the blessings we received. We had the privilege of meeting and formally receiving nine congregations into the Mennonite Church. We do not know yet how many more there will be, but at the present time there are about 70 more that have applied for affiliation. But in Africa a promising project can be turned upside down in an unbelievably short time!

We have a paper listing a statement of faith in 20 articles, written in both English and Efik (their language). These we had read to each church in Efik. Scriptures teaching each of the articles were also included in full. After the reading, opportunity was given for questions or comments, and always there were some, usually in the form of a welcome and thanks. Then the members would be asked to stand if they wished to vote acceptance of this statement and to join the Mennonite Church. The vote would be recorded on a certificate of membership signed by the pastor and the deacon. After that I would sign on behalf of the Mennonite Church that they were accepted as members of our church. One copy of this is retained by the church, and one copy I keep. We plan to have enough copies made of the statement of faith so that one can be put up in each church for all to read. Since we were not able to do all of the translating before arriving in Nigeria, making copies had to wait.

Several mornings we got up before five o'clock to have meetings. They have prayer meetings at dawn each morning, and afterward scatter to their work assignments. So in order to meet more churches we had to go early. In the Ikot Okpo Ezen church the pastor, Daniel Essiet, was having a three-day meeting with the members of three church-

es (each pastor has 10-20 churches); this gave us a good opportunity. Ikot, meaning family, is part of the name of most of the towns and other places in Calabar.

These people have built their own church houses. Nearly all of them are mud houses with bamboo roof timbering covered with palm leaves or tile. The windows have bamboo lattice work; the doors are also made thus, or in some cases there are no doors at all, and in some cases there are more orthodox doors. Their churches usually have a main auditorium with one or two small side rooms for storing materials. There are backless benches to sit on; in some cases the benches are made of built up bamboo pieces like logs in log houses, with straight bamboos placed parallel to sit on. In the front, one or two tables serve as pulpit and auxiliary table, with several chairs for the officials to use. There are no pulpits as we think of them.

The deacon keeps order. Although a distinctly Pentecostal flavor pervades the services, strict order is kept. The deacon moves about as necessary and wakes any sleepers, or if a child is causing a disturbance or is crying he takes it out, or has the mother take it out.

Since most of the people are illiterate, there is usually one songbook (sometimes two)—in English—which is used by the pastor and three or four others up front, while the congregation joins in as much as possible. They also do the same in Efik. But they have some well-known epic songs telling of Moses or David or some other Bible story which they all know well and sing with great gusto.

When they first wrote to us, they said there were 60 missions. Since that time some more have joined them. And also since then three other pastors of other independent churches have written to us asking for

affiliation. All these additional applications represent perhaps 30 odd churches. But in the meantime, the leader of the "60-group" has been repudiated by the other pastors, and so he with 10 to 20 churches is no longer in our reckoning.

This group has a definite organization. The new president is Matthew Ekerere, the vice-president, Daniel Essiet. Since Bro. Ekerere was the secretary and is now the president, they do not have a secretary at the moment. In addition to this executive committee, they have a Committee of Twenty which must be consulted on all general questions. They have an annual conference in which they decide on matters of policy and elect their officers. They also have a women's organization in each church.

This is in Calabar Province, the place in which Mary Slessor of Calabar worked. Some of you have read the book about her. It is one of the most thickly populated areas of West Africa. It is also full of churches and schools of various denominations. The most prominent product of the area is palm oil from palm nuts. Palm trees are everywhere. The mills that process the oil are prominent, and big drums in which the oil is shipped can be seen everywhere.

As you drive through the country, you seem to be in dense jungle with only the road cut through it—a bumpy, dirt road, full of dust. But every few yards there is a small clean-cut corridor leading off the road a few yards into a house, a church, or a big open place with a school. Manioc, or the tapioca plant, is also a common product and is what they eat mostly.

The transportation here is mainly by bicycles. There are thousands of them. They transport big cupboards, two big sacks, a hundred-pound load of wood, door frames—anything they can get onto their bicycles. There are often three grown people on one cycle, the one on the rear perhaps carrying a child or a 30-inch basin of vegetables.

Our life on these trips is not altogether a holiday. It is a three-day trip by car, 900 miles. Our roads are all surfaced with tar,



The choir group at the Ikot Eyo Church, Nigeria.



S. J. Hostetler standing with the Ikot Ada Idem church group in front of their church.



except about 40 miles, but for most of the distance the tar is only one lane wide, which results in a lot of turning out into the dust. And now the weather is hot during the middle of the day and afternoon, and three days of this driving is not the same as a trip through the Blue Ridge Mountains! Then we have been living in one room for our cooking, sleeping, and other household chores, and that also is not the most desirable outing—or inn. But now we have arranged for a house in the town of Uyo—or two thirds of a house—and hope to fare better. We also expect to entertain Bro. J. D. Graber there during his deputation trip, and therefore we must have more space.

What does all this mean? Do these people have the right motives in coming to us? Can we be of spiritual help to them? Or should we decline to help them if their motives are questionable?

Undoubtedly their motives are mixed. I also believe that if their motives were purely spiritual, not affected by inferior thoughts, they would hardly come to us. They do want some of our material help as well as spiritual. They do need help for education, for medical services, and for spiritual growth. And we have the means for giving them help in all of these areas. They would like to have a Bible school, and it seems that we can legitimately help them with this need. Through a Bible school we can minister to them in several ways, both spiritual and educational.

But it is important to be constantly seeking God's guidance in serving them and to use all the wisdom the Lord bestows on us to know just how to help them. This must be a co-operative service, with them doing all they can and we doing all we can by God's guidance. We believe that a "great door and effectual is opened unto . . . [us]." And if so, then we must enter it and work vigorously. Pray for us and for the believers in Calabar Province who seek our fellowship.

Accra, Ghana.

From the Latin countries of Europe—Portugal, Spain, Italy, and France—comes a call for literature-evangelists. It would be their task to follow up those who have been converted either as a result of hearing Christian radio programs or by studying Bible correspondence courses. There are now hundreds of names of such professing Christians on file, but the tragedy is that so many of them are scattered widely throughout rural areas where they are out of reach of any local congregation. The literature-evangelist would have to be strong enough to stand the rigors of constant travel, emotionally able to be alone much of the time, and spiritually qualified for a ministry of teaching and evangelism. The possibilities of such work are immeasurable. Already God has begun to provide consecrated workers for each of the countries named. Pray that more will volunteer, and that their ministry will be effective out of all proportion of expectation.—Missionary Mandate.

## Radio Pastor Serves Jamaica Church

By WARREN B. METZLER

To be sure, there was a wave of expectancy in the air on Feb. 4 when two missionaries, Willard Heatwole and Warren Metzler, left Constant Spring, Jamaica, and went toward the Palisades Airport to meet three well-nourished American Mennonite Church leaders. They were due to arrive in the early p.m. and were coming to Jamaica to attend the first Mennonite Church Conference, to give counsel on building a better spiritual brotherhood, and to serve in an extensive evangelistic effort.

Truman H. Brunk and Mahlon L. Blosser were again thrilled with the beauty of the island, but it was not as new to them as to Bro. B. Charles Hostetter. The scenic view was breath-taking to him as the plane came in for a landing: the city of Kingston with various ships at her many docks and the protruding mountains just a few miles inland, one peak reaching a height of 7,480 feet.

Red Hills Church had the honor of welcoming the brethren on their first night on the island. This outpost church is the first fruits from the mother church at Constant Spring. The next three days and nights were spent in visiting other outposts, viewing prospective mission stations, and holding nightly open-air meetings in the parishes of St. Catherine, Portland, and St. Mary's. Each place offered an immediate challenge for organized work to be established.

These first few days were full of new experiences, interrupted with trials of one's patience. Two springs broke on the station wagon; then in Portland the main road was blocked by strikers at the banana dock in Port Antonio. It was some time before the policemen, with their tear gas guns, were able to clear the road and control the mob spirit. When we got to the location of the open-air meeting at Retreat, we were again surprised to see the people gathering for a Saturday night dance. Our meeting there was brief and rescheduled for a later date. Then after much advice from all, more patience, and some hard cash spent for car repairs, we arrived back at Constant Spring Saturday night on schedule, with a warm meal waiting for us at 11:00 p.m.

The first Annual Conference was held on Monday and Tuesday. A noon fellowship meal served on Tuesday consisted of curried goat and rice. At least 50 people participated in this meal. Practical messages were given on the conference theme: "Christ Builds His Church." The three American brethren spoke. Various reports were given by Good Tidings, Red Hills, and Hall Green churches. Bro. and Sister Heatwole were appointed to move to St. Mary's Parish to pastor the new work there and Bro. Nathaniel Lear to pastor the Hall Green Church. Another important decision of the conference was to appoint a constitution committee. This com-



Native pastors and their wives in Jamaica—Bro. and Sister John Moore (left) and Bro. and Sister Nathaniel Lear.

mittee is responsible to draw up a constitution to be presented at conference next year.

Brethren Blosser and Brunk left for home Saturday morning, Feb. 14. The evangelistic meetings continued at Good Tidings until Feb. 22. Special features at the meetings were family night, youth night, and radio rally night. Family night brought many parents out who seldom attend the services any other time.

During the second week a lull seemed to develop and we did not evidence the visible fruits we had prayed for. There was special prayer and fasting. One brother took a day off from work to be present at the special prayer service. Sunday night, Feb. 22, climaxed with 18 decisions for Christ. There were 45 decisions registered at Good Tidings and about that many more at the outpost and open-air meetings. Some of these are members of the church, a few are from other churches and communities, but a number are teen-agers from our own community.

We are grateful for three backsliders reclaimed. Twenty-one were present at Good Tidings for the first instruction class meeting. A 60-year-old man was saved for whom our deacon had been praying many years.

When radio listeners heard that Pastor Hostetter was coming to Jamaica, invitations came to my office for him to speak at various public places. He was privileged to speak at a noonday meeting at a large printery in Kingston. Some of the workers are former Home Bible Study students. He also spoke to the students and faculty of the Jamaica Bible Institute at Mandeville. An number of ministers from Mandeville attended this





Crowded living conditions in Jamaica contribute to the immorality so prevalent on the island. Latin-American editor of "Time" reports seven out of ten children are born out of wedlock.

service, including Mr. and Mrs. Bewick who have charge of the Back to the Bible Broadcast in the Caribbean area. A large group were present at the Youth for Christ rally one Saturday night in the city of Kingston.

Like the colorful life of the Jamaican, Bro. Hostetter's experiences here were just as colorful and varied. Attending a funeral in the Hall Green area, he learned how an open-air Jamaican funeral is conducted. The deceased, Mr. Bailey, had lived high in the hills in this district, with numerous children whom he left with no support; the poverty existing there would shock many an on-looker. The entire community responded to pay him last tribute at the funeral. Mr. Bailey was saved last fall.

Likewise the day of baptism and reception of members at Hall Green brought the entire community out again. This time more than 200 persons gathered at the riverside to witness this event. The good will of the neighbors was evidenced in the building of the foot bridge to cross the river, which is usually crossed by wading or manpower ride (on a man's back). Church functions in the rural parts are usually well attended, for this gives the people opportunity to fellowship, to

learn something new, and offers variation from the usual routine of life.

After Bro. Hostetter had several services at the Good Tidings Church, some worshippers marveled that he was the same man who speaks over the Way to Life broadcast. Hearing him in person, enjoying the free delivery and gestures which enlivened the messages, some said to the writer, "This can't be the same one we hear over radio Jamaica." Seeing and hearing him added confidence to these people's reception of the Way to Life.

Bro. Hostetter's ministry was well received by the Jamaicans. His simple Bible messages were easy to grasp. The natives were quick to discern that there was genuine love in his heart and in his messages. Two factors which aided Bro. Hostetter's ministry while here were (1) the people's familiarity with him through the Way to Life broadcast and (2) his openness to learn all he could of Jamaican life and culture in order to be a close friend instead of a stranger in their midst. The Jamaican is quick to sense if a foreigner is trying to pin strange cultural patterns on him or if he is endeavoring to interpret life in the light of their own understanding and cultural habits.

We all can say it was a blessing and a strengthening spiritual experience to have

Bro. Hostetter with us in February and to have his dedicated companion come for the last few days. This is not an article on radio evangelism, but it can be said without any doubt or hesitancy that the Way to Life broadcast has played a very significant part in building the church in Jamaica.

Praise God for all the prayers of the home folks and the financial support that helped to make Bro. Charles's ministry a success.

Kingston, Jamaica.

## Growth in Jamaica

By MAHLON L. BLOSSER

Many evidences of growth and development were seen during the past year in the mission program on Jamaica sponsored by the Virginia Mennonite Board of Missions and Charities. Special emphasis was given to the work during February, 1959, both administratively and evangelistically. On Feb. 4, the brethren Truman H. Brunk, bishop in charge, Mahlon L. Blosser, mission board president and field worker, and B. Charles Hostetter, radio pastor and evangelist, arrived at Kingston.

The first several days were spent in making contacts with rural communities where extension work has been carried on. One of these places, Red Hills, has had regular services for several years and has a membership of 16. At another place, Hall Green, which has had services part of a year, the first class of nine applicants was received into church fellowship on Feb. 15.

The group visited Manchioneal, at the eastern end of the island, where Charlton Miles, who was saved through the Way to Life broadcast, lives. Good attendance and interest were registered in an open-air service held that evening. When Bro. Hostetter gave an invitation to accept Christ, 12 persons responded. This is a sample of the openness of the people of Jamaica to the Gospel.

One of the main features of the month's activities was the first Jamaican Church Conference, Feb. 9, 10. At an executive session on the first day between the local church council and the brethren from the States, attention was given to such matters as the purchase of building sites for outpost churches and the planning for a conference constitution to be written by a representative committee and presented to the 1960 conference.

Appointments were made to the local church council and officers elected, with Warren Metzler serving as chairman and Willard Heatwole as secretary. Simeon Walters was appointed to serve as deacon for another year at the home church and at two outposts. Warren Metzler was appointed pastor of the home church with oversight at Red Hills and Hall Green. Two native licensed pastors, John Moore and Nathaniel Leair, were appointed to serve at Red Hills and Hall Green respectively.

Special attention was given to a new area at Retreat, about 40 miles from the home church near the north coast. This is an area that is open to a Mennonite witness. They have no school and little opportunity for a satisfactory church program. Bro. and Sister Willard Heatwole were appointed to locate in this community and begin regular services. A house has been rented and a location is being sought on which to build a temporary shelter with funds that were contributed from a mission project by the young people of Weavers Church, Harrisonburg, Va. A number of open-air services have been held there with good response. Fourteen confessions were made in one meeting.

A home for unfortunate, homeless girls is being planned. Property is being obtained. This home is the outgrowth of funds that were contributed as a memorial to the late Peggy Brunk Brydger. With the organization and operation of the girls' home, the increased volume of work involved in the correspondence department of the Way to Life broadcast (about 7,000 pieces of mail last year), and other opportunities for extension in new fields, another couple is needed for Jamaica. The Mission Board is in the process of appointing another American couple for this work.

During the conference sessions topics were discussed under the main topic, "Christ Builds His Church." Evangelistic messages were brought each evening and various reports were given during the day regarding the program of the Jamaican church at work. The membership report showed an active membership of 77. The sisters of the church provided a fellowship meal at noon.

During the days of our visit to Jamaica one could not help being encouraged with the growth of the church, both spiritually and numerically, and being challenged by the need and opportunities for a greater witness on the island.

Harrisonburg, Va.

## Broadcasting

### 4,485 Lessons Received in Three-Month Period

During January, February, and March, 4,485 Bible correspondence lessons test sheets were received at the Harrisonburg radio center. Bro. John L. Horst is responsible for the grading of all these lessons which are sent in by students taking God's Great Salvation and The Sermon on the Mount.

Responses by the students are very enthusiastic:

Indiana: "I really enjoyed the course and the knowledge I have gained about our Savior. I have accepted Jesus Christ. Thanks." When he enrolled, he didn't list himself as a Christian.

Ohio: "I can't begin to tell you how much your Bible course has done for me. I have more faith in God and it has helped me in my home life, too."

Manitoba: "As a Christian for several years, I have found it difficult to counsel with others, but this course has helped me greatly."

### "I Would Have Been Lost to My God"

"I would like to say that without the prayers of those who love me and have counseled with me, I would have been lost to my God," says a prisoner and former member of the Mennonite Church.

"I must thank you with a whole and pure heart for these studies, for with them . . . I have gained a clearer understanding of God's Word."

### "I've Become Alive Again"

"Now through your course I've become alive again and a new realization has awakened me. We have five children and would like them to grow up in a Christian endeavor such as this. . . . Is there a Mennonite Church in our locality?"

These folks are being directed to the nearest church to them in Indiana. Will you pray that God might continue to lead them?

### New Stations Carry English Broadcast

The Mennonite Hour is now released on three new stations—WVXL, Manchester, Ky. (1580), 12:30 p.m., Sun.; WATM, Atmore, Ala. (1590), 1:30 p.m., Sun.; and KEAR-FM San Francisco (97.3), 10:30 a.m., Sat.

### Destine Returns from Puerto Rico

Bro. Norman Destine, director of Way to Life and announcer for The Mennonite Hour, was in Puerto Rico from April 8 to 20. During this time he attended a Strategy Conference held at San Germán, as a representative of the Mennonite Board of Missions and Charities. On April 10 he spoke briefly to the Luz y Verdad chorus members after their practice.

### Spanish Program in Nicaragua

YNOL, Managua, Nicaragua, C.A., after some difficulty, began broadcasting on March 8. Luz y Verdad is heard on this station on a frequency of 825 kc. each Sunday.

via Mennonite Broadcasts, Inc., Harrisonburg, Va.



53rd ANNUAL

MISSION BOARD MEETING

June 8 - 14

## MISSIONS

## EDITORIAL India Conference Meets

This week the Mennonite Church in India holds its annual conference. Canadian and U.S. Mennonite congregations should be participating with their sister congregations in India in this spiritual effort. Therefore, this week has been designated as a Week of Prayer for the Mennonite Church in India.

The India church has passed a number of milestones during the past 10 years. The brethren S. C. Yoder and Paul Erb went to India as fraternal delegates from the North American churches for the 50th Anniversary celebration of the founding of the American Mennonite Mission, Nov. 22-24, 1949. The first missionary, Bro. J. A. Ressler, accompanied by Bro. A. D. Wenger, spent his first night in Dhantari on Nov. 22, 1899.

On July 1, 1952, the American Mennonite Mission was amalgamated with the India church conference into the Mennonite Church in India. This has given the India church the responsibility for directing its own program, with the General Mission Board and the missionaries giving assistance as requested and needed. This step forward fit the pattern of the India people accepting increasing responsibility in their newly independent country. Thirty-two missionaries were serving in India in 1949. Twelve missionaries are now on the field.

The first Indian bishop, Bro. P. J. Malagar, was ordained in 1955. At the present time he is the only bishop serving the Mennonite Church in India. Earlier this year the church celebrated the 50th Anniversary of the founding of the India Mennonite Conference.

The problems current in a nation newly independent after years of colonial government also influence the church. The struggle for an improved economy which will support a growing government structure and the costs of an institutionalized church program as well as better living conditions tempt men to materialism. Materialism engenders selfish living rather than true brotherhood anywhere in the world.

But the India church also has a tremendous challenge before it. The mines nearby and the newly developed steel mills are bringing many new persons into the area. The India Executive Committee has already authorized an investigation of witness possibilities and appointed a committee to initiate the witness. Several young persons have been serving in Nepal, with the India churches giving support for the work. These are encouraging developments.

North American Christians need to pray most earnestly that the India church leaders and missionaries may have the vision to take advantage of the immediate witnessing opportunities. Pray to that end.

—L. C. Hartzler.



# RELIEF AND SERVICE

## Voluntary Service

Denver, Colo.—Local Pastor Marcus Bishop joined the unit in their evening meal recently and led the group in an informal discussion of their opportunities for personal evangelism in their work assignments and in the community.

Kansas City, Mo.—The VS unit entertained 17 Hesston College pre-nursing students at the unit home recently. Several former Kansas City VS-ers have also been entertained there on various occasions during the past few weeks.

Elkhart, Ind.—Summer VS personnel needs include the following:

Nurse, July 10 to Aug. 28, Migrant Child Care Center, Lacota, Mich.

Nurse, July 15 to Aug. 15, Migrant Child Care Center, Springdale, Ark.

Dietitian, June 15 to Aug. 21, Mennonite Youth Village, White Pigeon, Mich.

Staff assistants, Homes for the Aged, Eureka, Ill., and Rittman, Ohio.

Teachers and youth leaders, Spanish churches in Chicago, Ill., and Milwaukee, Wis. Youth team to tour small churches in Ontario, Canada.

Homestead, Fla.—The Redland Nursery closed on Friday, April 10. The staff who returned home on Thursday, April 16, were Anna Mann, Dottie Lou Mellinger, and Ethel Ranek, all of Lancaster, Pa.; Dorothy Stauffer, Lititz, Pa.; Esther Heller, Willow Street, Pa.; Mabel Stoltzfus, Felton, Del.; and Kenneth and Miriam Nauman, Manheim, Pa.

Harrison Valley, Pa.—Erma Ruth Metzler, R. 2, Manheim, Pa., returned to the Northern Tier Children's Home here on April 6 after attending Ontario Mennonite Bible School for several months. Miriam Horst, New Holland, Pa., and Edith Martin, East Earl, Pa., terminated their services at Northern Tier during the month of April.

Elkhart, Ind.—Local church groups addressed by VS unit leaders on April 15 included a composite total of nearly 1,100 people. The various presentations included the showing of slides depicting the work of the VS units and brief talks on subjects related to voluntary service.

A mission executive mentions some of the advantages of evangelizing the large cities across North Africa. Here the residents, because of their better education and wider contacts, are not likely to be so fanatical in their devotion to Islam. An urban Moslem seems to find it easier to break away from his religion than does a rural Moslem. Although opposition flares up here and there, missionaries have found the distribution and sale of Gospel literature a most fruitful ministry. Pray for wisdom and a strategic plan of action in an outreach to the hundreds of dock workers in the port cities, and to the thousands of students in the grammar and secondary schools.—Missionary Mandate.

## MCC Weekly Notes

### Meat Canning Shows Significant Increase

Response to the 1958-59 MCC meat-canning campaign has been very good. Relief Office reports an increase of 48,000 cans over the 1957-58 season. The extra supply means that MCC will be able to fill a few more of the many overseas requests which had to be turned down last year when meat stocks were exhausted. MCC wishes to thank all contributors for their generous participation and help in making this project a success.

The portable canner traveled 5,600 miles during the Nov. 1 to Feb. 24 season. Canning was done 50 days at 23 places in nine states with 207 churches participating. The largest joint project was a 10-day canning session in Indiana, with 52 Mennonite churches around Elkhart helping to process 13,740 cans of beef, poultry, pork, and lard. All told, a total of 80,541 cans were processed, about 20,000 more than last year. Canner operators were two VS men—John Ruebke, Pretty Prairie, Kans., and Maurice Slagel, Hydro, Okla.

Local canning projects brought in 91,564 cans, about 28,000 more than last year. Lancaster Conference processed 39,252 of these at their stationary canner in Akron. Twelve other groups, including Kitchener, Ont., with 16,176 cans, contributed a total of 49,048 cans.

This year's increase is gratifying, but we need to remind ourselves that hunger is still rampant in many parts of the world and the need for food, especially high protein meat, continues to be great. Korea, Viet-Nam, Jordan, and Hong Kong are some of our chief recipients and there is no indication that the need in these countries is decreasing. So, as we say thank you for your gifts in 1958-59, we hope that you are already planning to give this project your enthusiastic support again next canning season.

### Preprofession Workshop Held at Prairie View

More psychiatrists, psychologists, social workers, and psychiatric nurses are urgently needed to provide the better mental health facilities the public is demanding. The question is, "Where will they come from?" This was the underlying premise for an all-day preprofessional workshop held at Prairie View Hospital, Newton, Kans., April 15.

Twenty-two upper-class college students and five instructors were selected from applicants for this workshop. Students came specifically to explore, in a clinical setting, the professional possibilities of psychiatry, psychology, social work, psychiatric nursing, and related fields.

Central Kansas colleges participating were Friends University, Wichita; Kansas Wesleyan, Salina; Marymount College, Salina; McPherson College, McPherson; Tabor College, Hillsboro; and Bethel College, North Newton.

Prairie View staff members conducting the workshop included: Dr. Thomas F. Morrow, medical director; Elmer Ediger, administrator; Dr. Harold Vogt, clinical psychologist; Walter Drudge, social worker; and Elsie Martin, R.N.

The workshop was sponsored by the hospital and staff in line with the National Mental Health Week emphasis this year, "With Your Help, the Mentally Ill Can Come Back." The Patient Council of Prairie View served as hosts and guides for a tour of the hospital.

### Summer Service Personnel Needs

Special NIH Project—MCC Summer Service announces the launching of a new research project at the National Institutes of Health, Bethesda, Md., beginning June 22 and continuing through July and August. Openings for 12 girls to participate in a series of Mental Health tests are now available, in addition to the 10 openings for women announced previously. Financial arrangements will be the same as those of the regular unit—\$120 a month plus maintenance.

### Personnel Needed for Other Units

Ten men for the regular summer unit at NIH, beginning June 8—\$120 a month plus maintenance.

Six psychiatric aides for Minnesota State Hospitals, beginning June 18—\$80 a month plus maintenance.

Four education-recreation supervisors for Laurel Children's Center, beginning June 11—VS financial basis.

Two education-recreation supervisors and two DVBS teachers for Wiltwyck School for Boys, beginning June 11—VS financial basis.

Six education-recreation and DVBS supervisors for New York migrant camps, beginning June 23—VS financial basis.

### Hospital at Banmethuot a Great Help

The 18-bed general hospital built by Pax men on the Christian and Missionary Alliance leprosy compound at Banmethuot is proving a real boon to the MCC medical staff.

Elfrieda Neufeld, R.N., Hepburn, Sask., writes: "Since tuberculosis is very prevalent in this country, we have set apart one corner of our hospital for t.b. patients. They have been struggling along with drugs given them to take at home, and they come three times a week for injections of streptomycin. The best cure for t.b., of course, is bed rest. We see that bicycling miles for one injection of a drug can undo much of the good this drug should accomplish. In the hospital we can make sure our patients are on bed rest, get their daily drugs and injections, and are away from people they can infect."

An important aspect of the work is teaching. A five-day-old baby, whose mother died at childbirth, was brought to the hospital by relatives. Most babies like this have very little chance for survival since people do not know how to go about preparing milk and food for them. After a week of instruction on how to prepare powdered milk with sterile water and how to keep the baby clean, apprehensive MCC nurses sent the family home. A week later they came back for more powdered milk, proudly displaying a healthy baby that had gained eight ounces.



## Personnel

On April 13, five Pax men left Akron to begin two-year assignments in Europe. They are: Jon G. Amstutz, Dalton, Ohio; Herman Zuercher, Wooster, Ohio; Norman Leichty, Wayland, Iowa; Dale H. Linsenmeyer, Beatrice, Neb.; Menno Hildebrand, Gretna, Man. The men will be serving in construction and agricultural development projects. via MCC, Akron, Pa.

## WMSA Weekly Notes

## Missions

**Nursing Education**—Wade Jones, director of the Practical Nurses' School, La Junta, Colo., has written to all the WMSA district presidents thanking Mennonite women for their support of the Practical Nursing program. (This is a part of our \$3,600 budgeted item.)

**Prayer**—". . . She was the first there and the last to leave. . . . She has left a wonderful example for us each to follow—not only in her sewing circle work but also in her prayer life. She spent many, many hours in prayer." —Pacific Coast WMSA Newsletter.

**Volume III**—The Pacific Coast WMSA Newsletter, Volume III, is a five-page printed publication of that district. Once read there is no doubt of what the program is in that place. The district committee is to be commended for the hard work put into this project. The paper abounds in reports, honorable mentions, good ideas, appreciations, and directives.

**Special Project**—The Araguacema, Brazil, medical project has received fine support during the year. Many have had mission study reports on the work there. Prayer has been made in behalf of the work. Not a few have had the privilege of hearing our missionaries on furlough, Evelyn Kinsinger and Mildred Eichelberger, speak of the work. We can all testify that it has been a good thing to share in this way. A choice of next year's project will be made at the annual delegates' meeting at Hesston, Kans., in June.

## Freeport WMSA Reporting

"Freeport and Rockford, Ill., have had flood problems the last three weeks. Three of us women cooked breakfast for some 30 evacuees at a shelter where they live. Other women took prepared meals and served them today. There may be some cleanup work to be done later on."

## Prayer Guide

The new daily Prayer Guide can be ordered from Mrs. Benjamin Charles, Circulation Manager, 823 Market St., Scottsdale, Pa. The price is still 35 cents. A group order would be desirable. The secretary of literature in your WMSA will want to promote the use of the Prayer Guide in all the homes of the congregation.

WMSA office, 1711 Prairie St.  
Elkhart, Indiana.

A modern colloquial Russian translation of the four Gospels to appeal to the younger generation has been published in London by the British and Foreign Bible Society.

## Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

**Teach Me to Pray**, by James DeForest Murch; Standard Publishing Foundation; 1958; 186 pp.; \$2.50.

This book from the heart, life, and pen of James DeForest Murch is the most gripping, stimulating book ever read by this reviewer on prayer. It is evangelical, deeply devotional, refreshing, highly spiritual, and will make for more effective praying. It is not an ordinary book; it is extraordinary. The book contains eleven chapters on God, Man, Prayer, Need of Prayer, Kinds of Prayer, Prelude to Prayer, How to Pray, God's Prayer Warriors, Hindrances to Effective Prayer, Growth Through Prayer, The Blessings of Prayer. The last chapter is more than worth the price of the book. It is a book pastor and people cannot afford to be without.—C. F. Dertine.

## TO BE NEAR TO GOD

(Continued from page 419)

Saturday, May 16

Life for Life. I Kings 20:38-43.

That "son of Hadad," the idol, probably born of a ritualistic heathen orgy, is the epitome of all that is evil. He is an Old Testament symbol of the devil himself. If you, by neglect, let the devil at large, your life is forfeit—that is the lesson. But the worst is yet to come—"thy people" are also forfeit. The safety of our sector of God's people is directly dependent on our care of our section of the dikes which protect the holiness of God's people "when the enemy shall come in like a flood."

Sing: "My Soul, Be on Thy Guard," Church Hymnal, No. 474.

—J. Paul Sauder.

## It Did Not Work

By ERMA GROVE

"And Sister Erma, the plans are that you operate a girls' hostel near the center of town. Bro. Thompson has secured a new building which is all but completed." This was part of the conversation being carried on around the dining table on the eve of our arrival in Accra on Aug. 28, 1957. It was all very exciting.

The idea of running a girls' hostel appeared to be a task of great responsibility and one calling for much strength and guidance from the Lord. The prospect seemed very challenging in that there would be various ways of witnessing for the Lord, such as daily devotional periods, evening Bible classes, and everyday Christian witnessing. Also, classes in home economics were in the plans.

Several months of waiting followed. Always, the landlady assured us, the building would be finished by the end of that month, and so it went on.

Was this part of God's program for Ghana? It seemed to be so. Many people thought that this is just what the city needed. Girls come into Accra to work or attend school, and often they find it difficult to secure places in which to live. Many have to accept living conditions which are very poor, such as occupying a room with a family. Immorality is the result. Also, the hospital nearby needed additional living accommodations for their student nurses. So it seemed to be a good project.

The building was large enough for 24 girls. During the time of waiting we made or had made the furnishings to care for half that number. On March 21, 1958, I moved into the hostel and by the first of May, we opened it for the girls.

Occasionally thoughts of the girls not being interested in living in a hostel came into my mind, but having been assured by various people that it was very workable, we as a group had few doubts that the girls would come.

To make it known, we had an "open house," ran ads in the local newspaper and on the radio, and spoke to various influential people about it. As many as 40 persons came to see it, but in the five months that we had it open, only one girl came to live there. She had lived in hostels in England for nine years and so was used to the idea.

Why were the girls not interested in living in the hostel? Here are some conclusions that we have reached.

1. They can live with their relatives at practically no cost. At the hostel they would pay over half their monthly salary for board and room. The Ghanaians in their social culture are obligated to care for their relatives. Girls are girls the world over, and so they will sacrifice on their living conditions in order to have more money for clothing.

2. They like freedom, freedom to do as they please. In a hostel there would need to be some rules. The local hospital has trouble getting the girls to be willing to live in their dormitories while they are in nurses' training.

3. The Ghanaians do not accept new ideas readily. One man, a Ghanaian, said that we are a new church and the hostel idea is new, and therefore it would take a long time for the people to accept it. He suggested building a church first and then let the hostel develop as the need arises in the church. He thought we had the cart before the horse.

In conclusion, we feel that this was part of God's plan. As one brother said, it was necessary because of circumstances for us to go through with this project even if it did fail. We have learned much through the experience, both in understanding the people and in faith and trust in our heavenly Father.

Accra, Ghana.

Of Georgia's 159 counties, 134 are dry under local option.



## Field Notes

### CONTINUED

The Rockway High School Chorus held a vesper service at First Mennonite, Kitchener, Ont., on April 26.

Guest speaker at Belmont, Elkhart, Ind., on April 12 was Brethren layman Dan West, originator of the Heifer Project.

A bus load of members from Rockhill, Telford, Pa., went to Centereach, Long Island, on April 26 to conduct a program there.

Bro. Abner Stoltzfus is conducting a rudiments of music class at Maple Grove, Atglen, Pa., for a group of members recently received from an Amish background.

Seventy members participated in the first communion services at the new congregation at Watford, near Goshen, Ind., on April 12.

Bro. Richard Martin, Elida, Ohio, spoke at Trissels, Broadway, Va., on May 3 concerning "Following Christ in Our Work."

Joseph M. Nissley, veteran preacher and missionary, spoke at Ybor City, Tampa, Fla., on April 19.

Bro. C. F. Derstine, Kitchener, Ont., spoke to the editors and workers at Scottdale on April 28 and also to the congregation at Market Street.

Bro. Justus Holsinger, Dean of Hesston College, has accepted for next year an assignment at Friends University, Wichita, Kans., where he will work in the teacher education department.

Visitors at Scottdale last week were Alice Snyder and Grace Stauffer, who were orienting themselves for assignments in bookstore work in Ethiopia and Tanganyika respectively.

### Announcements

Paul R. Clemens and Lansdale, Pa., Men's Quartet, at Salem, Elida, Ohio, May 10.

Week-end program with Luke L. Horst, Reading, Pa., and William McGrath, Beltsville, Md., as speakers at Rock, Elverson, Pa., May 9, 10.

Russell Baer, Steelton, Pa., in Christian Home Conference at Fox St., New York City, May 16, 17.

Vera M. Good, Goshen, Ind., at Mother-Daughter Banquet, Columbiana, Ohio, May 9.

Regional Conference of Gulf Coast congregations at Sarasota, Fla., first week end of June.

B. Charles Hostetter in Youth Conference at Metamora, Ill., June 6, 7.

Helen Breneman, Iowa City, Iowa, at Mothers' Tea, Fort Dodge, Iowa, May 8.

Elizabeth Showalter, Scottsdale, Pa., and Elaine Rich, North Newton, Kans., on staff of Writers' Conference at Bethel College, North Newton, Kans., June 17-19.

Eugene Herr, Scottsdale, Pa., in Mother's Day services at Maple Grove, Belleville, Pa., May 10, and in Youth Conference at West Liberty, Ohio, June 19-21.

MYF workshop for Allegheny Conference churches with team rotating to the four areas, June 23-26.

Myron Augsburg, Goshen, Ind., at annual Bible meeting, Elizabethtown, Pa., May 23, 24.

Annual summer Bible school meeting at Erisman's, Manheim, Pa., with Paul T.

Guengerich, Parnell, Iowa, and John E. Lapp, Lansdale, Pa., as speakers May 14, 15. Paul M. Miller, Goshen, Ind., at Sharon, Plain City, Ohio, May 9, 10.

Ella May Miller, Heart to Heart speaker, at Oak Grove, West Liberty, Ohio, June 5. Simon Bucher, Lebanon, Pa., guest speaker at Miners Village YPM, Cornwall, Pa., May 10.

All-day Ascension meeting on May 7 at Maple Grove, Atglen, Pa., with William McGrath, Elam Stauffer, and Omar Kurtz as speakers.

Clarence Stott, of American Summer School Union, at Lambertville, N.J., May 10.

Harold Eshleman, Harrisonburg, Va., in Missionary Bible Conference at Martinsburg, Pa., May 16, 17.

Only One Mother will be discussed by Raymond Charles at Mt. Joy, Pa., YPM on May 10.

All-day meeting on Ascension Day, May 7, at Hanover, Pa., with Ralph Shenk, Baltimore, Md., and Willis Kling, Paradise, Pa., as speakers.

Annual Allegheny MYF meeting at Maple Grove, Belleville, Pa., on May 9. Speakers: William Sauder, Newport News, Va.; Henry Weaver, Goshen, Ind.; Eugene Herr, Scottsdale, Pa.

Bible school workshop at Christopher Dock Mennonite School with Gertrude Mindinger, Vesta Moyer, Ralph Malin, and Bro. and Sister Richard Detweiler as instructors, May 6, 7.

Week-end conference with Grant and Ruth Stoltzfus as speakers at Salford, Harleysville, Pa., May 9, 10.

James Sauder, Harrisonburg, Va., in week-end Bible meeting at Shirksville, Fredericksburg, Pa., May 9, 10.

Change of date: annual meeting of Christian Workers' group of Lancaster Conference from May 8-10 to May 22-24. George R. Brunk, out-of-conference speaker. Place: Weaverland, East Earl, Pa.

Milo Kaufman, Hesston, Kans., in Franciscan Conference for stewardship meetings: Finland, May 9, 10; Vincent, May 12-13; Salford, May 16, 17; Norristown, May 19-22; Skippack, May 23, 24.

Sunday-school meeting, all day May 7, with Clair Eby, John Winters, Clyde Shenk, Amos Hershey, Lloyd Eby, Noah Sauder, and Janet Gehman as speakers at Hershey's, Kinzers, Pa.

Millard Lind, Scottsdale, Pa., commencement speaker at Christopher Dock Mennonite School.

### Evangelical Meetings

Myron Augsburg, Goshen, Ind., at Mennonite Brethren Church, Hillsboro, Kans., April 26 to May 3. Lester Hoover, Pottsville, Pa., at North Lebanon, Pa., April 19 to May 3. Lloyd Eby, Ronks, Pa., at Parkersburg, Pa., April 29 to May 10. Paul Angstadt, Wernersville, Pa., at Palo Alto, Pottsville, Pa., May 17-24. Walter Shank, Ellicott City, Md., at Diamond St., Philadelphia, May 17-24. Milton Brackbill, Paoli, Pa., at Belmont, Elkhart, Ind., May 3-10. Edward Stoltzfus, West Liberty, Ohio, at Walnut Creek, Ohio, April 19-28.

R. Clair Umble, Cap, Pa., at Horsecreek, N.C., last week in April. Paul R. Clemens, Lansdale, Pa., at Riverdale, Millbank, Ont., April 22-29. William McGrath, Beltsville, Md., at Rock, Elverson, Pa., May 3-10, and at Sonnenberg, Apple Creek, Ohio, May 13-

20. Jacob Rittenhouse, Lansdale, Pa., at Morris, Pa., May 17-31, omitting May 25. James Bucher, Portland, Oreg., at Western Mennonite School, April 20-24.

Kenneth Good, Morton, Ill., at Indianapolis, Ind., April 29 to May 8. Lloyd Kropf, Harrisonburg, Oreg., at Portland, Oreg., April 15-26. Norman Bechtel, Spring City, Pa., at Ephrata, Pa., May 14-24. Richard E. Martin, Elida, Ohio, at Providence, Washington, Ind., closing April 29. John W. Winters, Kinzers, Pa., at Shirksville, Fredericksburg, Pa., May 10-24 (no Monday services).

## Mission News

### CONTINUED

Bro. Rogelio Perugorria is scheduled for evangelistic meetings at La Falda, Cordoba, Argentina, May 5-13 and at Capilla del Monte, May 14, 15. Pray for these services. The workers in the Cordoba district were scheduled for an all-day fellowship meeting on May 1.

Ruth and Rhoda Ressler, missionaries on furlough from Japan, have the following schedule of appointments for May: May 3, Blough, Hollisopple, Pa.; May 9 evening and 10 morning, Mattawana, Pa.; May 10 evening, Rockville, Pa.; and May 12, Ontario WMSA, Steinman's, Baden, Ont.

Bro. J. Delbert Erb is directing a community chorus called "Friends of Music" in Bragado, Argentina. This makes a good connection with the people of the town.

Mrs. Elvin Snyder, on furlough from Puerto Rico, was guest speaker at the Iowa WMSA semiannual district meeting, held April 17 at West Union, Parnell, Iowa.

Sister Phebe Yoder, just returned from Africa, spoke to her home congregation at Inman, Kans., during the worship hour on April 19.

Sister Dora Taylor, Honduras, spoke at West Chester, Pa., and Zion, Birdsboro, Pa., on April 26.

Bro. E. J. Miller, Culpport, Miss., preached the missions sermon at the annual meeting of the South Central Mission Board at Cheraw, Colo.

Bro. Elvin Snyder, on furlough from Puerto Rico, brought missionary messages at Indianapolis, Ind., on April 26.

Bro. George Miller, Honduras, gave an illustrated lecture on that field at Christopher Dock Mennonite School, Lansdale, Pa., on May 2.

Bro. Paul Gingrich and wife, Ethiopia, are scheduled to speak at Crown Hill, Rittman, Ohio, on May 24.

Bro. Elam Stauffer, Tanganyika, is scheduled to speak at Rock, Elverson, Pa., on May 31.

Bro. Clyde Shenk, Tanganyika, spoke at Conestoga, Morgantown, Pa., on April 26 and is scheduled to speak in a missionary and inspirational song service at Columbia, Pa., on May 17.

Bro. Daniel Sensenig, Ethiopia, spoke at Zion, Broadway, Va., on April 19, and at Souderton, Pa., May 3.

Bro. John Smucker, who is in Jewish work in New York, is scheduled to speak at Oak Grove, West Liberty, Ohio, on May 10.

Norman and Grace Hockman, Honduras, gave an illustrated talk at Huntington Ave., Newport News, Va., on April 19.

## Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Beachy, Menno L. and Betty (Hostetler). —, second child, first son, Lester Eugene, April 5, 1959.

Boppe, Charles and Alice (Weaver), Waynesboro, Va., first child, Gordon Andre, April 8, 1959.

Coblentz, Sanford and Jean (Leichty), Sherwood, Ohio, third child, first son, Evan Ray, April 5, 1959.

Coblentz, Rudy J. and Mahala (Mullet), Middlefield, Ohio, seventh child, second son, Thomas, March 21, 1959.

Geiser, Willis E. and Doris E. (Lehman), Apple Creek, Ohio, fourth child, second daughter, Rebecca Sue, April 15, 1959.

Glick, Lester and Doris (Miller), Goshen, Ind., fourth child, second son, Byron Lowell, March 25, 1959.

Good, Lewis C. and Helen (Shenk), Lanham, Md., fourth child, third son, Lauren Robert, April 1, 1959.

Good, Walter M. and Martha May (Huber), New Hamburg, Ont., third child, second daughter, Wanda Louise, April 16, 1959.

Halkeman, Willis A. and Gladys (Wadel), Carlisle, Pa., ninth child, fourth son, Dale, March 11, 1959.

Headrick, Lloyd and Wanda (Welty), Heston, Kans., second daughter, Peggy Lee, Dec. 26, 1958; Heston, Mo., second son, Glenn (Blower), Dayton, Va., fourth child, first daughter, Benita Rose, April 13, 1959.

Histand, Clyde and Elizabeth (Shank), Doylestown, Pa., fifth child, second son, Darrell Wayne, April 1, 1959.

Hostetler, Dorwin and Lois (Miller), Colon, Mich., third child, first son, Richard Perry, April 15, 1959.

Kaufman, Alvin and Edna (Kuhns), Plain City, Ohio, second daughter, Edna Susanna, Feb. 16, 1959.

Martin, Ivan L. and Elizabeth (Eby), Hagersstown, Md., third child, second daughter, Laura Mae, April 9, 1959.

Martin, Jason S. and Mary (Baer). —, Ind., second son, Phillip Eric, April 3, 1959.

Martin, Nelson and Wilma (Augsburger), St. Clairsville, Ohio, second daughter, Charlene Mae, March 30, 1959.

Martin, Norman and Arlene (Witmer), Myersstown, Pa., second child, first daughter, Brenda Joy, April 1, 1959.

Meyers, Earl and Clara (Erb), Markstay, Ont., fourth child, third son, Bruce Arnold, April 1, 1959.

Mohler, Richard and Fern (Stoltzfus), Pottstown, Pa., first child, Dale Eugene, April 16, 1959.

Moyer, Stanley A. and Gloria (Keller), Telford, Pa., third child, second son, David, April 13, 1959.

Mylin, Robert M. and Mary E. (Shenk), Lancaster, Pa., first child, Jay Donald, Feb. 19, 1959.

Nolt, Elmer N. and Ella (Shirk), Reinholds, Pa., third son, Arden Eugene, Feb. 28, 1959.

Petersheim, Elmer and Ruth (Hunsberger), Oley, Pa., fifth child, third son, Duane Arlan, Aug. 1, 1959.

Roth, Willis J. and Darlene M. (Roth), Wellman, Iowa, third child, second son, Philip Jay, April 15, 1959.

Schlosser, Jacob and Susie (Price), Telford, Pa., eighth child, fifth son, Edward Keith, April 8, 1959.

Schlosser, Raymond and Odella (Sutter), Dixon, Ill., fifth child, second daughter, Wanda Joyce, Feb. 25, 1959.

Shirk, Leon and Margaret (Weber), East Earl, Pa., fourth son, Dale Eugene, April 4, 1959.

Slabach, Leroy and Marietta (Hochstetler), Goshen, Ind., second son, Brian Jay, April 5, 1959.

Smith, Carol and Marie (Bucher), Elda, Ohio, first child, Diane Sue, March 20, 1959.

Springer, Carrol and Pauline (Nafziger), Hope- dale, Ill., third child, second son, James Arthur, April 13, 1959.

Stoltzfus, John and Beverly (King), Orrville, Ohio, second son, Kenneth Lee, March 30, 1959.

Troyer, LeRoy and Mary (Kuhns), Plain City, Ohio, fourth child, third daughter, Joyella Jay, March 4, 1959.

Ulrich, Roy E. and Rebecca (Riehl), Lancaster, Pa., seventh child, second son, Ross Eldon, April 15, 1959.

Yoder, Mark and Alene (Wert), Greenwood, Del., fifth child, second daughter, Sarah Jane, April 4, 1959.

Zeager, Norman, Jr., and Helene M. (Epen- shade), Bainbridge, Pa., fourth child, third daughter, Joyce Elaine, March 17, 1959.

Zehr, Delford and Grace (Lebold), London, Ont., first child, Dennis Kent, April 4, 1959.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Ediger-King-Richard Ediger, Hoffnungsung cong., Buhler, Kans., and Virginia King, Pleasant Valley cong., Harper, Kans., by Merle L. Bender, assisted by Albert M. Gaddert, at the Pleasant Valley Church, April 4, 1959.

Forry-Fuhrman-John Forry and Miriam Fuhrman, both of the Hanover, Pa., cong. by Richard Danner at the church, Oct. 18, 1958.

Kremer-Stauffer-Donald E. Kremer, Milford, Nebr., and Judith Elaine Stauffer, Milford, Nebr., East Fairview cong., by A. M. Miller at the East Fairview Church, March 26, 1959.

Martin-Zook-Allen Martin, Lancaster, Pa., Newville cong., and Irene Zook, St. Johns, Mich., Bethel cong., by J. Kore Zook, father of the bride, at the Eighth Street Mennonite Church, Goshen, Ind., March 21, 1959.

Steiner-Zuercher-Phares Steiner and Lucille Zuercher, both of Orrville, Ohio, Kidron cong., by Reuben Hofstetter at the bridegroom's home, April 18, 1959.

Stoltzfus-Stoltzfus-Harold G. Stoltzfus and Sylvia Stoltzfus, both of Elverson, Pa., Conestoga cong., by Ira A. Kurtz at the church, April 18, 1959.

Wengender-Kaufman-Melvin Wengender, Berlin, Ohio, and Betty Kaufman, Millersburg, Ohio, both of the Berlin cong., by Paul Hummel at the church, April 11, 1959.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Burkhardt, Gordon E., son of the late Mr. and Mrs. Enoch Burkhardt; born July 3, 1911, at Floradale, Ont.; died of a heart attack, while at work, April 17, 1959, at Kitchener, Ont.; aged 47 y. 9 m. 14 d. He was married to Ilene Shantz, who survives. Also surviving are a daughter (Sandra), a son (Dennis), 3 brothers (Irvin E., Goshen, Ind.; Emerson and Lloyd, Kitchener, and 2 sisters (Florence—Mrs. Mervin Shantz, Alma, Ont.; and Mrs. Gladys Musselman, St. Jacobs, Ont.). He was a member of the First Mennonite Church, Kitchener, where funeral services were held April 20, in charge of Edgar Metzler; interment in Memory Gardens, Kitchener.

Coblentz, Menno M., son of Mose and Sara (Gingerich) Coblentz; born Aug. 30, 1898, at Sugar Creek, Ohio; died of a heart attack at the home of his sister, Mrs. Kate Beachy, Mark

Center, Ohio, April 4, 1959; aged 60 y. 7 m. 5 d. He was married on July 4, 1926, to Mattie Schlabach, who survives. Surviving are 7 sons and one daughter (Calvin, Sanford, and Melvin, Sherwood, Ohio; Kenneth, Hillsdale, Ohio; Doris—Mrs. Jule Kuhns, Plain City, Ohio; Howard, Lawrence, and Raymond, Sarasota, Fla.), 11 grandchildren, one brother (Mose, Choteau, Okla.), 5 sisters (Mrs. Kate Beachy, Mark Center, Ohio; Mrs. Mary Miller and Mrs. Emma Shrock, Hicksville, Ohio; Sarah—Mrs. John B. Yoder, Plain City, Ohio; Mrs. Lizzie Yoder, Choteau, Okla.); and one foster sister (Agnes—Mrs. Monroe Schmucker, Sugar Creek, Ohio). He was ordained to the ministry in 1932 and to the office of bishop in 1942. He was a member of the Palm Grove Mennonite Church, Sarasota, Fla.

Funeral services were held April 7 at the Lost Creek Church, in charge of S. C. Yoder and Ralph Yoder; burial in Lost Creek Cemetery.

Doll, Nona, of Osceola, Ind., was born May 27, 1898, at Kinmundy, Ill.; died April 14, 1959, at Dinars Nursing Home, Mishawaka, Ind., after being bedfast for 22 months; aged 60 y. 10 m. 18 d. Surviving are 5 sisters (Mrs. Mabel Walls, Mrs. Sam Adams, and Mrs. Ethel Paige, all of Detroit, Mich.) and one brother (Theron, Mishawaka, Ind.). She was a member of the First Christian Church, Alma, Ill. Funeral services were held April 18 at the Bent and Sprague Funeral Home, in charge of G. Maurice Long; interment in Osceola Cemetery.

Ebersole, Jay Vaughn, son of Lewis and Betty (Yoder) Ebersole, Alibonito, Puerto Rico; born March 25, 1959; died March 26, 1959. Surviving are his parents, 2 brothers (Phil and Keith), and grandparents (Mr. and Mrs. Walter Ebersole, Sarasota, Fla.; and Mrs. Ida Yoder, Berlin, Ohio). Graveside funeral services were held March 28, in charge of S. W. Sommer; burial in Berlin, Ohio, Cemetery.

Helmut, Joseph J., son of Joseph J. and Barbara (Hershberger) Helmut; born Oct. 22, 1871, in Helmut, Mo.; died April 5, 1959, at St. Joseph Hospital, Kokomo, Ind.; aged 87 y. 5 m. 14 d. He was married on Feb. 22, 1900, to Lovina —, who survives. They celebrated their fifty-ninth wedding anniversary last winter. Also surviving are a son and daughter (Dewey and Dora Misher, Kokomo, Ind.), 4 grandchildren, 6 great-grandchildren, and one sister (Mattie Bontrager, Helmut, Mo.). He was one of the oldest members of the Howard-Miami County Church, where funeral services were held April 8, in charge of A. G. Horner and Emanuel J. Hochstetler; interment in Crown Point Cemetery, Kokomo, Ind.

Houser, Frederick W., son of Clarence and Dorothy Houser, Bechtelsville, Pa.; born Aug. 22, 1943, at Quakake, Pa.; died at the Revive Hospital of a brain tumor; aged 15 y. 7 m. 16 d. Surviving are his parents, 5 sisters and 3 brothers (Sue, William, Jean, Arthur, Linda, and David, all at home). He was a member of the Hereford congregation, Bally, Pa., where services were held April 12 by Paul E. Longacre, E. W. Kulp, and Winfield Ruhl; interment in Christ Church Cemetery, Tamaqua, Pa.

Kaufman, Magdalena (Nebel), daughter of Martin and Barbara (Stuckey) Kaufman; born July 7, 1866, in Davis Co., Iowa; died at the Shenk Nursing Home, Wellman, Iowa, April 9, 1959; aged 92 y. 9 m. 2 d. She was married on Feb. 17, 1897, to John B. Kaufman, who preceded her in death. In 1951, when she fell and broke her hip, she soon after began to fail rapidly. Until her fall she had lived in her own home near her daughter on a farm at Wayland, Iowa. Surviving are her daughter (Luetta—Mrs. Daniel Conrad), one sister (Martha—Mrs. Elmer T. Boshart), one brother (Samuel), 4 grandchildren, and 8 great-grandchildren. Nine brothers and sisters preceded her in death. She was a member of the Sugar Creek Mennonite Church, Wayland, Iowa, where funeral services on April 12 were conducted by Simon Gengerich and Willard Leichty; interment in adjoining cemetery.

Kilmer, Orva Mae, daughter of Barbara (Weaver) and the late Elmer E. Sharer; born Dec. 22, 1888, Peabody, Kans.; died Feb. 8, 1959, at her home in Sheridan, Oreg.; aged 70 y. 1 m. 17 d.

On Jan. 31, 1908, at Corcoran, Calif., she was married to Odessa Kilmer, who died June 26, 1940. For the last 18 years she shared her home with her mother. Also preceding her in death were one son, two daughters, and 5 grandchildren. Surviving are her mother, 6 children (Emily—Mrs. Melvin Misher, Francis—Mrs. Kenneth Shenk, Paul, all of Sheridan; Ruth—Mrs. Calvin Yoder, Willamina, Oreg.; Irene—Mrs. Sarah Yoder, and Arlene—Mrs. Alvin Miller, Sheridan), one sister (Luella—Mrs. G. D. Shenk), one brother (Grant), both of Sheridan, 25 grandchildren, and 1 great-grandchild. In recent months she was hospitalized twice, for a heart condition, and returned home for the second time on Sunday afternoon, and that evening, while visiting with a number of her family and friends, she was suddenly called Home. She had been a Christian since her youth and was much interested in the WMSA. Funeral services were held in charge of Raymond Misher, with Max Yoder and D. F. Shenk assisting.

Kratz, Emma, daughter of Henry M. and Sophia (Shaddering) Kratz; born Sept. 23, 1868, in Hilltown Twp., Pa.; died April 16, 1959, of a heart condition at Eastern Mennonite Home, Souderton, Pa.; aged 90 y. 6 m. 24 d. There are no survivors. She was a member of the Blooming Glen Church. Funeral services were held in the Eastern Mennonite Home, April 30, in charge of Marvin Anderson and David F. Derstine, Jr.; interment in Blooming Glen Mennonite Church Cemetery.

McCreary, Peter A., son of Stephen and Susan (Wertz) McCreary; born April 15, 1875, in Juniata Twp., Pa.; died Jan. 11, 1959, at Schellsburg, Pa.; aged 83 y. 8 m. 27 d. He was married to Ida Henson, who died in 1940. Surviving are a son and a daughter (Harry and Mrs. Edward Shaffer, both of Schellsburg), 3 grandchildren, 3 great-grandchildren, 3 brothers (Daniel, New Paris, Pa.; George and David, Greensboro, Md.), and a half brother (Albert McCreary, New Paris). He was a member of the Pleasant View congregation. Funeral services at the Mickle Federal Home, Jan. 15, were in charge of Charles Shetler; interment in Helixville Cemetery.

Miller, Mattie, daughter of John and Lucinda (Stutzman) Troyer; born July 30, 1892, at Milford, Nebr.; died March 17, 1959, of a heart attack at her winter home in Phoenix, Ariz.; aged 66 y. 7 m. 15 d. She was married on Dec. 25, 1910, to Joseph Burkley, who died Sept. 30, 1951. Children of this union, all surviving her, are: Kenneth, Pekin, Ill.; Lucinda—Mrs. Richard Bachman, Doris—Mrs. Dale Inbody, and Betty Mac—Mrs. Melvin Yoder, all of Goshen, Ind.; and Arnold, Dorchester, Nebr. On June 5, 1955, she married Jess Miller, who survives. Other survivors are 10 grandchildren, 4 stepchildren (Ethel—Mrs. George Schiffer, Everson, Wash.; Ruth—Mrs. Warren Eichelberger, Kalona, Iowa; Lloyd, Phoenix, Ariz.; and Dorretta—Mrs. LeRoy Oswald, Bruning, Neb.), 12 step-grandchildren, 10 brothers and sisters (Melvin, Milford; Lloyd, Wellman, Iowa; Perry, Waterloo, Pa.; Dan, Union City, Pa.; Mary Klopfenstein, Corry, Pa.; Abner, Smithville, Ohio; Lucinda—Mrs. Dan Miller, Corry, Pa.; Clayton and Vernon, Union City, Pa.; and Veda, Haverhill, Smithville, Ohio). She was a member of the East Fairview Church, Milford, Nebr., where funeral services were held, in charge of Peter Kennel, Amos Miller, and Oliver Roth; burial in church cemetery.

Miller, Susie Fisher, daughter of Isaac M. and Fanny (Fisher) Ebersole; born May 8, 1878, near Middletown, Pa.; died after a lingering illness at Middletown, Pa., on April 3, 1959; aged 80 y. 10 m. 26 d. Married on Dec. 10, 1903, at the home of Bishop Martin Rutt to David Z. Miller, Bainbridge, Pa. Born to this union were 6 sons and 5 daughters. One son and one daughter preceded her in death. Surviving are her husband, 2 daughters and 5 sons (Edith, at home; Leola, John Lederach, Union City, Pa.; Menno E., Millersville; David E., Belmar, N.J.; Ira E. and Samuel E., Harrisonburg, Va., and

Martin L., on the home place), 19 grandchildren, and one great-grandchild. For 53 years she helped her husband faithfully in his work as minister. Funeral services on April 6 at the Strickler Church were in charge of Clarence E. Lutz, Noah Knorr, and Harry Longenecker; interment in Goods Cemetery near Bainbridge, Pa.

Moore, Mary Ellen, daughter of John M. and Sarah (Roseberger) Kulp; born July 23, 1873, in Hilltown Twp., Pa.; died March 31, 1959, following complications after suffering a broken hip, at Eastern Mennonite Convalescent Home, Hatfield, Pa.; aged 85 y. 8 m. 5 d. Married Feb. 6, 1892, to Henry H. Moore, who died March 2, 1952. Surviving are 3 daughters and 2 sons (Mrs. Frank, Lancaster, Pa.; Celestine, 13 grandchildren, and Mary S. Moore, Harvey, H. Franklin, and Mrs. P. J. Celestine, 15 grandchildren, and 5 great-grandchildren). He was a member of the Blooming Glen Church, where funeral services were held April 5 in charge of David F. Derstine, Jr.; interment in adjoining cemetery.

Onstead, Adam H., son of Mathias and Catherine (Blough) Onstead; born Jan. 10, 1877, in Bedford Co., Pa.; died March 5, 1959, in Bedford Co., Pa.; aged 82 y. 1 m. 23 d. He was married on April 9, 1903, to Ada Rocker, who died May 1, 1954. A daughter, 6 sisters, and one brother also preceded him in death. Surviving are 3 daughters and 3 sons (Stella—Mrs. Lloyd Mickel, Schellsburg; Carrie—Mrs. Clair Blackburn, Alambank; Katherine—Mrs. Floyd Carver, Cairnbrook; Lawrence and Merle, New Paris; and Albert, Lancaster), one sister, 12 grandchildren, and 8 great-grandchildren. He was a member of the Evangelical Church. Funeral services at the E.U.B. Church, Helixville, Pa., March 7, were in charge of Charles Shetler and B. A. Flegel; interment in Helixville Cemetery.

Scheller, Ray, born April 12, 1899, Evergreen, Colo.; died April 9, 1959, in the Portland (Oreg.) Osteopathic Hospital of poisoning from a berry scratch; aged 59 y. 11 m. 28 d. Married on Feb. 4, 1919, in Deer, Colo., to Lillie M. Winn, who survives. Also surviving are 2 sons and one daughter (LeRoy, Robert, and Mary—Mrs. Melvin Frey). One son preceded him in death. Both Ray and Lillie accepted Christ on March 9 through Home Visitation. For three weeks they were faithful with church attendance and were looking forward to water baptism and church membership. But just four weeks and three days after he accepted Christ, God called him on to glory. Mrs. Scheller will be baptized in the near future. Funeral services on April 11 at the Chapel of Everhart and Kent, Canby, Oreg., were in charge of John Lederach, pastor of the Zion Church; interment in the Zion Memorial Park, Canby.

Schrock, William N., son of Daniel J. and Rachel (Kropf) Schrock; born Jan. 14, 1883, Garden City, Mo.; died of a heart attack on March 13, 1959, Eureka, Ill.; aged 76 y. 1 m. 27 d. Married on Dec. 17, 1905, to Fannie Ulrich, who survives. Occupation: building contractor. Surviving are also 3 sons and 3 daughters (Glenn, Rolle, Vernon, Mrs. Ruth Albrecht, Mrs. Helen Miller, and Mrs. Mary Ann Flanagan), 2 brothers (Oral and Emery, Garden City, Mo.), 5 sisters (Mrs. Lydia Kenagy, Eureka; Mrs. Nancy Byler, Goshen, Ind., and Mrs. Cora Drivier, Heston, Kans.), 20 grandchildren, and 18 great-grandchildren. He was a member of the Roanoke Church, where funeral services on March 15 were conducted by Wesley E. Jantz; interment in the Roanoke Church Cemetery.

Steinman, Nicholas, son of Mr. and Mrs. Joseph Steinman; born Nov. 8, 1891, in Wilmette, Ill.; died March 27, 1959, Kitchener, Ont.; aged 67 y. 4 m. 19 d. Married in 1949, in Kitchener, to Fannie Bender, who survives. Occupation: builder. Surviving also are 4 brothers (Christian, Joseph, Abram, and Ezra), and 3 sisters (Mrs. Jacob Moser, Mrs. Mattie Albrecht, Mrs. Mary Steinman). Member of the First Mennonite Church, where funeral services on March 30 were in charge of Edgar Metzler; interment in adjoining cemetery.

## Anniversaries

Bucher. Bro. and Sister James Bucher were married on March 20, 1909, and celebrated their golden wedding anniversary in their home at 322 S.W. Grand St., Portland, Oreg., with an open house on Saturday, March 21, 1959. Bro. Bucher was 71 years old on Dec. 31, 1958, and Sister Bucher was 68 on Oct. 10, 1958. The following is a testimony from the Buchers:

We had this Open House for the purpose of getting the Jews into our home and meeting our Christian friends, thinking it would help to break down the middle wall between us. It worked! Praise the Lord! We had 58 Jews and 102 Gentile friends and relatives call during Open House. We had two rabbis (one brought his wife), and three presidents of synagogues here. The two rabbis and seven other Jews were here at one time. About 25 Jewish friends, as well as a number of Christian friends, who did not get to come, sent cards and gifts. . . . Our four children and their companions and 15 grandchildren were present. Five grandchildren in Ohio were unable to be here. We have two great-grandchildren, one born on our 50th anniversary, March 20.

We were not Christians when we were married, but, thank the Lord, on Aug. 10, 1914, we found the Lord at a Union Church Revival near Wakarusa, Ind. After a few months, shopping around and studying the Scriptures, we decided to unite with the Holdean Mennonite Church near Wakarusa. On March 5, 1920, I was ordained to the ministry at Kouts, Ind. In a short time I started out in evangelistic work. About three and one-half years later, we moved to Davies Co., Ind., to the Berea congregation. Nine years later we went to California and a new congregation was started near Upland, Calif.—North Portland, where we are now the Seventh Street Mennonite Church. I was the first pastor at Kouts, Davies Co., and in California. In Feb. 1942, we were called to Oregon as field evangelist. We followed this work in a trailer house until the summer of 1943 when I developed heart trouble. Then we were called to Portland to the Jewish work, where we have been since. We are now working among the 10,000 Jews of Portland. I was also pastor at the Hopewell congregation, Hubbard, Oreg., for around ten years. I am still minister of this congregation.

In 1947 I spent some time in Central America with a lookout committee. In 1948 we helped start the first Rescue Mission of the Mennonite Church here in Portland, and I was the first evangelist. In 1956, I, with Bro. Hugh Weger, my co-worker in the Jewish work, spent five weeks in Israel. We have crossed the United States 65 times, mostly in evangelistic work, and we have preached in most of the states.

We take this opportunity to thank our many brethren, sisters, and friends for the gifts, cards, and the money we received during our anniversary. We also ask an interest in your prayers for all in the work among God's chosen people.

Knarr. Noah Knarr and Magdalena Heer were married on Jan. 13, 1909, at the home of Bishop Jonas Snider, Waterloo, Ont. They observed their fiftieth wedding anniversary with a family dinner on Jan. 12, and open house to their friends and relatives on Jan. 13. Among those attending were the bridal attendants, Mrs. Albert Holtzworth, Petersburg, Ont., and Albert Heer, Waterloo. They are members of the Erb Street Mennonite Church. He is 77 years of age and she is 71. They have five children: Marie—Mrs. William Martin, and Clayton, of Freeport; Herbert of Niagara Falls, Ont., Milford, Waterloo, and Lloyd of Kitchener. There are ten grandchildren, and 4 great-grandchildren.





## ITEMS AND COMMENTS

### BY THE EDITOR

The rebellion against the communist regime from China, which is now in process in Tibet, has definite religious overtones. For the Dalai Lama, whose defiance of a Chinese order to report to local Chinese authorities unescorted by his bodyguards was the spark that set off the rebellion, is considered in Tibet as a god-king. The religion of the country is Lamaism, a form of Buddhism whose high priest, the Dalai Lama, is regarded as a living god and the reincarnation of Lord Buddha himself. Ten per cent of the population in Tibet are celibate Lamas who live in three thousand monasteries.

Religion is one of the chief reasons for the Tibetan hatred for the Reds. For the Chinese communists espouse atheism and here it seems that Asiatic religion and Asiatic atheism are in deadly conflict. The implications for this for the whole situation in Asia are seen in the fact that there are 150 million Buddhists throughout the world, chiefly in Asia, and the present conflict is sure to stir up deep resentment against Chinese communism.

A 22-foot cross was dedicated in Lake Park Cemetery at Youngstown, Ohio, in tribute to George Bennard, writer of the familiar and popular hymn, "The Old Rugged Cross." Bennard was born in Youngstown.

The 156 Protestant and Orthodox publications in United States and Canada affiliated with the Associated Church Press have a total circulation of 14,965,165. This probably represents a readership of more than 30,000,000.

Trustees of Southern Baptist Theological Seminary at Louisville, Kentucky, rescinded their dismissal of thirteen professors last June, but respectfully requested the resignations of all but one, who has since been reinstated. Although the professors agreed to submit their resignations, they said they could see little difference between being fired and being asked to resign. The thirteen professors were ousted after they had challenged the administrative policies of the seminary's president. The dispute arose when faculty members sought more administrative control over the institution. All but two of the instructors have found positions elsewhere. One of these is studying on a fellowship.

Hanson Baldwin, military expert on the New York Times staff, says that the lack of debate on the issue of draft extension in Congress was one of the "more unusual political-psychological phenomena of our times," in view of the traditional hostility of America against conscription. Congressional apathy, he said, was matched by public indifference. Most newspapers, for instance, failed to report that certain members of the armed forces testified against the extension of the draft in view of the fact that conditions in the world have made such methods of raising military forces completely out of date.

Today about 45 per cent of the adult population of the world are able to read, a far greater proportion than a hundred years ago.

The University of California, says the New York Times, finds it almost impossible to find students qualifying for grants from the Herrick Loan Fund which restrict payments to those who do not drink, smoke, or swear.

The Minneapolis Tribune in an editorial criticized a bill before the state legislature which would restrict expansion of Hutterite communities. "The danger inherent in such action is that if one group can be singled out, then so can all groups, given unfavorable times or circumstances in the future. What happens to the Hutterites today may conceivably happen to other Protestants, Catholics, and Jews tomorrow. The Hutterites seem unbelievable to many people conditioned by the hectic pace of modern living. Their isolation and aloofness from what most of us consider normal living have made them suspects in some places, but they are quiet, decent folk and they are said to have the highest level of mental health in the world. It will be a sad day for Minnesota if we can't tolerate this little sect within our borders without passing restrictive laws against them."

Church construction during the first quarter of 1959 exceeded by 9 per cent that of the first quarter last year, according to the Departments of Commerce and Labor at Washington. March construction totaled \$67,000,000, an increase of 10 per cent over the same period a year ago.

A committee of ten clergymen and physicians has been appointed by the United Lutheran Church in America to study the entire field of anointing and healing. A wide-spread interest in this field is reported by this church.

Eleven clergymen representing the Protestant and Jewish faiths have invested in the shares of a company formed at Princeton, New Jersey, to buy land and apartment houses for racially integrated housing. The clergymen represent Lutheran, Presbyterian, Episcopal, Baptist, Methodist, Unitarian, and Jewish congregations.

The United States Attorney General has praised the good conduct of Negro students in the country's integration crisis. He cited the strength of character and dignified conduct of Negro children "in the face of open hostility" in several southern communities.

A new church to serve Korean Christians in Kyoto, Japan, will soon be completed. There are 2,300 Korean church members there, but more than 10,000 Koreans crowd churches. Japanese ministers are assisting 23 Korean pastors in 52 churches where Korean services are held. Of the 600,000

## "If You Want a Thing Done Well . . .

Do it yourself." An old saying to be sure. Also one that merits serious consideration during Family Week (May 3-10).

The "do it yourself" movement is gaining new followers every day. People find that they can save money and get real enjoyment by making or fixing things themselves. But more and more they have refused to "do it yourself" where the education and upbringing of their children is involved. And the failure of the family is shockingly evident in the prevalence of divorce and juvenile delinquency.

You cannot afford to leave the training of your children to others, not even the Sunday schools. Only you can offer them the love and the opportunities they need. Where your children are concerned, the "do it yourself" way is the best and only way.

### CHRISTIAN NURTURE OF CHILDREN by Alta Mae Erb.

The greatest responsibility you have, as parents, is to bring your children to a genuine Christian faith. This is usually not accomplished during one series of revival meetings. Your children will acquire most of their religious ideas and beliefs through their daily contacts with you. Christian Nurture of Children will help you greatly to give your children a faith to live by. **\$2.50**

### GROWING UP TO LOVE

by H. Clair Amstutz, M.D.

Every parent who wants his child to have wholesome attitudes about love and sex will profit immensely from Growing Up to Love. For this book posts sex education in the context of love in the family. You will be a happier parent, more confident and ready to enjoy your family, after you have read Growing Up to Love. **\$2.50**

### GUIDEPOSTS TO CREATIVE FAMILY WORSHIP by Anna Laura and Edward W. Gebhard.

Here are tested methods by which any family can experience the rich satisfactions of happier Christian living. Written in a friendly, readable style. These chapters point the way to rewarding use of spiritual resources that are available in every home and family. In this book you will find valuable help and insight for meeting the religious needs of your family. **\$2.50**

Family Week, May 3-10

Mennonite Publishing House  
Scottsdale, Pennsylvania

Weaver Book Store, Lancaster, Pa.; Weaver Book Store, New Holland, Pa.; Herald Book Store, Souderton, Pa.; Gospel Book Store, Goshen, Ind.; Golden Rule Book Store, Kitchener, Ont.; Golden Rule Book Store, London, Ont.; Mennon Book Store, Bloomington, Ill.



Koreans in Japan, most of them refugees, about 400,000 are from North Korea.

Historic Calvin Auditorium in Geneva, Switzerland, restored to its sixteenth-century appearance, will be dedicated on June 1 as a world Presbyterian and Reformed Memorial Center.

More than 7,000,000 pounds of surplus foods are being distributed by religious welfare agencies in Haiti to meet an acute shortage caused by a severe drought and poor coffee crops.

There are about 7,000 hospitals in the United States today. The largest, with a capacity of over 1,000 beds, is Cooke County Hospital in Chicago. The largest mental hospital in America is Pilgrim State Hospital in West Brentwood, New York. According to the American Hospital Association, it cost general hospitals \$26.81 per day in 1957 to care for the average patient, whose bill was \$25.29 per day. Recent surveys show that average room rates range from \$9.00 to \$13.00, which includes hospital room, all meals, and general nursing service.

The Federal Bureau of Investigation reports that the over-all number of arrests in 1958 increased three tenths of one per cent over 1957. However, the increase among youth under 18 years of age was 22 times greater; namely, 6.7 per cent.

The American Bible Society has extended its distribution of Bibles to the United States submarine fleet.

A Presbyterian church in Atlanta, Georgia, has approved setting aside one pew for Negroes at public worship services.

Intake of alcoholic beverages in the United States has now reached 17.42 gallons per capita per year as compared with 12 gallon in 1935. The fastest growing item in the liquor sales market is Vodka. It seems the American people don't like the Russians very well, but they do like their liquor.

For the first time in its 900-year history, a woman preached a sermon in the Lutheran Cathedral of Nidaros at Trondheim, Norway. She was Dr. Margit Sahlin, a graduate of the Swedish Theological Academy, who has long been active in Christian youth work.

The Swiss Bible Society is planning to provide a copy of the Gospel in four languages for every hotel room in Switzerland.

Brooks Hays, president of the Southern Baptist Convention, addressed students at William and Mary College in Williamsburg, Virginia, urging moderation in the South's racial crisis. While he was speaking, angry segregationist pickets, who came to Williamsburg from Newport News, demonstrated outside the hall where he was speaking. Signs carried by the pickets included the following: "Judah Brooks." "I am a Baptist, not a hypocrite."

Ground will be broken soon in Atlanta, Georgia, for a new interdenominational theological center to train Negro ministers.

J IVAN HOCHSTEILER  
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## For Closer Family Fellowship

Those who have experienced it, say that the family enjoys the closest fellowship when reading or worshipping together. Have you enjoyed this fellowship recently? The books below will provide reading that both your children and you will enjoy.

### MIRACLES ON MAPLE HILL by Virginia Sorensen.

Awarded the 1957 Newberry Medal for the most distinguished contribution to American literature for children. A family moves to a farm on Maple Hill. They observe the miracle of sap rising in the trees. Then they notice other miracles about them. Finally their father, who has been very sick, is restored. \$2.95

HENRY'S RED SEA by Barbara Smucker. You'll follow breathlessly the life of this Mennonite refugee family. A story of suspense—American soldiers, Russian officers, and a midnight train ride in darkened boxcars. Danger, escape, and a miraculous deliverance. \$1.65

THE MILLER FIVE by Esther Eby Glass. Here are twelve stories about a family who enjoyed living together. Portrayed are the joys, hopes, and fears common in any household whose members are in grade school. You will laugh with the main characters as they get into predicaments that you have experienced yourself. \$1.75

### LITTLE HOUSE SERIES by Laura Ingalls Wilder.

In the 1870's Laura Ingalls traveled with her family by covered wagon through the Midwest. As Mrs. Wilder recaptures the spirit of wholesome family living, in an authentic frontier setting, you can almost smell the hasty pudding and feel with the Ingalls the tired muscles at the end of a wheat harvest day. In each succeeding volume the children grow older and the vocabulary progresses accordingly. Let your children grow up with the Ingalls. They'll love it! Each, \$2.95

Little House in the Big Woods, Ages 6-10.  
Little House on the Prairie, Ages 6-10.  
Farmer Boy, Ages 7-12.  
On the Banks of Plum Creek, Ages 7-12.  
By the Shores of Silver Lake, Ages 9-13.  
The Long Winter, Ages 9-13.  
Little Town on the Prairie, Ages 9-13.  
These Happy Golden Years, Ages 10 and up.

Family Week May 3-10

## Mennonite Publishing House Scottsdale, Pennsylvania

Weaver Book Store, Lancaster, Pa.; Weaver Book Store, New Holland, Pa.; Herald Book Store, Souderton, Pa.; Gospel Book Store, Goshen, Ind.; Gospel Rule Book Store, Kitchener, Ont.; Golden Rule Book Store, London, Ont.; Menno Book Store, Ebensburg, Ill.

The General Education Board of the Rockefeller Foundation and the Rockefeller-financed Sealeant Fund have given or promised enough money to build the campus on ten acres adjoining Atlanta University. The new school will train Negro ministers for at least five or six Negro denominations, with a total membership of 10,000,000 persons.

A portion of a Gutenberg Bible, one of three copies known to be privately owned, has been given to the Indiana University Library. More than 500 years old, the volume comprises 112 pages of the Latin New Testament, but none of the Old Testament. The two Gutenberg Bibles remaining in private hands belong to Arthur Houghton of Corning, New York, and William Scheide of Titusville, Pennsylvania. A total of 47 Gutenberg Bibles are known to be in existence today. They were produced by Johannes Gutenberg, who before August 15, 1456, turned out between 180 and 300 Bibles on his press at Mainz, Germany. They are believed to have been the western world's first books printed from movable type.

"How much is a CO worth?" asks News Notes of the Central Committee for Conscientious Objectors. General Lewis B. Hershey says, "I have as much trouble with two or three CO cases as I do inducting 10,000 men under the draft." We should be thankful for a government which is willing to go these lengths to preserve the principle of freedom of conscience for us. Certainly we must ask whether the testimony we are giving is worth the bother to the government.

An Associated Press release tells how the family of a slain Korean student has raised what amounts to a fortune in Korea to help the killers. The student, who was doing graduate work at the University of Pennsylvania, was beaten to death by a Philadelphia gang a year ago. The money was raised by his parents to aid in the regeneration of the killers. It amounts to \$500. Not very much here, but a fortune in a land where average workers make as little as two cents a day and seldom more than 35¢. Three of the eleven who admitted the crime had been convicted of murder. One was sentenced to death in the electric chair, another got life imprisonment, and the third ten to twenty years. The fund is meant for the religious, educational, and vocational guidance of the boys, on the assumption that some eventually will be free.

An article in the New York Times magazine says, "In Calcutta, Delhi, and Bombay the most conspicuous signs lighting the night sky in huge red letters say 'Read Soviet Books and Periodicals.' . . . Soviet books and periodicals are read in India with the avidity and credulity characteristic of new readers."

A move to abolish the death penalty in New Jersey was defeated in the State Assembly.

# Gospel Herald

TUESDAY, MAY 12, 1959  
VOLUME LII, NUMBER 19

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Are we willing to place all on the altar for the Lord in the greatest cause God ever launched, and give ourselves to witnessing with new vision and consecration?

## Why the Limited Success in Evangelism

By Myron Augsburger

*The Lord added to the church daily such as should be saved. Acts 2:47.*

We say the Gospel is God's dynamite, yet we see only feeble effects when the church attempts to light the fuse. There can be nothing wrong with the charge itself, since it has come from God. The failure to "[turn] the world upside down" in our day must be due to a failure in the setting.

A few moments with the annual *Year-book* of our own denomination embarrass one as to our limited success. Is it to be taken lightly that 70,000 Mennonites of our group in North America added only 400 members last year? Can any individual member of the church shrug his shoulders indifferently and go on satisfied to simply enjoy a flourishing business and a weekly fellowship with old-line believers? Is our failure due to lack of sound doctrine, or lack of spiritual dynamic? If the latter, which is apparently true, are we willing to pay the price for a spiritual renewal within our own group, or shall we go on satisfied with the *status quo*?

The following considerations, drawn from past evangelistic work across our country, are submitted as a partial comment on our limited success. It is the writer's conviction that these needs within our brotherhood are to be corrected if we are to succeed in evangelism.

First, there has been a lack of positiveness in our approach. As John Howard Yoder has said, "Any program that can negate more clearly than it can affirm has lost its power." We have been so busy saying what New Testament evangelism is not, that we have failed to demonstrate what it is. In the whole gamut of Christian living we have been more pronounced in saying what a Christian should not do than we have in outlining a Christlike life. A genuine Christian experience means a renunciation of sin

and a death to the "old man," but it also means a positive commitment to discipleship and an inner quickening that results in a "new man." The call to be prophetic is a call to make clear the relevance of the Gospel in any culture and in any generation.

Second, there has been a lack of deep participation in the grace of God due to an unbalanced emphasis on works. We have spoken more of "faith and works" than we have of "a faith that works." Our emphasis has seemed to say that works are some efforts of the flesh added to faith, rather than expressions of faith in an overflowing, spiritual radiance. This lack of balance has caused us to fail to engage deeply in the meaning of God's grace in transforming the life, and producing fruit unto holiness. As a result, many have looked at obedience as an achievement in completing a few requirements, rather than an attitude that affects the total life. Others have so over-emphasized works that they seem to count them meritorious necessities and thus do not have a testimony of assurance of salvation.

Third, there has been a lack of a Spirit-filled witness involving the total church. The concept that every Christian is to be filled with the Spirit has not been generally accepted. Many have felt that such a privilege is primarily for "Christian workers," forgetting that every Christian is to be a worker or witness for Christ. This lack of the Spirit's fullness has given room for carnality, worldliness, and materialism in the lives of persons who previously had a valid new birth experience. As a result, some professing Christians are farther from a dynamic fellowship with God ten years after conversion than they were at their first experience. If every Christian would die to self in actuality, we could cease talking about the Holy Spirit theoretically and share in the reality. We need to be reminded

## Regret

By LORIE C. GOODING

Oh, there was shown to me such dazzling beauty  
Which could have been my own, but at great cost.  
So I refused the labor and the duty;  
And it was lost—lost.

I would not, could not, dared not grasp the vision  
Which lured and led my heart to follow on.  
My coward heart recoiled from the decision.  
And it was gone—gone.

Oh, it was wrong of me that shining hour  
To tread so cautiously the path  
I should have run along.  
But I escaped the peril—and the power.  
But it was wrong—wrong!  
Millsburg, Ohio.

that we are filled with the Spirit only to the degree that we want to be.

Fourth, there has been a lack of ability to rise above our culture in spirit and attitude. Because of our heritage some have developed a holier-than-thou attitude. We do have a goodly heritage. However, we must remember that every person who enters the kingdom of Christ is a convert, whether he comes from a Mennonite home, or from some other type of home culture. Because of this problem many of our mission congregations have had an unconfessed class structure. Many workers have served with a spirit of condescending love, rather than an attitude of being equal recipients of the grace of God. This problem is also seen in our failure to adjust some of our practices to make the nonconformed life attractive in a changing society. By this is not meant a cessation of Biblical practices, but an adaptation that fits our time.

Fifth, there has been a lack of appreciation for the witness of the total church beyond our own denominational borders. We seem to have taught that the line of separation is between our denomination and others rather than between the believer and the world. Perhaps we felt this made it easier to maintain our "distinctive practices," but the opposite has resulted. When Christians in our denomination have found warm-spirited Christians in another, they have asked what the difference really is. We should

have been meeting the challenge of respecting all Christians, acknowledging varying degrees of discipleship within all, including our own, granting room for honest difference of interpretation, and then meeting the difficult challenge of presenting the Biblical message as to what are the evidences of true Christlikeness meaningful for all Christians. Our challenge is thus to witness to true discipleship and teach for a disciplined church in our own constituency, yet maintaining a wider fellowship. If the truth is properly communicated, it still has the power to produce strong, sanctified Christians.

Sixth, there seems to be a lack of humility, making us unteachable by the Holy Spirit. Often we have had the attitude of having the final answer to the church's outreach, only to find that our outreach was impotent. We could be learning from others that God has been using, but our pride limits us from admitting that someone else's idea could be better than our own. It appears that in our current promotion of Christian education we tend to fall prey to an intellectual sophistication that often makes it very difficult for the college graduate to fit into the home church and make a humble contribution there. Our individualism is a hindrance, whether it be educated or uneducated. There is no intellectualized prerogative to spiritual power, nor is there any dynamic anointing for the conceited untrained person.

## Our Readers Say—

We do appreciate the weekly appearance of the GOSPEL HERALD—Valentine Nafziger, Milverton, Ont.

... we still need the GOSPEL HERALD for comprehensive information.—J. Maynard Hoover, New Paris, Ind.

I just want to express appreciation for the front-page article of a recent GOSPEL HERALD, "Grief's Slow Work." This, to my mind, is the sensible, practical sort of message we should have more of.

The new format of the front page is also very pleasing to the eye and the index so handy is a good thing.—Ruth Burkholder, New York City.

Seventh, there has been a lack of emphasis that the church is a fellowship of redeemed sinners. There is an attitude bordering on self-righteousness among many Christians who pride themselves in never having been very bad! We have had an inadequate view of sin, measuring it by what a person has done instead of what a person desires. Once we understand that we are sinners not because of what we have done but because of what we are, then it will be possible to make the church a fellowship of redeemed sinners, rather than a fraternity of sanctimonious practitioners of Christian ideals. Only as we take our place as utterly helpless and eternally thankful recipients of Calvary will we be able to point others to the fountain open for cleansing.

These preceding points have been submitted for your consideration as a partial answer to why we have such limited success in evangelism in the church today. It cannot be said that the lack is in the educational, organizational, or administrative areas alone. It appears rather that the lack is in the spiritual area. Are we ready as a church to look ourselves honestly in the face and admit our needs? Are we humble enough to bow before the Lord and make our confession of our sins of omission rather than to pride ourselves in observing the all things? Are we willing to die to self to experience a spiritual renewal under the sanctifying power of the Spirit? Are we willing to place all on the altar for the Lord in the greatest cause God ever launched, and give ourselves to witnessing with new vision and consecration? God help us to do so.

Goshen, Ind.

## GOSPEL HERALD

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## EDITORIAL

### Visitation Night

What can we do in response to the challenge in the leading article of this issue? The answer will not be the same for all of us, no doubt. The important thing is that we respond to the call of God's Spirit, whatever it may be.

But an obituary in our May 5 issue is a rather dramatic illustration of what can be done. One of our congregations has for some time been observing Monday evening as Visitation Night. Some of the members, under the direction of the pastor, go to nonchurch members of the community, talking to them about spiritual things and inviting them to the services.

By this method some people who have long lived in the community without an invitation to the church have been discovered, and some have responded to the invitation for which it seems they had long waited. The church people did not know they would be interested in the church, and they did not know the church was interested in them.

One couple accepted Christ in their home. For three weeks they attended church faithfully, and were looking forward to baptism and church membership. But the husband was poisoned from a berry-thorn scratch and died before he was baptized, but, thank God, after he was saved through faith in Christ. His wife will be baptized in the near future.

Certainly this congregation has had a vivid illustration of the effectiveness of fellowship evangelism. And there are few congregations which would not have similar opportunities. We no longer live in such solidly Mennonite communities. Many congregations have a ready-made mission field right at their doors. We will be shocked as we discover that some of our neighbors have been wondering whether they would be permitted to attend our services.

This visiting night plan does not mean that we will be away from our homes yet another night of the week. Most congregations are large enough that by taking turns some of us, but different ones, can be out every week. There is probably little necessity for any one person to go every week.

In fact, one of the benefits of this plan

is the effect upon the church. Intensified evangelism is sure to deepen the spirituality of a church. And it will be good for us to learn to make our neighbors feel welcome in our churches. We will lose some of our ingrown provincialism, but that will be good for us.

"Does your congregation have an outpost?" This is the question we asked one another fifteen years ago, and as a result there was a great increase of branch churches, many of which are now separate congregations. Now let us ask one another, "Do you have a visiting night?" This should result in an ingathering of those near at hand, which of course will strengthen the movement of establishing new churches off on the edges.

Is this the voice of the Spirit to your congregation?—E.

### Just the Name

*Thou hast a name that thou livest, and art dead.—Rev. 3:1b.*

Knox translates this: "Thou dost pass for a living man, and all the while art a corpse."

The truth in this striking figure is illustrated in this story. While a train was stopping at a station a boy on the platform with a basket shouted, "Hot pies! Hot pies!" A passenger opened the window, bought one, and bit into it. "Hey, boy," he said, "this pie is stone cold." "Oh, they ain't supposed to be hot," the boy replied. "That's just the name of them."

We all agree that "hot pies" should be hot, "fresh eggs" should be fresh, and "pure milk" should be pure. We want wool cloth to be made of wool, and think that the speedometer reading of the car we buy should record its actual mileage. A "doctor" should have a standard medical education, and a "Rev." should be duly qualified and ordained.

And so what does one expect of one who is called a "Christian"? Surely more than that he is not a Hindu, Moslem, or Buddhist. Surely more than that he comes from a Western country. Surely more than that he is a member of some denomination of Christendom. Surely more than that he was born into a Christian family.

One who calls himself a Christian, or is called a Christian by others, should be a Christian. That means that he should have arrived at a personal faith in Christ as the Son of God and the Saviour from sin. And he should be a sincere disciple of Christ: accepting the principles Jesus taught and lived, acknowledging His lordship, following Him in his daily life, and witnessing to others concerning Him. We fear there are multitudes who call themselves Christian, but would readily admit that they have reservations in faith and life. "Christian" for them is just a name, not a real description. We once knew a man whose given name was Christian. But he was a very ungodly man. He had a name which meant nothing.

We must admit for ourselves and others that we are imperfect Christians. There never has been a perfect Christian. (Jesus was not a Christian; He was Christ.) We are not yet like Christ; that condition we shall attain only in glory, when we shall be like Him, for we shall see Him as He is. But the relative unattainability of perfection is no excuse for living in sin, in the obvious imperfections that are such a scandal to the Christian name. The true Christian experiences constant growth in understanding and in his power to live up to what he knows. This should soon take him beyond what seems to the non-Christian so obviously false to the teachings of Christ and His apostles.

May it never be said of us, "Oh, he is not a Christian; that's just what he is called."—E.

### Slow to Anger

BY MONT HURST

There are countless cases of the damages wrought by anger. It has destroyed millions of lives, started numerous wars, generated hate among people, wrecked homes, and warped lives. God's Word plainly warns us against being angry at one another. The inspired men who wrote our Bible saw to it that the terrible dangers of anger were frequently mentioned and results recorded. Anger is a terrible sin. It can be eliminated from the human mind and soul and heart by obeying God.

A follower of Christ is hurt more than anyone else when he becomes angry. His testimony is damaged. His life is made shallow and his degree of love is stunted. Even when he feels he has a just right to be angry, the Christian is damaged in his soul by being so. He must immediately seek forgiveness from God and man. And he must never forget that anger will



sometimes leave an indelible imprint even after he is forgiven! The first murder in the world was committed in a fit of anger when Cain slew Abel. Jealousy is a phase of anger.

A story is told of our first president, George Washington. He was riding his horse along a country lane and came to a man who had stopped plowing and who was cursing terribly at the broken plow. Washington said to him, "My friend, I am older than you, have many times been placed in positions of difficulty and danger, and have had many things to perplex and annoy me; but I have always found that it did no good to get angry, and that neither broken plows nor anything else can be mended or made better by the use of profane language."

Washington was wholly right! Being angry does not change things. And at times it can make things worse. It makes people worse and cuts them off from God as long as there is any degree of anger in the human mind, heart, and soul. The control of one's emotions is one of the greatest and most valuable of all accomplishments. The trait of patience will, if cultivated, have tremendous influence on lessening our tendency to become angry. How we admire a person who has control of his emotions under trying circumstances! He is one who is very slow to anger and who surmounts difficulties and solves problems faster than one who has an ungovernable temper.

Dallas, Texas.

## The Church's Real Problem

By ROBERT HALL

We Christians have tried a multitude of solutions to our spiritual problems. I think it is about time we took heed to God's Word.

If ever there was a man who was perplexed by religious problems, it was Saul of Tarsus. He could not understand this new sect called Christians, but he was determined to find a solution to the difficulty. He tried persecution—first the stoning of Stephen, then many other acts of violence. Finally he started on his way to Damascus, determined to carry on his bloody program there.

Maybe you have trouble understanding Saul of Tarsus. Was there something wrong with his intelligence? No, he was a very bright young man. Was he lacking in education? Hardly, because he was one of Israel's best scholars. He knew the law from "A to Z." He knew his Bible from cover to cover. He knew history, languages, philosophy.

But there was something that Paul could not understand—the simplicity of God's truth. On the road to Damascus, when the great light shone around him, Paul first understood. From that time Paul stopped trying to reason things out with his limited human mind. In Phil. 3:7 we read what Paul says about it:

## 75 Years Ago

(from *Herald of Truth*, April 15, 1884)

... there are some brethren ... who are not in full sympathy with the work of the sisters writing for the public. ... —Susanna Brunk, Virginia.

... content to hold a meeting every two or four weeks in their own community, without looking after the scattered members, and the result has been that we have not kept pace with other churches, and that in places we have got into a very low state both spiritually and in numbers.

(from *Herald of Truth*, May 1, 1884)

The Goshen Normal School and Business Institute—a pleasant, home-like school for all classes. ... —H. A. Mumaw, Goshen, Ind.

"What things were gain to me, those I counted loss for Christ."

This is my prayer for the church of today: that we may count our pride and our gain as but dung, and learn to seek God.

Scottdale, Pa.

It isn't the sense of His promise, but the fact of His promise that is our strength and stay.—Selected.

## Judas to the Priests

By LORIE C. GOODING

Here, have your silver back! Your bloody coins,  
The price of innocent suffering and death.  
For He is innocent, you know He is!  
Mad? Am I mad? Small wonder if I'm mad.  
I have betrayed my Master. I am mad.  
Nay, keep it! Keep it, for I want it not;  
Keep it, and be accursed! I will not have it.  
'Twas not the silver tempted me to this,  
Your paltry thirty shekels. It was not.  
I only thought to hasten that great day  
When He should sit upon the throne as King,  
And I as minister. He said to us,  
"Ye twelve shall sit upon twelve shining thrones  
Judging the Twelve Tribes." And, oh, I wanted that!  
A second-in-command to Him, no less!  
Alas, He thinketh not as other men.  
Had I the power that He commands would I  
Submit to knaves and fools and charlatans?  
He calls—I've seen Him call—the wind,  
And the spirits of the great, tumultuous deep,  
Commanding them to quiet; and they stayed.  
I've seen Him feed a mighty multitude,  
Five thousand people, with five loaves of bread.  
Were it five hundred thousand, 'twere the same.  
He'd feed them all, with even less than that  
If more were not at hand. And heal the sick,

And make the leper clean, the deaf to hear,  
The blind to see, the lame to run and leap,  
And even wake the dead! I've seen all this!  
Was ever such a King? Had I such power,  
Thinkest thou I'd yield to any mortal foe?  
I wager not! I'd strike them deaf and dumb  
And motionless, from Caesar on his throne  
To the meanest hind that bears a staff for Caesar.  
I'd set up David's fallen throne and show  
The great, imperial Caesar how to rule!  
But He will not. He'll die upon the tree,  
And I, poor wretch, am doomed forevermore.  
Damned into hell? Think'st I am not in hell?  
For since I saw His face and heard His voice,  
—(He looked on me with pity, not with hatred;  
"Judas," He said, "betrayest Me with a kiss?")—  
I am tormented with ten thousand hells.  
Nay, keep the coin. I will not have it back.  
I shall not need it. Spend it for what you will,  
And let it be accursed, and you with it,  
And I with you and it. And now I go,  
So peace be with you, if you can find peace;  
If there is peace in Tophet, be it yours.  
I've sold my peace for thirty blood-stained shekels.  
And I am mad. Mad, hear me? Mad! Mad! Mad!  
Millersburg, Ohio.

# Paraguay Revisited

By C. A. DeFehr

C. A. DeFehr spent almost two years in MCC service in South America in 1947-48, when more than 2,000 Mennonite war refugees from Europe immigrated to Paraguay. He served as resettlement director and helped establish the two new colonies, Neuland and Volendam.

Last fall, the Mennonite Central Relief Committee (MCRC) of Western Canada asked Bro. DeFehr to revisit the Paraguayan colonies, particularly to evaluate what progress had been made in Neuland and Volendam during this first ten-year period and to see what prospects Mennonites in Paraguay have for a successful future. A summary of Bro. DeFehr's report follows:

We left Winnipeg Aug. 14 by air and arrived in Asuncion Aug. 16. After a few days of fellowship at the MCC Center we flew to Filadelfia. We spent a week at Fernheim Colony, visiting the villages and gathering information. A jeep placed at our disposal by Bro. Gerhard Sukkau from Yarrow, B.C., who is currently teaching at the Bible School for the seventh year, greatly facilitated our travels, and enabled us to do more in the allotted time.

## General Impressions

The new highway from Filadelfia to Neu-Halbstadt as well as a number of other well-built roads certainly are impressive in comparison to the roads used earlier, half of which were Indian trails.

The villages also present a more becoming picture, with better homes, fruit and shade trees, more land broken and under cultivation. Most farmers have more and better machinery and they are striving to improve their breeds of livestock. We noticed some of the farmers plowing their land after the crops had been harvested. This helps to retain moisture and makes planting possible right after rain, which is very important in the Chaco.

The Experimental Farm, sponsored by MCC, has been a great help in producing suitable seeds, grasses, vegetables, and fruit trees.

The colonies in co-operation with MCC have decided to build a mental hospital in Filadelfia. Fifteen thousand dollars will be raised for this project on the following basis: MCC 50 per cent, Menno Colony 25 per cent, Fernheim 23 per cent, Neuland 22 per cent, Volendam 15 per cent, and Friesland 15 per cent. Dr. Marlene Haenel from Germany, who is directing the mental health program of the colonies, will be in charge of the hospital.

About 40 miles of the Trans-Chaco roadway have been completed from Asuncion toward the Chaco. This stretch affords ample proof of the importance of the finished highway. Trade has developed and six busses travel daily to Asuncion. The section that is to be built

next is under water due to heavy rains. This has brought the work to a temporary standstill.

## Colony Neuland (in the Chaco)

A new highway, almost 100 miles in length, links the central points of the colonies with Rail Station Kilometer 145. Whereas 40 to 50 vehicles were formerly required to transport goods from Neuland to the station, one truck is now doing the job. Many roads have been improved with a bulldozer, and water holes have been dug.

## Thought for the Week

There is no day in the Christian life which has no directional significance. "Choose you this day whom ye will serve," for the choice of yesterday will not suffice. Men of free will have a call to decisional living.—E.

Neu-Halbstadt, the center of Neuland, serves the surrounding villages with its hospital, school, store, and partially developed industry. In résumé, here is what we found:

1. Oil mill—also a large warehouse.
2. Creamery and cheese factory—started operating recently.
3. Palosanto plant costing about \$7,000—not operating for about a year as there is no sale for the oil.
4. The co-op with several buildings—serves the people of the colonies.
5. A comparatively well-built hospital with 30 beds—filled most of the time including Indian patients.
6. Old folks' home next to the hospital.
7. High school—not quite completed as planned. Some classrooms temporarily set up in the dormitories. There are 40 students in the high school and 6 attend the pedagogy classes in Filadelfia.
8. Brick and shingle plant. In Neu-Halbstadt there is very good clay for brickmaking, and although the plant is privately owned, it has been a great help in the building up of the colony.
9. Cattle range—through lack of knowledge there were some losses here.
10. Committee of Reference and Council—has an account out of which old and disabled people and women who are alone are given support. In the colony there are 140 single women and widows. Of these, about one quarter receive annuity from Germany because they lost their husbands in the last war. The

brethren of the committee gave their heartfelt thanks for the untiring help received from the brethren in Canada during the year.

11. Dollar Loan Account—an account of approximately \$10,000 set up by MCRC, from which loans can be made to purchase cattle, machinery, and other farm equipment which settlers need but are unable to buy.

*Future of the Colony*—The result of ten years of work can be seen. Actually the first five years were very difficult because of insufficient farm machinery and equipment.

There is hope for the growth of the colonies through the Trans-Chaco Highway, which will help them to transport their produce fresh and consequently to receive better prices. There is also hope for oil, which would provide much opportunity for work.

On the other hand, the future is questionable, due to constant emigration. In 1950 there were 2,472 people in Colony Neuland, which would normally mean about 3,000 persons today. However, at present there are 1,700 persons in the colony.

The German Consul has expressed himself to Oberschulze Peter Derkson (administrator) as follows: "Tell your people to have patience another two or three years. Future prospects for Paraguay are bright, and they scarcely will find better opportunities in other countries."

## Colony Volendam (east of Paraguay River)

The first days in Volendam were spent seeing the villages, industries, hospital, school, livestock, and wheat fields. We also visited the two villages, Nos. 14 and 15, that have been deserted. In the beautiful orchards of these villages much fruit was lying on the ground. Nobody wanted it, for all had enough of their own.

The main income for these people until 1958 was lumber. This seems to have been the most profitable project at first, since the land was virgin forest and farming developed rather slowly. After ten years it is evident that more farming should be done; however, many people still prefer the lumber business. There the money comes in daily, whereas a farmer has to wait six months in some cases.

*Agricultural Conditions*—Because there are big swamps in the colony, and these are under water during the rainy season, the farmers decided to plant rice. The ordered machines arrived late so that only 140 acres could be planted. Of these, 115 acres could be harvested, bringing in 103 tons of rice. Next year the colony is planning to plant 500 acres. With an average crop of one ton per acre they could expect a total of 500 tons, worth about \$35,000.

Wheat was also tried as a private undertaking, but again the machines arrived late and the wheat was planted in unprepared land. The result was four to five bushels per acre. The colony hopes that wheat growing will improve, for they have had good results on camp land with fertilization. They have also decided that every farmer must raise one hectare (2½ acres) of corn for export. Thereby the colony would have enough for a shipload, and the farmers would get a better price for their corn.

There is an experimental farm here also. They are trying to develop a profitable perennial plant. This undertaking is developing slowly as work is done on a small scale.

**Cattle Raising**—At present the colony, as such, has a herd of 1,290 cattle, double the number it owned five years ago. There is plenty of pasture, and four horsemen are employed to look after the animals and prevent theft. These men could take care of an even larger herd. The people of the colony own over 5,000 head of cattle privately.

**Hospital**—Volendam has a new, well-planned hospital, with kitchen, dining room, and laundry. The cost of this is about \$17,000. The colony is very thankful for the good support they have received in building this hospital.

**Co-op**—This undertaking shows great development. Last year it was especially concerned with helping to raise living standards. A general depression has weakened the co-op considerably, however, so that profit went down appreciably in 1958 compared with 1957.

**Schools**—With the resignation of two Canadian teachers, the classes of the high school are partly without instructors, so that this year there are only three classes with 27 students. Next year they expect to have four classes. At present no solution for the teacher problem has been found. Thirteen villages have combined to operate four schools with a total of seven teachers and 130 pupils. There is great need for at least one high-school teacher.

**Dollar Loan Account**—After the exchange rate was stabilized, the account has come into full use, the borrowed monies coming in, except a few old cases.

**Future**—I have more hope than ever before for the future of Volendam, except for the constant drain of emigration. One experience by way of example: During my visits to the villages and farms I expressed myself favorably on the progress I noticed, and asked a villager: "What else do you need?" He replied: "I have everything, and also much to thank God for, but I must go to Canada." Upon my question "Why?" he replied: "My wife's relatives in Canada repeatedly write for us to come, and now my wife's only wish is Canada, and I have to go if I don't want to separate from my family."

Volendam can report progress in all areas except the lumber business. This always meant cash money for the farmer and the colony, without which they thought they could not manage. It seems that a number of settlers spent too much time there, and not enough on their farms. The standstill of the lumber business will force them to spend more time and effort in land clearing and planting. The lumber business should be regarded as a side line. It is important that this change take place very soon, and to encourage the farmers, short-term credit for land clearing and purchase of farm machinery could be extended.

*Colony Friesland (east of Paraguay River—established in 1937 when a group left the Chaco to settle across the river)*

There are three classes and 30 students in the high school this year. They have two students in Fernheim, and two in Asuncion who are training for the teaching profession. As of last year, the high schools in the Mennonite colonies are accredited, and students may enter the tenth class in the Academy of Asuncion. At the next Teachers' Conference a decision will be reached on requesting the School Board of Asuncion to give credit for the pedagogy students in the colonies. The School Board of Friesland is thankful for the help received and asks that they be remembered in the future, especially the students in Fernheim and Asuncion.

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**The human mind is a disgrace to intelligence.**

—Dr. H. Clair Amstutz.

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The colony has realized that lumber hauling to the river port is not profitable for the farmers, and therefore is planning to enlarge the rice plantation. The leadership of the colony is requesting the Dollar Loan Account, such as MCRB has given the Volendam Colony, to help them in land-clearing work. The clearing of one hectare costs about \$100.00.

**General Conclusions**—In spite of a difficult beginning, repeated grasshopper plagues, and constant emigration, the colonies in Paraguay have made comparatively good progress.

With regard to the future, the most influential factors currently strike one as being the completion of the Trans-Chaco roadway, the prospects of finding oil in the Chaco, and a stabilized currency such as the country has enjoyed the past two years.

Land prices have risen steeply, indicating that Chaco prospects are becoming increasingly brighter. Living standards are still low because income is so small. It is hoped that the million-dollar loan will help remedy this problem.

As for us in North America, we should not draw back until the colonies can help themselves. Winnipeg, Man.

## Crusade for Christ at Hutchinson, Kansas

By EUGENE WITMER

Convention Hall, in downtown Hutchinson, was the scene of a crusade conducted by Evangelist Myron Augsburgers from March 27 to April 12.

While the initiative for the crusade was taken by those of the Mennonite Church, it was a co-operative program. More than a dozen denominations were represented among co-operating churches. At some services there were fifteen to twenty pastors seated on the platform.

The music director for this crusade was Roy D. Roth, president of Hesston College. Bro. Roth conducted a large crusade choir made up of persons from the co-operating churches. It was agreed by all that the choir made a very significant contribution to the crusade; their singing was from the crusade songbook as well as especially prepared sheet music. Special music was provided by groups from various churches of the city. Mrs. Ralph Vogt of Hesston served as organist during the crusade.

Counselor instruction had been in charge of C. A. Classen, pastor of the Evangelical Mennonite Church. Counselors, representing the co-operating churches, met together each evening for prayer.

The order of the service each evening was arranged by Eugene Witmer of the Augsburgers staff, introducing local pastors for Scripture reading and prayer.

There were many opportunities for service aside from the evening meetings. Bro. Augsburgers spoke to several school assemblies, high-school Bible clubs, a youth retreat, the Kiwanis Club, the Civitans Club, and the local ministerial alliance. He also served three city churches on the Sunday mornings during the crusade.

Radio and television were a definite asset in the Hutchinson crusade. There was a half-hour radio broadcast over KWHK each Sunday morning and a fifteen-minute telecast over KTVH channel 12 at 9:15 each Sunday morning. The television covered one third of the state of Kansas, thus being a ministry in itself. The TV program consisted of a solo by Roy Roth and a message by Myron Augsburgers.

Attendance reached 3,000 on Sundays, with services the closing week end in the large sports arena.

While we have witnessed crusades with a larger number of public responses, there were some outstanding commitments made by persons who had been the subject of prayer for a long time. There was evidence of a real genuineness on the part of those who responded, this fact being attested to by ministers serv-

ing on the counseling committee. It was a real challenge to Bro. Augsburg and the writer to see the dining room hostess in our hotel commit her life to Christ during the crusade. She began attending the 6:00 a.m. prayer meeting and joined the telephone brigade to invite others to the meetings. At the closing Sunday evening service folks from all over the arena raised their hands as a testimony to having made spiritual commitments during the crusade.

This crusade will probably be evaluated several ways, depending upon the vantage point. As a staff we had some concern for what seemed to be a lack of prayer support prior to the campaign. Prayer is a *must* and there should have been greater effort in this direction at Hutchinson. Then, too, many pastors who pledged their co-operation were not able to muster their potential enthusiasm prior to the crusade for several reasons: they did not know our program, and they had never known Mennonites to lead out in a co-operative effort; some stated frankly that Mennonites in their opinion had never established a reputation for being evangelistic. It was only after they heard the message of the evangelist that they were able to support the crusade wholeheartedly, and then it was a trifle late.

For Mennonites in this area the crusade has built a rapport which could prove very valuable in effecting a continuing evangelistic witness. It has served to instill added confidence in some to engage in the work of evangelism.

For non-Mennonite churches in the area, working with an evangelistic program that was Mennonite in organization was a new experience. We appreciated the frankness on the part of those ministering brethren who discussed the ramifications of the crusade. Their comments on the message and approach used by the evangelist were most enthusiastic. It must be stated, however, in all fairness, that some of the traditional practices adhered to in some circles not only have not spoken to "the man of the street," but have hindered our working together with fellow evangelical Christians with whom we can work very profitably. This was one of the deep concerns expressed by the steering committee in an evaluation meeting the morning following the closing of the crusade.

We praise the Lord for what He has done in Hutchinson. The glory belongs to no man. We thank the Lord for the melting of Christians together during those days of evangelistic effort. A testimony to this was gleaned from a conversation before two men parted after the closing service. A Methodist pastor clasped the hand of a Conservative Mennonite pastor and said warmly, "You have been a real help to me these two weeks." The other finished his reply

with, "... and this has caused me to discover that my circle of Christian brethren is larger than I had ever realized!"

Atglen, Pa.

## Herald of Truth Publications

By PAUL ERB

Announcement has been made of the organization of Herald of Truth Publications, which represents a merger of Pilgrim Mennonite Press and the *Herald of Truth*. Officers of the new organization are: Chairman, Paul M. Landis, Norfolk, Va.; Vice-Chairman, Maynard Hoover, New Paris, Ind.; Secretary, Elmer Somers, Minerva, Ohio; Treasurer, Elmer Showalter, Lebanon, Pa.

This organization will promote *Herald of Truth*, of which J. J. Overholt is editor. There are plans for a youth periodical and Sunday school lesson helps for all age levels.

The name of the organization indicates its relation to a movement for which *Herald of Truth*, now in its second year, has been the mouthpiece. This is a withdrawal from the Conservative Mennonite Conference, affecting also in a smaller way the Ontario Amish Mennonite Conference. A number of ministers, also congregations and parts of congregations, have withdrawn from all conference connections. The persons and congregations involved are listed in the 1959 *Mennonite Yearbook*, page 79, under the heading "Non-Conference Conservative Mennonites." According to the information there, three bishops, 10 ministers, and one deacon, and a total of 408 members are involved.

The group is organized as the Conservative Mennonite Fellowship, and conducts an annual meeting, with discussions and decisions. There is a bishop board, a secretary-treasurer, and a mission board.

Herald of Truth Publications, however, now includes among its officials persons who are members of some of our Mennonite conferences.

## Carl Sandburg on Going from One Church to Another

You can't go tramping around from church to church and fulfill your obligation. You've got to settle *down* on one church and throw your life into it and build it up. Who would want to go to a picnic all the time and eat out of other people's baskets? It is our obligation as members of one church or another to give ourselves to it.—Carl Sandburg.

## A Prayer

FOR THIS WEEK

Our heavenly Father, we thank Thee for Thy great love reaching out to embrace us, unlovely as we are. We thank Thee for Christ and for His willing sacrifice which made Thy love a reality for us. We thank Thee for Thy Spirit, indwelling, and transforming us into vessels of Thy love.

Enable us to realize this love in our lives as tenderness in the home; as mercy for the unloved, the hungry, and the homeless; as forgiveness to those who may have wronged us; as unselfishness in a self-centered society; and as compassion for a lost and dying world.

Forgive us, when we have fallen far beneath Thine expectations of us in the quality of our redemptive relationship to our neighbor, and recall us by a renewed vision of the Babe, the cross, the empty tomb, and the continuing commission. Amen.

Paul Brunner.

## Prayer Requests

(Requests for this column must be signed)

Pray for the work in Carlos Paz, Cordoba, Argentina, where Sister Edna Good is attempting to establish a witness. Pray that the immediate direction for the witness will be made clear to the workers.

Pray especially for Pedro Pereira, a businessman in Araguacema, Brazil, who is showing exceptional interest in the Bible his non-Christian wife gave to him as a birthday gift. He indicates a desire to become a Christian in the near future, but in so doing will need to renounce some practices which have brought him his wealth. The testimony of a Christian businessman is sorely needed in Araguacema.

Pray for the 28 new converts at Araguacema, Brazil, who are now under instruction. Pray also for six persons who have made a decision but have not given evidence of spiritual growth.

Pray for leaders in the Araguacema, Brazil, community who are attending services conducted by the missionaries and who are showing real interest. These include the mayor and a businessman.

Praise God for increased interest and attendance in the services at Araguacema, Brazil. Pray that more persons may be attracted by the Gospel Message.

Pray for the effective witness of the German broadcast begun by Mennonite Broadcasts on April 2 over the powerful Radio Luxembourg.





## OUR SCHOOLS

### A Freshman, a Typewriter, and a Maple Tree

By JOAN MERIWELL

She was the smallest freshman in the shorthand class—not pretty, painfully shy, not doing well in the course. The dictation had been given. Typewriters were clicking briskly as students transcribed. And then suddenly, as I glanced toward the back of the room, where Mary Jean sat staring dejectedly at her notes, she dropped her head to the typewriter, burst into tears, stood up quickly, and hurried out of the room.

My heart filled with compassion. Quietly I left the busy transcribers (who had eight minutes still to go on their timed work), slipped into the hall, and found her in the classroom next door, which had no class at that hour. She was in a shadowy corner, sobbing into her handkerchief.

Those next moments were to be an indelible memory. Putting my arms around her, I said gently, "Just cry it out on my shoulder."

The sobs tapered off then; and in an unburied voice I talked about long-range views; about little brooks that flow on and on to become beautiful, wide rivers; about seeds that grow to become lovely flowers; about people who, with passing years, become strong, confident, and joyous; and who shine on sunlit paths and help others.

"That's what you're going to do," I said. "And just think! You have four years of college in which to get ready for it."

A rainbow smile broke through the lingering tears. Then, looking into my face, Mary Jean said, "You really believe that—about me?"

"With all my heart," I told her, then added, "Now, tell you what. I'll get your books and purse and you just take them and walk out across the campus to that little stretch of woods. Sit down by the brook and look at the maple tree by the footbridge. Once it was tiny, but it kept growing and over the years it's refreshed and inspired hundreds of people."

The four years went by. And when Mary Jean was graduated from college and went to teach in one of the finest school systems in the state, no one would have dreamed that she had ever been shy, shrinking, or unattractive.

Joy flowed through my heart when a few weeks later she wrote me: "Everything's going fine. And do I love it! I wasn't a bit nervous, even the first day. Thanks a million for everything. Knowing you had faith in me and in what I

could become changed my whole life."

Reading the letter, I said a prayer of thanks to God for the way He had used me to set Mary Jean's feet on the path of hope and courage and faith in the future. And I thought with a sense of wonder how our Lord during His earthly ministry looked beneath surface things and saw and expressed faith in people's ultimate potentialities: Peter, an unstable and unlearned fisherman; Zacchaeus, undersized and generally disliked; Paul, persecutor of Christians; other unhappy, discouraged people.

Our Lord had discernment far beyond ours? He could see into hearts and minds as you and I cannot do? Of course. But most of us could be more discerning than we are.

The final paragraph of Mary Jean's letter will always be a stirring joy. She wrote: "I am trying to do for my students what you did for me."

What a challenge for us to do that all along the roads of life: to pass on, as far as we are able, what our Lord and Teacher has taught us, and to show, as He did, faith in what people can become.

### This World's Wisdom

By NOAH G. GOOD, DEAN

(A Chapel Message at Lancaster Menonite School)

*And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling.—1 Cor. 2:1-3.*

We have no record that Paul ever made much of his discussion with the learned Athenian philosophers and debaters on Mars' hill, the Epicureans and the Stoics. He apparently had little success in his encounter here with these Areopagites, although he clearly revealed that he was not ignorant of their culture and philosophy when, in Acts 17:28, he freely quoted from their own poets.

It would appear that in these verses in I Cor. 2, Paul is recording his response to the cultural pretensions and philosophy of the Greeks, the acknowledged leaders in philosophy and the fine arts of the day. He reveals here the attitude he took toward these worldly-wise ways when he

first came to Corinth right after having come from Athens and his encounter there on Mars' hill. Paul is convinced that the wisdom of this world is foolishness with God and that simple faith in the crucified Christ, who of God is made unto us wisdom, is a far greater wisdom and the source of a far greater power.

There may come times when the faithful believer today may feel himself at a disadvantage in the company of the worldly-wise because they have purposefully avoided acquainting themselves with the ungodly aspects of our modern culture, such as the movies, operas, the dance, certain types of art and athletics, and social drinking.

However, we do need to be informed of a great many things which make up the "New Era" in which we live. We can rightfully use, and to the glory of God as well as our personal benefit, new scientific methods of farming, business, travel, and communication, and should be aware of the implications of atomic and related nuclear fission energies.

The Christian needs to be cautious in his selection of books and magazines, of music, and pieces of art. Right selections will do us good and will be helpful in making us better and more useful servants of Christ. What attracts us in an art gallery? What appeals to us in literature? For what kind of merchandise do we spend our money? The answers to these questions indicate a great deal about what we really are.

We must be careful to avoid, and shun, ungodly, worldly, or questionable things in this world's culture. Let us cultivate the fine art of making good choices. Paul resolved to ignore all of it and profess the knowledge of "Christ only."

### Teaching by Example

In the Buddhist tradition only boys are educated. But when a literacy campaign was held in one of the villages of Burma, all were welcome.

An 85-year-old lady came to classes. One of her eyes was completely blind and the other was covered with cataracts. The students called her Grandmother. For her to learn how to read was out of the question.

After she had attended the class a couple of times, everyone could see that she wasn't learning. The teacher said nothing, however, because she didn't want to hurt her feelings.

A week later Grandmother stayed after class to talk. The teacher said, "I'm afraid it's a great deal of trouble for you to come, Grandmother." She replied: "For your ear only, I'm not learning, but I will come every lesson. This kind of class is against our custom, but the younger women respect me and if I come—they will come!"—Lit-Lit Newsletter.



# TEACHING THE WORD

## Service—A Challenge to Youth

BY RAY BAIR

People look at the idea of service in different ways.

Take, for instance, the leaders in our government. They say: Serve your country; become a member of the armed services, thus be a loyal citizen and fulfill your duty. With such a plea they challenge youth.

An even larger group of people take the "supermarket" viewpoint: self-service. Just serve yourself to the best. Get as much as possible for as little as possible in as short a time as possible. With self-service they would challenge youth.

But Christians come to youth saying: Serve Christ! No, do not neglect to give your country its due; neither disregard yourself, the needs of your body and mind. But put Christ first. Then these other things will find their proper place in life. Jesus said: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Christianity says: Christ-service; a challenge to youth!

But what is service? Let us think of it as a way of life, not merely participation in summer unit or Sunday afternoon visitation, although service definitely includes and will often result in these. But let us see it as a life that goes out of this way to find those with whom it can share the love and helpfulness of Christ.

And why shouldn't service be a challenge to youth? Is it not true that the selfish soul is most unhappy, that his existence becomes meaningless and his purposes confused? Why should anyone want to follow such a course? And yet it is plain to us all that the human personality revolves most quickly around its own plans and desires. Since this is true of us, let us attempt to look at the reasons why we side-step our responsibility to serve Christ and go our own ways instead. Perhaps taking a look at our excuses and the answers Christ would give, may help us understand ourselves and enable us to give ourselves more fully to Him.

Just in case anyone is tempted to doubt that service is the way of life Christ challenges us to, may we look at a number of Scriptures which show this to be true. "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." "But

whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all." "With good will doing service, as to the Lord." "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul?"

And so we could go on. The Scriptures are full of exhortations to serve. If this is the case, then why shouldn't service be a challenge to Christian youth? What are our reasons for not serving Christ, and what is His concern? To discover this we will take a look at Jesus' conversation with three men recorded in Luke 9:57-62. Here we see three persons who indicated a desire to follow Christ. But each of them had an excuse. These three excuses speak to us today, for they sound very familiar. What were they?

The first excuse is not actually recorded in words. But Jesus' reply to the man's promise, "Lord, I will follow thee whithersoever thou goest," makes it obvious that the excuse was present, deep in the man's heart. It may have been the excuse we give so often, "Lord, I want to serve, but don't make it too rough! Perhaps you could make me successful financially, and I could give a lot of money to the church (and use a lot for myself, too). And as for my time now when I'm young, I just can't spare a summer or a year or two for VS. I have that car to pay for and a life ahead for which I must plan." Now surely the Lord does not condemn a man for going into an acceptable type of occupation that pays well if that is what He desires for that man. And He wants youth to plan their lives well. But we must face honestly the Lord's call to sacrificial living. "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." When we are tempted to feel we don't have the time or can't spare the money to serve, let us remember these piercing words from the lips of Christ.

When Jesus called a second man, he replied that he needed to go home first and bury his father. In other words, he was giving the oft-repeated excuse: "I'm needed at home; I've many responsibilities to fill; I just don't see how the home folks could get along without me. I know you've called me, Lord, but isn't the need just as great here where I am?" Let us recognize first of all that many

Christians are called to serve at home and have been a real witness for Christ in this way. But Christ's reply, "Let the dead bury their dead: but go thou and preach the kingdom of God," means nothing unless we assume there is a problem here. We will have to admit that Christians have a strong temptation to hesitate to respond to the call to leave home and to go with the Gospel. And when we look at our world today, we are forced to conclude that if God wants the Great Commission fulfilled, if He wants all men to hear the Gospel (and we know He does), then many more Christians must respond to the call which He gives. This behooves Christians to walk close to God day by day. God doesn't usually speak very loudly. If we want to hear what He has to say, we must keep close to Him.

A third man promised to follow Jesus, but said he must first go home for a while. This is the common excuse: "Lord, just wait till I'm a little older. This type of service could hardly be expected of me when I am so young. Look at all the older people around me here in the church who never had to make a commitment like this when they were young. I'm going to dedicate my life completely to you, Lord, but just wait till I'm a little older." To this excuse Jesus gave the clear rebuke: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." If we have put our hand to the plough, if we are old enough to have started the job of living the Christian life, if we are mature enough to understand salvation, then Jesus says we are old enough to commit ourselves fully to the will of God.

When we look at what all Christ has done for us, our excuses to step back from serving Him really do not hold much water. When we stack them all together, we discover we have only a heap of half-truths and selfishness. True, some cannot go into a service unit, relief work, or full-time church and mission work. But we can all go into "full-time service" by yielding our lives completely to Christ and letting Him use us where we are. Through every pure and growing child of His, God can make His love in Christ known to others. And from the ranks of these faithful ones at home God will be able to call more and more to fill the gaps out on the front lines of service throughout our needy world. It is this challenge to service which faces us all and, in our time, faces youth in particular.

Here are the two paths before us—self and service. The lower nature would like to go the way of self, but our hearts know that the way of service is the way of blessing and advancement in the kingdom. What shall I decide? Shall self have the right of way, or service for Christ? Louisville, Ohio.

# † GENERAL CONFERENCE

## General Council Meets

By PAUL ERB, EXECUTIVE SECRETARY

The General Council of Mennonite General Conference met at the Atlantic Hotel in Chicago April 23, 24, 1959. It was the first meeting of the Council since last September. Thirty of the thirty-five members were present in person or by proxy. Those absent were Truman H. Brunk, Sherman Maust, C. J. Ramer, Henry Yantzi, Amos Horst, Eric Renno was represented by Emanuel Peachey, and E. I. Weaver by Jacob Flisher. The General Council is made up of the Executive Committee of General Conference, one representative from each conference eligible for membership in General Conference (Washington-Franklin is the only conference which does not elect a member), and one representative from each church board and General Conference committee.

Moderator J. C. Wenger presided, assisted by J. L. Horst, and kept things moving so well that the agenda was completed by noon of the second day. Paul M. Lederach recorded the minutes. Worship periods, at the beginning of each session, were in charge of B. Frank Byler, Paul Lauver, J. H. Mosemann, and Jacob Flisher. Emanuel Peachey led the closing meditation.

All reports (almost) were in writing, and were numbered as exhibits for the minute book of the members. The minutes are being mailed out from the secretary's office.

The Executive Committee brought several recommendations, which were adopted; reappointed, subject to General Conference approval, the executive secretary for the 1959-61 biennium; asked the moderator to carry greetings to the centennial meetings of the General Conference Mennonite and the Mennonite Brethren; decided to pay for the packets of materials sent out by the secretary to inquirers about Mennonite life and teaching, which have up to this time been donated by the Publishing House.

The treasurer reported a balance of \$7,779. However, this is not a real balance, as some of the committees have not received the full amount of their budgets. For instance, the Peace Problems Committee has received only \$20,250 of its \$25,000. The Commission for Christian Education is \$7,000 short of its full budget. All the conferences except India and Argentina, from whom of course we expect no contribution, have given something toward General Conference expenses. Of the requested \$1.00 per member and 35¢ per Sunday-school member each year, member continental

conferences range from 19 per cent to 74 per cent (South Pacific). The fiscal year ends June 30, and so conferences have only a short time in which to improve their percentages. The Council seemed to agree that for the next biennium there should be a stronger effort in raising the full budgeted amount, rather than increasing the per member asking.

The Committee on Co-ordination presented proposals looking toward greater uniformity in paying travel expenses. Copies of these proposals are being sent to various conference and board officials; they are available to anyone who requests them from the secretary at Scottsdale, Pa.

The Council asked its officers to study the implications of the General Conference being an employer. Up to now we have simply been buying blocks of time from various boards or institutions. But as we get persons who are giving full time to General Conference assignments, this is not satisfactory. Wage withholding for taxes, policies on salary, fringe benefits, and retirement—these matters General Conference must face. The treasurer and the secretary are making this study.

The Council will recommend to General Conference that the proposed facility at Hesston, Kans., for senior church workers be set up under the organizational structure of the Mennonite Board of Missions and Charities. This will bring to its operation all of our denominational experience in this field, and will keep the lines of administration clear.

The committee appointed by General Conference to study MCC functions and relations presented its report, which was approved for presentation to General Conference.

The committee assigned the task of preparing a new statement of faith gave a progress report. It is hoped that a preliminary draft can be presented to General Conference this summer.

The Commission for Christian Education gave a carefully prepared report on the Use and Influence of Television. It was decided that this report should be given to General Conference in August.

The General Problems Committee gave a progress report on three assignments: a statement on marriage, a listing of principles and issues relating to divorce and remarriage, and a statement of inter-conference relationships.

The committee studying our worship patterns gave a progress report, particu-

larly relating to church architecture. The committee is being enlarged to broaden the base of these studies.

The next meeting of the Council will be held on Aug. 25 at Goshen, just before General Conference.

## News Notes

We hope to publish within a week or two an interesting report of the Commission meeting held at Scottsdale April 10, 11, 1959.

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G. F. Hershberger and Albert Meyer have been co-opted as members of the Peace Problems Committee. Bro. Hershberger has been elected executive secretary of the committee, and will take up those duties on July 1, devoting about half of his time to the peace work.

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Mennonite Automobile Aid, Inc., for the six-month period ending March 31 reports fewer accidents but more claims. Male drivers under 25 represent 6.5 per cent of the membership but 21 per cent of the claims.

At the annual membership meeting held at Lancaster, Pa., on April 11, President O. O. Miller was elected to a three-year term on the Board of Directors, Wayne W. Martin to a two-year term, and S. S. Wenger to a one-year term.

Claims paid in 1958 totaled \$53,114.87. Total vehicles enrolled on March 31, 1959, were 2,924.

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Daniel Kauffman, business manager of Hesston College, has again been presenting to our churches the stewardship program of the entire church. At the following places he has discussed either planned giving or wills and annuities: Chappell, Nebr., April 22, 23; Thurman, Colo., April 24; Limon, Colo., April 25; Denver, Colo., April 26; Colorado Springs (both churches), April 27; Pueblo, April 28; Cheraw, April 29; La Junta, April 30, May 1.

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The Board of Directors of Mennonite Mutual Aid met at Goshen, Ind., on April 25.

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The Peace Problems Committee met at Chicago on April 20, and the Committee on Co-ordination of Church Program at the same place on April 22.

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Deeper than militarism lies materialism, from which the former originates. The whole idea that the power of armament can stamp out wrong ideologies and establish the right is based on an untrue concept of God, and on the failure to completely rely on the power of love and compassion to overcome the evil.—Henry T. Hodgkin, Quaker missionary.



# TO BE NEAR TO GOD

## Right Versus Might

Sunday, May 17

*Fair Trade? 1 Kings 21:1-4.*

Doubtless Naboth knew of Esau, who traded his birthright for a mess of pottage. How then could Naboth violate the land laws which God gave through Moses? Even when "every man did that which was right in his own eyes," Boaz had scrupulously preserved the land rights of Elimelech. By so doing the blessed King David was born a native of the very lands passed down by inheritance from Elimelech. There are some things which are right and bigger than Ahab the greedy or even than Naboth the just. Greedy Ahab's pout because truth is so big, while just Naboth's are ready to die for the very same reason.

Sing: "The Son of God Goes Forth to War."

Monday, May 18

*Woman, Woe-to-Man? 1 Kings 21:5-14.*

Someone has said that "a married woman is either woe-man or woe-to-man, depending on how she carries out her office as wife." Jezebel was a godless liar, thief, and murderer, her very name a byword blot on her sex for all the ages. And Ahab was married to her and gave in to her. He knowingly shared her guilt, and Naboth's blood stained both pairs of hands, alike and forever. The overpowering will of our partner in wrongdoing will not wash our hands a whit clearer.

Sing: "The Son of God Goes Forth to War."

Tuesday, May 19

*Take Possession, Thief! 1 Kings 21:15, 16.*

"Possession is nine tenths of the law," said a cynic. And he may have been right for the state and time in which he lived. But "the law" is not always right and right law is not always fairly administered. Thief Ahab took possession, but he stands before the eyes of God eternally a trespasser. For Ahab the luster of the grapes of that vineyard was gone forever. Has he modern successors?

Sing: "Depth of Mercy."

Wednesday, May 20

*O Mine Enemy. 1 Kings 21:17-24.*

Ahab could have gone on from Carmel to a resounding spiritual victory, but he did not. He could have taken pleasure in Naboth's vineyard by assisting Naboth in the care of it, but he did not. He could have championed Elijah in the face of Jezebel's threats, but he did not. So a dinner appointment was made with Israel's dogs for king and queen; the dogs to be the diners, with the announcements of the dinner sent out long ahead. King and queen, you cannot escape your dinner date with justice.

Sing: "Holy, Holy, Holy."

Thursday, May 21

*Grade A-1: Evildoer. 1 Kings 21:25-29.*

Ahab, not Jezebel, received the notorious mention of the writer of 1 Kings—Jezebel led; Ahab sold himself. "They made me do

it," say Ahab's successors. Brother, if the committee of which you are a member finally voted unanimously, the action is yours before God and man, and heaven itself can't erase its minutes of your action. It is Ahab, not Jezebel, who is indicated by these words of a just God. Jezebel was a responsible heathen, but Ahab was an Israelite and a personal acquaintance of God's prophet for about ten years prior to this date. Thank God that the blood of neither of these characters flows in any human veins today.

Sing: "No Hope in Jesus."

Friday, May 22

*Micahiah, Son of Imloh. 1 Kings 22:13-23.*

Micahiah, "Who is like Jehovah," was his name. This may have been an earned name, or a name assumed upon adulthood or upon the start of his mission. Maybe he was one of the hundred and fifty prophets hidden by Abdiah in a cave. At any rate, Micahiah "saw all Israel scattered upon the hills, as sheep that have not a shepherd." Once again the Big Lie has 400 advocates and the

truth has but one. Shall truth be abashed? "Who is like Jehovah?" "What the Lord saith, . . . that will I speak," king or no king. Even if Jehoshaphat (Jehovah-judged) is present in an ungodly mistaken alliance, Micahiah will speak "what the Lord saith."

Sing: "Revive Thy Work, O Lord."

Saturday, May 23

*Finis. 1 Kings 22:26-30, 34-40, 52.*

"At a venture," that is, by chance, Ahab was slain—so the unknown Bowman thought as his arrow found its mark. "You cannot hide from God," runs the chorus, neither as a disguised Ahab, an unknown Bowman, or even as an unnamed widow contributing a sparrow's value in the temple. "Every man to his city." The king is dead and the dogs at the pool now get a second drink of blood.

Before the days of Pearl Harbor, this writer memorized a Japanese proverb, "If you would avenge yourself, dig two graves." Some years later I heard for the first time the names of two Japanese cities, Hiroshima and Nagasaki.

The clock of time cannot be reversed, but the warning flag of the Son of Man is still up and on it is engraved "Repent . . . or else."

Sing the chorus: "You Cannot Hide from God."

—J. Paul Sauder.

## The Kingdom Divided

Sunday School Lesson for May 24

(1 Kings 11—12:33)

"We will have a king over us," the people cried, and now they have had three kings. Recall from 1 Sam. 8 what God told the people a king might do to them. Now all this enslaving has happened and Israel is very unhappy.

Whatever is sown must be reaped. Today's lesson tells of the reapings. Look for the seeds sown. What were they? Let the pupils discover.

Extravagance, luxury, ostentatious display, labor drafting, crushing taxation, and selfish accumulation of all this around himself were the foolish seeds Solomon sowed. To support his court with all his large harem, great burdens had to be borne by the common people. There had to be a day of reckoning.

Solomon's wives and concubines from various and distant areas brought idolatry into Israel. 11:1-8.

A premature outbreak came when Jeroboam, "a mighty man of valour," whom Solomon had made a leader of some of the forced labor groups, rebelled. Jeroboam was forced to flee to Egypt, but not until Ahijah had told him of God's plan. 11:29-40.

Solomon heard of Ahijah's prophecy, and so he knew God's attitude toward his own living, yet he did not repent as far as we know.

The Lord was stirring up adversaries. 11:14-25.

There was a long-standing jealousy of the northern tribes. This Solomon fed.

Unrest, distrust, protest, and actual rebellion were reaped.

What did the new king do with the protest? What an arrogant son Solomon's court had nurtured! What else could be expected? Why was he so extremely unwise? What caused Rehoboam to flee from Shechem to Jerusalem? What stopped Rehoboam in his plan to bring Israel to him?

How did Jeroboam strengthen the northern tribes into a kingdom? Why the expression, "Jeroboam, the son of Nebat, who made Israel to sin?"

"If a kingdom be divided against itself, that kingdom cannot stand." The division came about because the king with great possibilities and great opportunities did not continue in right relation with God. What about the two new kings?

"They have sown the wind, and they shall reap the whirlwind" (Hos. 8:7).

"Ye have plowed wickedness, ye have reaped iniquity" (Hos. 10:13).

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1957 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

The Student Council of the Donegal High School, Mount Joy, Pennsylvania, has adopted a code of dress. For boys the code condemns extreme haircuts, shirts worn outside trousers, tight trousers, or trousers without belts. Girls can apply make-up only in lavatories; no slacks or bermudas and no tight sweaters are to be worn.





## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Myron Augsburg showed a film on Lebanon and spoke on Near East evangelism at East Goshen, Ind., on April 22.

Bro. I. W. Royer, Porterville, Calif., celebrated his eighty-sixth birthday on May 2.

Bro. John H. Yoder, secretary of the Student Services Committee of the General Mission Board, spoke to the Mennonite Student Fellowship in West Lafayette, Ind., on April 11. There are five Mennonites (three from our branch) on the faculty of Purdue University, and about fifteen Mennonite students. There are possibilities for the organization of a church here.

The Beech congregation at Louisville, Ohio, is studying the Mennonite Yearbook in their midweek services as a means of getting better acquainted with the church.

Guest speaker at Wooster, Ohio, on April 26, was Owen Witmer of the LeTourneau road-building project in Peru. He spoke on "Voluntary Service vs. Earning Service."

The Virginia branch of the Mennonite Medical Association held a meeting at Charlottesville on April 19.

The Rock of Ages Broadcast has added station WFBR, Frostburg, Md., 740 kc. The time of the program is 8:30 a.m. Sunday.

Bro. Paul Ruth and family arrived on April 22 from Amsterdam, Holland, where for several years he has worked in Mennon Travel Service. He is now moving to the Akron headquarters of this service.

Bro. Mark Lehman, accompanied by the chorus of the Rehoboth Church, spoke at Metamora, Ill., on April 26. On May 3 Bro. Wayne Schertz, former Pax man in the Middle East, showed pictures of the work there.

Bro. William Miller, North Liberty, Ind., held week-end meetings at Kendallville, Ind., April 30 to May 3.

The Zion Visitor, bulletin of the Zion congregation at Broadway, Va., has begun its eleventh year of publication.

The annual Singspiration Fellowship of the South Pacific Conference was held at Los Angeles, April 18, 19.

Bro. Paul T. Guengerich, Parnell, Iowa, preached at Leo, Ind., on April 26.

Bro. Alva Swartzendruber, Hydro, Okla., was the visiting preacher at Gulf Haven, Gulfport, Miss., on April 19.

Bro. Harvey Graber has resigned the editorship of Witnessing, published by the Mission Interests Committee of the Amish churches. The new editor is Yost H. Miller, assisted by Homer Nissley.

The Mennonite Biblical Seminary at Montevideo, Uruguay, has enrolled forty students for full-time work, in addition to a number of evening students. This is a record number.

Additional Mennonite science teachers have received scholarships from the National Science Foundation for graduate study this summer. Edgar Clemens and Duane Kaufman from Christopher Dock Mennonite

School will study at Cornell and Eastern Baptist respectively. Lester Zimmerman of Coshen College will study at Cornell.

Bro. O. O. Miller, Akron, Pa., described his recent trip to Russia in a public program at Eastern Mennonite College on April 17.

New members: one by baptism on April 5 at Pleasant Grove, Fort Seybert, W. Va.; five by baptism at Newton Chapel, Sarasota, Fla., on March 29; two by baptism at Smithville, Ohio, on May 3; three by baptism at Yoder, Kans., on April 26; fourteen by baptism at Shore, Shipshewana, Ind., on April 23; two by baptism at Kushi, Japan, on March 29; one by baptism at Kansas City, Mo., Mennonite Fellowship on March 29; one by baptism at Peoria, Ill., on April 12; sixteen by baptism on March 29 at Bukirova, Tanganyika; ten by baptism at Warwick River, Denbigh, Va., April 12; seven by baptism at Hesston, Kans., April 26; two by baptism at Fremont, Texas, April 26; three by baptism at Albany, Oreg., April 26; two by baptism at Market Street, Scottsdale, Pa., May 3; four by baptism at Conneaut Lake, Pa., May 3.

Speakers at the anniversary services held at Crystal Springs, Kans., May 1-3, included Gideon C. Yoder, Donald King, and Lowell Nissley, former pastors, and Harry Diener, former bishop.

Mrs. Ross Goodall, Tampa, Fla., was the visiting speaker in the annual session of the Allegheny WMSA held at Scottdale on May 2.

Bro. Stanley C. Shenk, Souderton, Pa., preached at Zion, Birdsboro, Pa., on May 3. The youth group from Plains, Lansdale, Pa., is planning a trip to the Fels Planetarium in Philadelphia.

The Plains congregation, Lansdale, Pa., has voted to proceed, beginning at the close of summer Bible school, with an extensive rebuilding project.

A Jewish Evangelism Workshop was conducted jointly by Eastern Mennonite College and General Mission Board at Harrisonburg, April 27 to May 1. Speakers included Grant M. Stoltzfus, Chester K. Lehman, Nelson E. Kaufman, John I. Smucker, C. Irvin Lehman, I. Otis Yoder, Jesse B. Martin, Ross Goodall, and Moses H. Gitlin.

Sister Helen Alderfer, Scottdale, Pa., spoke at the Mother-Daughter Banquet at Pinto, Md., on May 8.

The Osceola, Ind., congregation is now holding services in the basement of their new building. The rest of the building will be completed as fast as funds are available.

The Penn Valley Male Chorus, under the direction of Clyde Landes, gave a program at Blooming Glen, Pa., on May 3.

The Ray Vallarta family, Freeport, Ill., gave a chalk talk at Burr Oak, Rensselaer, Ind., on May 3.

Guest speaker at Sunnyside, Elkhart, Ind., the evening of April 26 was Pastor H. J. Berger, of the Dunlap Evangelical United Brethren Church.

Bro. Marcus Bishop, Denver, Colo., assisted in a summer Bible school workshop at La Junta, Colo., on May 6.

The Franconia Chapter of the Mennonite Teachers' Association is helping the Franconia Conference church schools to evaluate their programs. A committee including a board member, a parent, and a teacher representing the other schools has been appointed for each school. These committees will visit the schools to evaluate them on the basis of standards set up for this purpose.

Bro. Jonas Bontrager, Blountstown, Fla., preached at Marlboro, Ohio, on April 26.

Bro. Paul H. Martin, La Junta, Colo., spoke on the morning devotional hour on station KBNZ, the week of April 26.

Construction of a new Mennonite church building at Franeker, Netherlands, will be one of the projects of Mennonite Voluntary Service in Europe this summer.

Pre-nursing students of Hesston College were guests of the Central Kansas Chapter of the Mennonite Nurses' Association in its meeting at Hesston on April 9.

Bro. Peter J. Dyck, MCC worker from Europe, included the following churches in his recent itinerary: Hesston, Kans., April 26; Iowa Mennonite School, Kalona, Iowa, April 27; Oak Grove, Smithville, Ohio, April 29; Goshen College Union Auditorium, May 3; First Mennonite, Kitchener, Ont., May 5.

(Continued on page 451)

## Calendar

Annual meeting Ohio and Eastern Conference, Tedrow, Mass., Ohio, May 12-14.  
Annual meeting, Ontario Conference, Clarence Center, N.Y., June 4.  
Annual meeting, Indiana Conference, Locust Grove, Sturgis, Mich., June 2-4.  
Worldwide Ministry Conference, Lancaster Mennonite School, June 9-7.  
Annual meeting, Gulf States Inspirational Conference, Avon, Ala., June 12-14.  
Annual meeting, Mennonite Board of Missions and Charities, Hesston, Kans., June 8-14.  
North American Conference and associated meetings, Bloomfield, Mont., June 16-19.  
Louisville Mennonite Camp: Johnstown Youth Retreat, June 18-21; American Sunday School Union, June 22-26; Boys' Camp, June 27 to July 3; Girls' Camp, July 4-10; Junior High 1 to July 11-17; Junior High 2, July 18-24; Youth Camp, July 25-31; Family Week, Aug. 1-7; Music Conference, Aug. 8-14; Ministry-Bible Conference, Aug. 15-21; Business Family Week, Aug. 22 to Sept. 2.  
Peace Sunday, June 28.  
Little Elder, Com., Onekema, Mich.: Boys' and Girls' Week, June 27 to July 4; Junior High, Grades 7, 8, 9, July 4-11; Junior High, Grades 8, 9, July 11-18; Senior High, Grades 10, 11, 12, July 18-25; Home Builders' Week, July 25 to Aug. 1; Christian Students and Professional Week, Aug. 1-8; Christian Fellowship, Aug. 8-15; Rest, Relaxation, and Meditation, Aug. 15-22; Golden Age Week, Aug. 29 to Sept. 3; Goshen College Faculty Retreat, Sept. 5-7.  
Camp Luz, Orrville, Ohio: Boys' Camp, July 4-11; Girls' Camp, July 11-18; Missions Week, July 18-24; Junior High 1, Aug. 1-8; Junior High 2, Aug. 8-15; Youth Camp, Aug. 15-22.  
Annual meeting, Illinois Conference and associated meetings, Lindsie, near Edom, Va., July 28-31.  
Annual meeting, Indiana-Michigan Christian Workers' Conference, Bethel, Ashley, Mich., Aug. 4-6.  
Annual meeting, Allegheny Conference, at Stahl's, Erie, Pa., Aug. 7-8.  
Annual meeting, Iowa-Nebraska Conference, Shickley, Neb., Aug. 11-14.  
Annual meeting, Conservative Mennonite Conference, Locust Grove, Belleville, Pa., Aug. 11-14.  
Annual meeting, Illinois Mennonite Conference, Metamora, Aug. 13-16.  
Annual meeting, Ohio Christian Workers' Conference, Newville, Pa., Aug. 18-20.  
Biennial meeting of Mennonite General Conference, Goshen, Ind., Aug. 25-27.  
Annual church-wide MTC meeting, Orrville, Ohio, High School, Aug. 28-30.  
Study Conference on Home Interests sponsored by the Mennonite Commission for Christian Education, Goshen College, Goshen, Ind., Aug. 29-31.  
Third church-wide Youth Study Conference, Laurelville Mennonite Camp, Sept. 25, 26.  
Annual meeting, Mennonite Board of Education, Hesston, Ind., Oct. 2-4.  
Fall meeting, Commission for Christian Education, Oct. 30, 31.  
Universal Bible Sunday, Dec. 13.

# Missions



THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE • 1711 PRAIRIE STREET, ELKHART, INDIANA • TELEPHONE, ELKHART 2-2786

## News Notes

Bro. J. Ross Goodall, director of the Ontario Hebrew Mission, spoke at the College Church, Harrisonburg, Va., and the Lindale Church, Linville, Va., on Sunday morning, April 26, and at the Mt. Clinton Church in the evening, Wednesday evening, April 29, he demonstrated the Passover at a public meeting of the Jewish Evangelism Workshop held at Eastern Mennonite College.

Reports from Uruguay indicate widespread suffering due to heavy rains in both Uruguay and Brazil followed by floods. Both crops and cattle have been lost in the floods. A series of meetings scheduled for the Mennonite chapel in Montevideo was canceled since no evening functions were permitted. Pray for the brethren in Uruguay who need to deal immediately with these problems.

The Henry Becker family, Bihar, India, will be leaving Bombay, India, for North American furlough on May 30 via the Pacific. Their ship to Japan will be stopping at Ceylon, Singapore, Saigon, Manila, and Hong Kong. After two days in Tokyo, June 20, 21, they will sail on the Hikawa Maru for Seattle via Honolulu, arriving in Seattle on July 8. Mail will reach them in Tokyo c/o Charles Shenk, 428 Honan cho, Suginami-ku, Tokyo; and upon arrival in the U.S. c/o Glen L. Weaver, 1854 Park Ave., Salem, Oregon.

Commencement exercises for the Mennonite Bible Institute, La Plata, Puerto Rico, will begin with an open house and fellowship supper on Saturday afternoon, May 30, followed by the senior class program in the Calvary Mennonite Church, La Plata.

A reunion for Spanish-speaking Mennonite churches in the Midwest was scheduled for Archbold, Ohio, on Saturday, May 9.

Baccalaureate services for the Mennonite Bible Institute, La Plata, Puerto Rico, will be held at the Calvary Mennonite Church, La Plata, on Sunday evening, May 31. Graduation exercises will follow on Monday evening. Dr. Angel Luis Seda, president of the Evangelical Council of Churches in Puerto Rico, has been asked to give the graduation message.

Bro. J. D. Graber, Elkhart, Ind., is scheduled to speak at the South Union Mennonite Church, West Liberty, Ohio, on Sunday evening, May 17, regarding the mission program in Ghana and Nigeria.

The Guavate, Puerto Rico, Mennonite Church conducted a Christian Home Emphasis Week, May 3-10, with all services geared to the Christian family and the relation of the home to the church. On May 3 evening, Sister Patricia Santiago spoke on "The Home Is a School," and Bro. Fidel Santiago preached on "The Christian Home in the Community." The services on Tuesday evening were conducted by age groups,

with each group considering its part in home life. On Wednesday evening each evangelical family conducted a special family worship service. The Thursday evening discussion related the home to the church. The Friday afternoon Women's Fellowship considered the mother's responsibility in the home, and on Saturday evening the MYF presented the drama, "The Prodigal Son." An appropriate Mother's Day message concluded the emphasis on May 10 evening.

The 2,000th student was enrolled in Home Bible Studies, Elkhart, Ind., on April 27. There were 34 others registered the same day, and since numbers are not assigned to enrollees, any one of the 35 may be assumed to be No. 2,000.

Sister Lois Kauffman, who served as missionary nurse at Black Mt. Mission, Canada, Ariz., until the clinic was closed last fall, has secured a position at the Presbyterian Mission Hospital at Canadano and has been able to attend services at Black Mt. occasionally.

A Victorious Life Conference was held at the Calvary Mennonite Church, La Plata, Puerto Rico, April 26-28. Messages were given by Elind Rodriguez, teacher of the Baptist Academy, Barranquitas, and Angel Luis Gutierrez, pastor of the Cayey Baptist Church.

For the second month since Home Bible Studies began in Elkhart, more students enrolled during April in "The Sermon on the Mount" than in "God's Great Salvation." The other month was November, 1958. Most of those who enroll in the former course are members of Bible study groups sponsored by churches.

A tentative schedule for Bro. Elvin Horst, Spanish colporteur, has been set up as follows for the summer: June 15-25, Sterling and Chicago, Ill., and Milwaukee, Wis.; June 26 to July 7, Archbold and Defiance, Ohio; July 8-14, Pigeon, Mich.; July 15-20, Johnstown, Pa.; July 22 to Aug. 14, Philadelphia, Pa., area; Aug. 15 to Sept. 30, Lancaster, Pa., area; and Oct. 1-15, New York City. Persons interested in the services of Bro. Horst in their area should contact Bro. Nelson E. Kauffman, 1711 Prairie St., Elkhart, Ind.

The highest number of enrollments in the history of the Home Bible Studies office, Elkhart, Ind., occurred during April. A total of 263 students enrolled, exceeding by forty October, 1958, the second highest month. A prisoner writes appreciatively of the studies: "Things have been so much better for me since I accepted Jesus Christ as my personal Saviour. I do pray for you and your whole staff, and may God help you to continue pointing men like me to Christ."

Sister Erma Grove writes from Ho, Ghana, where she teaches in the Mawuli Secondary School and serves as assistant matron, that there are 390 students in the school, 90 of whom are girls. There are five dormitory buildings, six classroom buildings,

## Your Treasurer Reports

The task of making disciples is never done. It has been correctly pointed out that every generation must be presented with the Gospel of salvation for personal acceptance. This continuing responsibility rests heavily upon the Mission Board and those who serve to carry out this call.

We have just passed the end of another fiscal year. Financially, it now appears that we will be able to close the books without a deficit in the operating accounts. But another year has already started. The work must go on; operating costs must be met; new missionaries need to be prepared for going. This also means that the need for giving must also go on.

As stated before, there can be no vacation in giving for the Lord's work. Your continued and generous support of the General Mission Board program now will help to evade a crisis situation at the end of this year. Make your contributions regularly through your local congregation.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

a kitchen and dining room building, and separate staff houses for most of the teachers. Sister Grove teaches home economics, plans the menus for the school kitchen, and oversees the preparation of food.

The annual camp meetings planned for Black Mt. Mission, Canada, Ariz., will be held May 29, 30. These all-day evangelistic meetings are conducted by the Navaho Christians with Navaho evangelists doing the preaching. Pray for God's blessings on these meetings.

The children of the Rabanal, Puerto Rico, Church planned a program for Mother's Day, May 10.

Bro. Elam Stauffer, Tanganyika, preached at Landsville, Pa., on May 3.

The record week for lessons received in the Home Bible Studies office, Elkhart, Ind., was April 27 to May 2. A total of 456 lessons came in compared to 426 received during the next highest week, March 16-21. A mother reached through a mission Bible study class writes: "Since I enrolled in Home Bible Studies, I have learned more about Christ than I knew before. . . I trust that things I might have learned in the past few weeks will bring my family closer to God and that they, too, can put full trust in God."

(Continued on page 452)

## Nepal: An Outpost for the India Church

BY DANIEL DASRU

More than 50 years have passed since the Mennonite Church in India came into being. In the beginning, missionaries occupied the principal positions in the congregations and institutions. But now Indian Christians have succeeded to these places of responsibility. In all councils and committees, foreign brothers and sisters are in the minority.

It was understood that we Indian people were quite capable of administering the work of the church. But party spirit developed and caused factions within the church. Jealousy and envy reared their ugly heads. Quarrelings began. People began to think that the church would destroy herself. But God is a destroyer of the works of Satan. At a time when things seemed darkest, God provided a way out.

In Nepal, the way opened marvelously for Indian Christians to give a witness. Through a doctor's search for rare birds, God made it possible for Christians to enter that land. A hospital and schools were opened. It was felt that this unusual opportunity for service should not be limited to one mission. So all missions and churches were encouraged to contribute to this work. For this reason the United Mission to Nepal was formed.

At the present time eleven missions and nine countries are represented in this United Mission. No obstacles have prevented this united effort. The opportunity to serve is open to Christians of any country. You may help in this united effort, too, by sending workers, by your gifts, and by your prayers.

The Mennonite Church in India could be compared to the Dead Sea, where for thousands of years water flowed in but did not flow out. The Dhamtari area can be likened to the Dead Sea. Foreign money was like the waters of Jordan. The Mennonite Board of Missions and Charities was like the water source.

For more than 50 years money has flowed into the Dhamtari area to help establish a strong church. The situation of many was enhanced through the assistance of this money. It continued like this, but there was no real systematic giving of the Indian church to carry the Gospel to other areas. At such a time, God gave that church a missionary vision—the opportunity to establish a Christian witness in Nepal.

One Mennonite missionary, Lena Graber, was sent to Nepal by the Mennonite Board of Missions and Charities. Sister Graber is nursing superintendent at the Shanta Bhawan Hospital in Katmandu. When she was visiting here in the Dhamtari area last year, she told me that if anyone would want to

go to Nepal during the summer holidays on a voluntary basis, such arrangements could be made. So two brothers and two sisters from the Dhamtari area churches volunteered to go for a month and a half. I was one of them. The other three were Bro. Pihu, a male nurse also of Shantipur, and Mary and Suniti Singh, nurses of the Dhamtari Christian Hospital. These nurses worked in the Shanta Bhawan Hospital and I, a teacher by profession, served in the office of the hospital.



The Mennonite group in Nepal during the summer of 1958: (l. to r.) Ken Stichter (Pax), Joshua Pihu, Lena Graber, Suniti Singh, Daniel Dasru, Mary Singh, and Jim Witmer (Pax).

Katmandu in the valley of the Himalaya Mountains is 5,000 feet above sea level. Here all farming is done by hand, for animals may not be used in the sight of the eyes on the four sides of a famous temple in Katmandu. The chief languages are Nepali and Nawari. A large percentage of the people are uneducated, for there are very few schools. The principal crops are rice, wheat, corn, and potatoes. Most Nepalese are idol worshippers. Temples are so numerous that someone has said there are more temples than houses.

Katmandu is the capital of Nepal. The United Mission has made this city its center. Here is a 100-bed hospital, Shanta Bhawan, where diseases and sicknesses of all kinds are treated. A rented palace is used for the hospital. With personnel from the hospital, clinics are held in Chapagaon, Bugmati, Bhadgaon, and other places. In a village nine miles from Shanta Bhawan the Mennonites to Lepers is going to open a leprosarium.

But all this is still not enough. Far from Katmandu there is no Christian witness through medical service. In fact, in many of these outlying villages there is no arrangement for education or medical care. This

country is so backward that formerly there was only one government hospital in Katmandu, and this gave poor service.

The government itself requested the mission to make some arrangement for giving medical care. But still workers and money are so inadequate that when any missionary leaves for furlough that vacancy remains unfilled.

Five years ago it was difficult to even enter Nepal. But now the way is open. So we should put forth every possible effort for Nepalese to learn of Christ and His love for them. The Mennonite Church in India has received a vision of the need in Nepal. Every quarter Missionary Sunday is observed in each congregation and the offering of that day is added to the growing Nepal Fund. A few people have pledged to give specified amounts to that fund.

This year the Mennonite Church in India desired to send one or two Indian missionaries to Nepal. But the majority of the people are not ready as yet to give wholehearted support to this venture of faith. Why? Have we not been blessed abundantly of God? Since we have received so much, is it not now our turn to give so that others may receive similar blessings?

I have myself seen the few zealous workers in Nepal. But can these few people win Nepal for Christ? Did God give life only to that handful of consecrated workers? Jesus said, "He that would save his life shall lose it." May the Mennonite Church in India accept the challenge of this call of God to give sacrificially of its means and personnel in order to plant a vital Christian witness in Nepal.

Shantipur, via Dhamtari, M.P., India.

## A Jubilee in the Sun

BY DONALD R. JACOBS

There is a glory about the growth and development of the church that is thrilling. In January we set aside several days for "Jubilee" when we thought back over the 25 years past as a church here in Tanganyika. They were good days—days of praise, thanksgiving, and inventory taking. It is good for a church to stop once in a while, perhaps more often than every 25 years, to take stock and reset sights, and let the Lord speak in His loving words of admonition.

It was 25 years ago that Bro. Elam Stauffer, a young schoolteacher-farmer from Lancaster County, Pa., stood on a pleasant hill overlooking that jewel of Africa, the bright Lake Victoria. Where he stood was a haunt for zebra, impala, and other game. Now a mission was to stand there, a Mennonite mission, under the bright African sun. That was Shirati, the mother station of what is now a six-station mission.

A few of the young men who helped build those first houses spoke to us in January and reminisced of those days. Several of them are now pastors, evangelists, and other



church workers. And now on that spot where Elam stood there is a large church and a modern hospital; in all, quite a little town. And it is the same story right through the mission—where wild animals once grazed and where African shed African blood in tribal wars, churches now provide meeting places for those who fear God and wish to follow His Christ, schools teach reading, and hospitals and clinics provide healing.

But this is all simply change in the African landscape. What has actually gone on in the hearts of these people during this quarter century? Has this mission with all its program, schools, hospitals, etc., wrought any change at all in our land? The answer is simple; no, but the Gospel of Christ in sundry ways has changed hearts and lives in an almost unbelievable manner. Let me illustrate with a little incident which I witnessed recently in faction-torn Africa.

It was Sunday afternoon and the lake steamer was backing out into Mara Bay, away from the Musoma pier. The sun was scorching hot that day. We were about 50 whites and blacks, waving farewell and singing as the steamer left, carrying a missionary family on the first leg of furlough. I overheard a conversation between one of the group and an African policeman who was posted there to keep down trouble. The policeman asked, "Who is that to whom you are bidding farewell? Is he the big director of your mission?" I overheard the African's reply, "Oh, no, that's our brother, our brother in Jesus!" I sang the more earnestly and praised the Lord in my heart. The sun did not seem quite as hot and a coolness blew over my soul.

We are brethren. This was the theme of the Jubilee, unannounced, unscheduled. But those who have experienced the love which splits barriers and breaks down walls earnestly praise the Lord for His goodness.

During the anniversary meetings which were held on each station there were touching remarks of thanksgiving to the American church and to others for schools, hospitals, missionaries, budget help; for these much gratitude was expressed. But these were strikingly secondary to the praise and thanksgiving expressed for the revelation of Jesus Christ, the Sin-bearer, the Barrier-breaker.

Several pointed out the friction which had existed between white and black, seen most clearly in financial matters over a decade ago, and how that in a certain council meeting they got into one of these impasses when the Africans, because they didn't get their way, walked out in a huff, leaving the poor missionaries without any council!

The mission had its dark ages. Then the glory of the Lord shone through—without respect of color or race. He made "of twain one new man, so making peace." This peace now reigns in the hearts of many. This selfsame Spirit prompted that answer on the Musoma pier. It is for this Spirit, especially, that the church gave thanks on their twenty-fifth anniversary. After all, what good are

schools, hospitals, and even churches, without love and light and unity? And what great power is in them if this peace exists! The humbling thing about it all is that we missionaries did not give them this for which there was the most thanksgiving. This was and is the gift of the Father to those who accept it.

During the Jubilee, and especially in the closing days, there was an ever-increasing crescendo to the challenge that all of this places on the church to evangelize, to get the Gospel into the many, many pockets in our districts which, by the way, are being rapidly filled by the Roman Catholics. An offering was lifted (as well as "led," for some livestock was given) especially for the new day of evangelism that we feel is dawning. The total, reported in the final meeting, was very encouraging. It would be enough to send out five full-time evangelists for a year. Not all of it, however, will be used for evangelism. But it gives an idea of the heartbeat of the church in the days of their twenty-fifth Jubilee.

One cannot speak of the Jubilee without also mentioning, as you have no doubt heard, that a great step forward toward church-mission integration was taken during this time. We were very happy to have with us these days the brethren Orie O. Miller, Ira J. Buckwalter, Donald Lauver, and John R. Mumaw. Their guidance and counsel were of inestimable value as, together, the course ahead was plotted. We have entered a new day. All mission and church matters are now handled by a single committee on which missionaries are in the minority. This will operate until the mission is completely absorbed by the church, at which time your writer shall become a humble member of the Tanganyika Mennonite Church.

This is a big step and is a fitting complement to the twenty-fifth anniversary. Your prayers will be needed by the 1,700 African Christians and the missionaries as they go on to lift Jesus up in a new relationship and with new responsibility.

The days of celebrating are long past now. We are again pressing on in our schools, offices, building programs, hospitals, and dispensaries. The task is largely unfinished. The changes, adjustments, demands, and growth which lie ahead are overwhelming to the natural man. But in the true meaning of "Jubilee," rest, a Christian lives in constant Jubilee; that is, he rests from his own works and lets God work through him. There is in a sense a constant Jubilee. This is the hope of the next quarter century, the hope of those walking with Jesus in the Tanganyika Mennonite Church. Moment by moment Jubilee. Fair prospect, is it not? It speaks well for 1984.

Tanganyika, East Africa.



Since World War II Judaism has become a third religious force in the suburbs of New York. Many new synagogues are being erected.

## Prejudice Becomes Impenetrable Wall

By HAROLD REESOR

From our literature mailing program of last year here in Quebec a request came from a lawyer for more literature on two subjects. The booklets were sent, but I never got around to visiting this man. Twice he was on my list of calls to be made, but as I stopped to breathe a prayer before entering, I hesitated. Perhaps it was because of the high social position of the man that I did not want to go in. Meanwhile he was on my monthly mailing list. But now I can see the leading of the Lord in it.

Recently it was drawn to my attention that one should have a will even though his earthly possessions be few. This I chose as an opportunity to meet my lawyer friend. He is 79 years old, weighs over 250 lbs., and his bald head is nicely counterbalanced by a white beard. He smiled and showed me to his office. He soon made a few practical recommendations for a will. Then he asked, "What is your occupation?" I answered, "I am a minister." He congratulated me on choosing such a noble work, and he was very pleased to meet me, thinking me to be the pastor of the Protestant community in the city. He went on to say how the old pastor who was there 20 years ago was his best friend, and he told of many enjoyable contacts he had with Protestants in the confit. I also inquired as to what his hope is as an old man. He seemed to appreciate my insistence that our only hope is in Christ.

Then rather haphazardly I asked if there are any Jehovah's Witnesses in Joliette. He said that practically speaking there are none. There might be one or two families who are nominally J. W., but they are not in any way an active group. Then he said, "However, there is someone mailing and handing out pamphlets advocating some new heresy. It is a very strange doctrine. The man lives down on Piette St. He is a strange character and has a very foreign name."

Then he jumped up and got an envelope from a drawer from which he pulled out some of the literature I had sent to him, and he pointed to my name and address. I looked at it and said that I knew its source, but that it had nothing to do with Jehovah's Witnesses.

He answered, "Whatever it is, I consider it to be even worse than J.W.'s. It seems they teach that Jesus is not God."

I took the initiative to move the subject back to the J.W.'s. During the next half hour he described how the J.W.'s came into the city about 20 years ago and how he as mayor at that time had ordered their arrest, in spite of his counselors' advice, and had them sent out of the city. He was still gloating over his success in these events even though some



of the methods used were a little below board.

It was time for me to go home. He reiterated his pleasure in having made my acquaintance and wished me every success in my work. Then reaching for his address book he asked, "What is your name again?"

Then I said, "Here is where you get a little surprise. I am that strange character down on Plette St. I am the one who sent you those pamphlets and the one whom you consider to be worse than the Jehovah's Witnesses."

Needless to say, the man was shocked, his face lost color, and he flopped back into his seat. He seemed a little angry. Our conversation lasted perhaps another hour, but during this time he was not so friendly. Nevertheless, at the end I believe he considered me to be an honest man, but he was quite convinced that my work was detrimental to my fellow citizens.

The attitude of this man is typical of many of my recent contacts. As soon as they find out my address, they treat me as someone to be feared. I sometimes wonder if our mass literature coverages are the most effective in this situation. The very well organized opposition does not hesitate to accuse falsely, and the people believe anything the church says.—via MBMC.

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## Bibles for Argentina

Senior Th. Mulder, one of the first graduates of the Penzotti Institute, reported the following, about his first year of activity in Argentina: Scripture distribution campaigns conducted in 12 churches and 2 campaigns in Bible institutes; consultations with 78 pastors and assistants preparatory to organizing the campaigns; courses in Scripture distribution given in 16 holiday camps, retreats, etc.; 46 sermons and addresses delivered representing the Bible Society staff to organize Scripture distribution campaigns.

Sr. Mulder's report glows with descriptions of young people proceeding hesitantly at first to undertake voluntary colportage on the streets of Coroba, Rosario, and Buenos Aires, but who return from their first efforts enthusiastic about the opportunity for Christian witness which they found and the personal satisfactions which followed. Concerning one experience he writes: "Naturally everybody was a little bit nervous as they were trying out something new." However, when they had finished their first day's efforts, "it was quite impressive to see the young men telling of their experiences and repeating some of the conversations held during the afternoon."

At another place they were required to get permission from the local police officer to sell Scriptures on the street and the group was exceedingly timid about the whole experiment, but Mulder reports: "The greatest blessing of all was that when we went to take leave of the Chief of Police, he asked us if we would not sell him a Bible too!"—Bulletin of United Bible Societies.



Participants in the Fifth Annual VS Unit Leaders' Conference in Elkhart.

## Unit Leaders Meet at Elkhart

Elkhart, Ind.—Voluntary service unit leaders, Elkhart staff persons, prospective unit leaders and staff persons, along with resource persons, met at the Pierre Moran Park Pavilion, near the Mission Board Headquarters, April 15 through 17. The occasion was the Fifth Annual Unit Leaders' Conference.

Out-of-town resource persons included Laban Peachey, Dean of Students at E.M.C.; Gene Herr, MYF Youth Field Worker; Howard Kauffman, Associate Professor of Sociology at Goshen College; and Paul M. Miller, Assistant Professor of Practical Theology at Goshen College Biblical Seminary.

The program included three general topics for discussion. The first was a look at the role of the unit leaders; second, how to better understand youth serving in the program; and the third, the responsibility to an understanding of the persons served through voluntary service. Along with presentations on subjects related to these three areas, group discussion became very helpful in giving guidance for home base situations.

Voluntary service became the subject of discussion at many of the Mennonite churches near Elkhart on Wednesday evening where conference participants served as guest speakers. Approximately 1,100 persons had opportunity to become better acquainted with the VS program through this medium.

Mission Board staff members and families met with the conference participants Thursday evening in a period of informal fellowship. Part of the program consisted of unit leaders showing a few select slides depicting their particular unit life and activity. This was of value in bringing the Elkhart staff up to date on VS activity.

Gene Herr conducted a worship period each day. Romans 5, 6, and 7 provided the basis for these meditations. The final session on Friday afternoon was the high light of the conference. Sharing in a praise and

prayer period, everyone was vividly reminded of the value and potential of the voluntary service program. The period of sharing was founded on a keen awareness of God's being the source of the VS-er's strength.

### Participants

Unit leaders: Henry Benner, Denver, Colo.; Gerald Brunk, Denbigh, Va.; Kermit Derstine, Goshen, Ind.; Joy Glick, Smoke-town, Pa.; Bob and Elveta Good, Glenwood Springs, Colo.; Keith and Ellen Helmut, Iowa City, Iowa; Lyn and Jeannie Hershey, Portland, Ore.; Dan Hess, Manheim, Pa.; Janet High, Goshen, Ind.; Leo and Bonnie Jantzi, Calling Lake, Alta.; John Kraybill, New York City, N.Y.; John and Darlis Myer, Phoenix, Ariz.; John Leaman, Stanfield, Ariz.; Glenn and Marjorie Steffen, St. Anne, Ill.; Leon and Treva Stutzman, Goshen, Ind.; Roman and Marianna Stutzman, Kansas City, Mo.; Raul Tadeo, Mathis, Texas; Terry and Sharon Yoder, La Junta, Colo.; and Janice and Carlton Yoder, Glenwood Springs, Colo.

Resource persons: Gene Herr, Scottsdale, Pa.; Howard Kauffman, Goshen, Ind.; Paul M. Miller, Goshen, Ind.; Laban Peachey, Harrisonburg, Va.

MBMC staff participants: Ernest Bennett, Ray Horst, Sid Kreider, Dorsa Mishler, Millard Osborne, Doris Snyder, Evelyn Zuercher, and Dave Leatherman. Elkhart, Ind.

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The Maryknoll group of Roman Catholics largely engaged in missionary endeavor around the world, have issued some extremely interesting statistics concerning the Catholic activity, especially in North Africa, and in fact, a phenomenal rate of increase for all Africa for the Roman Catholics. It is indicated, for example, that in 1931 about 5,000,000 Africans professed to be Roman Catholics. Since that time the population of Africa has increased by 48 per cent, but the number of Roman Catholics has more than trebled.—IFMA News.

# Broadcasting

## First Report on New German Broadcast

A letter from Paul Lehman, Mennonite Broadcasts, Inc., director of European broadcasts, indicates a very fine response to the new German broadcast begun on April 2 on Radio Luxembourg. Letters are coming from appreciative listeners in various parts of Germany.

## Board Meeting Echoes

The annual meeting of the Board of Mennonite Broadcasts, Inc., was held on April 25 at the radio center in Harrisonburg, Va.

Elected to the Board for the coming year were Lewis E. Strite, president; Daniel B. Suter, vice-president; Richard Weaver, secretary; Harley Rhodes, treasurer. Other Board members chosen included H. Ernest Bennett, J. D. Graber, Earl Maust, Mahlon Souder, Henry Weaver, Jr., Winston Weaver, and John H. Yoder.

## Broadcast Outreach

High lights during the fiscal year ending March 31 included the erection of a new Spanish studio, release of a French program in Quebec, Ella May Miller becoming Heart to Heart speaker, the beginning of a German broadcast, and the release of "God's Great Salvation" Bible course in the Italian language.

Forty-five new stations were added during the year, with Heart to Heart claiming 17 of these. Other additions were 14 in the English Mennonite Hour, 12 in the Japanese, one in French, and one in German.

## Supporting 216 Weekly Programs

The outreach of Mennonite Broadcasts, Inc., now reaches into seven languages with the following number of stations as of March 31:

- English—144 stations
- The Mennonite Hour—83
- Heart to Heart—45
- The Way to Life—16
- Japanese—38 stations (includes 36 farmer networks)
- Spanish—24 stations
- French—4 stations
- Navaho—2 stations
- Italian—1 station
- German—1 station

## Decreased Giving Noted

The Board at its annual meeting noted a decrease in giving during the fiscal year, April 1, 1958, to March 31, 1959.

However, operations to date have not needed to be cut due to savings in other areas. Excepting sermon booklets the production of printed materials is now done on MBI's printing equipment, thus effecting considerable savings. At least 7,000 hours have been donated through the year by singers and groups helping in mailing of literature.

## Increased Giving Needed

In spite of the decreasing trend in giving, the Board approved the continuation of the current broadcasting operation. The Board has felt God's leading in the expansion to date; therefore, the budget was accepted with the confidence that the church is not

interested in cutting back on present outreach. However, if income does not increase in the next six months, the current operations as listed above will need to be cut.

Offerings toward the support of these broadcasts can be sent directly to Mennonite Broadcasts, Inc., Harrisonburg, Va., or to the General Mission Board, 1711 Prairie St., Elkhart, Ind.

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

# Psychiatric Nursing Program Grows

The Prairie View Hospital psychiatric nursing program continues to grow. In addition to the class in the Newton, Kans., community for nurses interested in the human relations aspect of nursing, another six months' class is being conducted in Wichita by the Prairie View director of nursing, Elsie Martin, R.N. The Wichita class is attended by fourteen nurses, representing various psychiatric wards of Wichita. Several of the Wichita hospitals are also taking their psychiatric student affiliate group to Prairie View for a day's workshop once each quarter.

The most important aspect of the Prairie View psychiatric nurses' training program is the one-year in-service training program. The hospital is able to take three to five nurses at one time for this purpose. There is an opening in such a training position currently, and again several during the summer months. This program is designed not only for psychiatric nursing but to help in the human relations aspect of general nursing.

Those interested should write to the Director of Nursing, Prairie View Hospital, Box 356, Newton, Kans.

via MCC, Akron, Pa.

**Djakarta, Indonesia (FENS).** A directive prohibiting the importation of literature printed in foreign countries is the most recent, and perhaps the most drastic, action taken by the Indonesian government in a series of moves which have greatly restricted the activity of Protestants. Seriously affected by the decree are all of the country's Christian literature agencies, whose main sources of printed materials are Singapore, Hong Kong, England, and the United States. The Indonesian Bible Society, which depends upon outside sources for all Bibles, is threatened with a severe curtailment of distribution. The situation is made more acute in view of the fact that the order comes at a time when there is already a shortage of Bibles in the land. With the demand for copies of the Scriptures at an all-time peak, and the lack of any facilities for printing Bibles locally, concerned Christians here are faced with a grave crisis at a time when thousands are open to the Gospel.—EFMA.

## MISSIONS

# EDITORIAL

## New Facts in Missions

When a Christian leader from abroad speaks about new facts in the Christian world mission, North American Christians can afford to sit up and take notice. Speaking to the North American Advisory Committee of the International Missionary Council last November, Bishop Leslie Newbigin of India outlined what he considered five salient facts in the Christian world mission today.

The first fact he calls the renewal of the cultural tide. The great period of missionary expansion came during the last century and a half and coincided with the cultural, political, and economic expansion of the Western white nations into all parts of the world. Today that movement of expansion has halted, and even reversed. With the change in the cultural tide, Christian missions face a new situation.

The rebirth of non-Christian religions is another new fact that faces Christian missions today. Using Hinduism as an example, Bishop Newbigin said that "the modern educated Hindu no longer reacts passively or defensively to the Christian message. . . . He is confident that he has a viewpoint from which he can appreciate the truth of Christianity and yet see that it is only a partial expression of the truth. . . . There is an increasingly explicit claim that the Hindu religious tradition provides the answer to the needs of man everywhere, the basis for a peaceful coexistence for the whole human race. . . ." A similar world claim is being made by Buddhism and Islam.

The third factor is the birth of a single world civilization, the universal spread of Western science and technology to all parts of the world. The younger nations of Asia and Africa feel that they have as much right to the advantages of technology as the nations where modern technology was born.

In the fourth place, although modern science developed in the cradle of Christianity, the two have not come to terms. Hindu pantheism can accommodate modern science more easily than the Biblical faith which gave rise to it. Now the true Christian knows that there is no conflict between science and Christianity. Why then has the church in the West failed to reconcile the two?

The final fact is that the home base for missions has shifted from Europe and North America to wherever the church is alive in the world. We must begin to think of the world mission of the church, rather than of missions as a program directed from one section of the church for the benefit of another section.

May God awaken our generation to the tremendous challenges in the world mission of the church which face it today.

—L. C. Hartzler.



## RELIEF AND SERVICE

### Voluntary Service

Glenwood Springs, Colo.—VS-ers have been visiting many homes in the community prior to, during, and since a recent series of meetings conducted by Edward Miller, Gulfport, Miss. The unit asks the prayers of the entire brotherhood in behalf of a number of young people and others who have indicated a desire to become Christians.

The unit enjoyed a discussion led by Bro. Miller on the subject of racial integration in the South.

Mathis, Texas.—The Maternity Hospital continues largely to serve the Spanish population of this town of 8,000 people. In January, 1959, the 1,000th birth was recorded in the medical records after only four and one-half years of operation. VS nurses also help mothers and babies after they go home by helping to teach good practices of general baby care and home cleanliness. Presently there is an urgent need for a registered nurse to replace one of the nurses completing her VS term this month. Persons qualified to meet this need should write to the VS office, 1711 Prairie St., Elkhart, Ind.

Phoenix, Ariz.—The two areas of service of the VS unit which seem to be the most effective are the kindergarten for preschoolers and the services of the VS nurse in the migrant camps. These plus the other activities of the unit are the means of opening doors and hearts of the Navaho to the Gospel message.

Homestead, Fla.—Recently John and Myrtle Shenk concluded two and one-half years of VS at Redland Labor Camp, Homestead, Fla. John's last experience in migrant work included several days of work in a packing house where the migrant people spend many of their working hours while they are in South Florida. John and Myrtle and their son Carl returned to Pennsylvania the last of April.

### I-W Services

Lansdale, Pa.—A I-W Fellowship is being planned for all I-W's in the eastern area and will be held at the Christopher Dock High School on Saturday, June 27. The program is to include group singing, talks, recreation, showing of slides, and a fellowship supper.

Indianapolis, Ind.—New I-W's here including the First Mennonite Church include Sheldon Graybill, International Falls, Minn.; Arnice Shriveth, Graceton, Minn.; and Ruben Fuentes, Puerto Rico. Fuentes is leaving the wire die trade.

The literacy campaign continues in Haiti. The first primer and graded readers for the adult Creole-speaking people of Haiti are expected to give new impetus to the literacy campaign, which is being conducted mainly by the Protestants with the approval of the Minister of Education. Representatives of 35 Protestant groups are working together on the project.—EFMA.

## MCC Weekly Notes

### Review Committee Makes Plans

The I-W Program Review Committee met for the first time April 28 at Akron, Pa. Election of officers was held, with John Lapp elected chairman and Esko Loewen secretary. One change in committee membership has occurred, with Henry Ginder, Manheim, Pa., replacing Elbert Smith, Lancaster, Pa.

The committee's planning for the future includes:

1. A June meeting in Chicago with representative I-W counselors and I-W men, the purpose being to get the evaluation of in-service people.
2. Visitation of about five units this summer in teams of two.
3. Preparation of a questionnaire for a broad evaluation of I-W program to be handled through conference offices.
4. Appointment of a subcommittee to meet with Selective Service in September.
5. A second meeting of the Review Committee on Sept. 15.

Some of the observations and concerns shared during the course of the meeting were: (a) that the number of men in service will continue to be around 1,200 if past experience is indicative; (b) that about 30 per cent of our I-W's are in church service; (c) that 50 per cent of our I-W's are under 20 years of age; (d) that in every country where compulsory military service has been instituted, the Mennonite Church has lost its conscience on war; (e) that the motivation of the one serving needs to be given central consideration—the worker must have the service vision.

### Third National CPM Conference

"The Christian Church is continually postponing the day when it must truly trust its Gospel rather than trust in H-bombs," said A. J. Muste, leading pacifist spokesman, addressing a session of the Church Peace Mission Conference at the First Methodist Church in Evanston.

Twenty religious organizations in the U.S. and Canada comprise the Church Peace Mission which called the April 20-23 conference for a study of "The Word of God in a Nuclear Age." Mennonite participation was strong, with 44 representatives from various conferences.

Speakers for the conference included Edwin T. Dahlberg, president of the National Council of Churches of Christ in America; Dr. Howard Schomer, president of Chicago Theological Seminary; William C. Davidson, theoretical physicist at the Argonne National Laboratories; and conference chairman, Dr. John Oliver Nelson, Professor of Christian Vocations at Yale Divinity School.

"If we had many more dedicated Christian people working at the problems of human need, our Gospel of repentance would be vastly more powerful than any gospel of military deterrence," claimed Edwin Dahlberg.

"No concern in the church," said Dr. Nelson, "is more pressing and specific than that of relating the Gospel to the crisis of nuclear power."

A conference statement is being drafted and will be released shortly.

### Emergency Relief Program Tapers Off

"We closed the Aisha Bakkar feeding center April 15," writes Alice Snyder, MCC worker in Beirut. "For six months 150 to 200 children in the Moslem sector have received a hot meal five times a week. It is difficult to evaluate the good that has been accomplished. The streets are still filled with ragged, dirty children who live in dark, little hovels, but no doubt many of them had healthier bodies through the winter because of the extra food. We have been told that many of them never sit down to a hot meal at home."

A social evening was held for some 25 adults who helped to operate the feeding center. Workers report that a very friendly attitude toward MCC prevails among the group.

Distributions in the Assyrian district will continue for the time being. Since the supply of MCC flour is exhausted, supplies will need to be purchased temporarily. Powdered milk is scarce also, limiting the amount that can be distributed to babies and children. Shipments of clothing, beef, and U.S. surplus foods are still being detained by Lebanon customs officials, although workers have been promised that these commodities will be admitted duty free.

### Girls Hold Mission Sale

Each Thursday afternoon some 25 Mennonite girls working in Asuncion assemble at the MCC home. Under the supervision of Mrs. Peter Epp, housemother, they sew, knit, or crochet various items for an annual mission sale. The project is of course voluntary, and has been organized to provide the girls with something constructive to do in their free time.

This year the girls realized almost \$200.00 in their April sale—a most encouraging sum. With the money they raise, the girls help support the Leper Mission, Indian Mission, Red Cross Hospital, Mental Hospital, and other institutions.

City Gets Water—Peter Epp reports that Asuncion is getting modern. A public water system is in operation and the MCC center is now getting city water. At present only unfiltered river water is available, but later in the year it will be filtered and fit for drinking.

via MCC, Akron, Pa.

When Robert Louis Stevenson, as a youth, took his first book of poems to the publisher, the book was refused. The publisher said that those poems were written by one who knew only the sunny side of life, and not reality. The poems did not reveal that the author was bedfast, and a sufferer all the while he was writing them. Stevenson had so triumphed over his pain that the readers of his poems could see only beauty.

—John H. Blough, in *Streams of Healing*, compiled by Lester R. Liles (Fleming H. Revell Company).



## WMSA Weekly Notes

### How Do You Feel About Your WMSA?

"We here at Otelia, Mt. Union, Pa., appreciate the WMSA and want to help in every way we can. We feel that this is a great program of our church. Our special project for the month was a candlelight service. Included was special singing, poems, and testimonies. Many led out in prayer for the first time."

### Auxiliary Provides Books

Eight new books have been presented to the Pioneers Memorial Hospital, Rocky Ford, Colo., by the Women's Missionary and Service Auxiliary of the South Central Conference. The books have been added to the library at the hospital maintained by the Women's Auxiliary for the use of the patients.

### Work and Fellowship

On March 5 the North Scottdale WMSA was hostess to the Kingview WMSA in an afternoon and evening of fellowship at the North Scottdale Church. Fifty-seven women and girls worked together on a variety of projects, including quilting, comforters, cancer pads, scrapbooks, and removal of stamps to send to Japan. The last two were projects of the CMSA who joined the group after school.

The group enjoyed a covered dish supper together, followed by the singing of several hymns and a devotional talk by Rhoda Ressler. She also answered questions about the canning kitchen that the Allegheny WMSA is furnishing and the church building at Kushiro for which the stamps are being sold. The women and girls expressed the feeling that such a time of fellowship and work should be an annual event.

### Ambitious!

Ina Snyder, Ontario district secretary of girls' activities, reported that the girls from Floradale, Ont., peeled fourteen baskets of apples which an older sister dried for them. They were then sent to the Simeon Hursts, missionaries in Africa.

### Knitted Bandages

We have received a letter from Lena Graber, missionary to Nepal, informing us that due to postal regulations she is unable to receive packages. This means that we can no longer send bandages to her. She is sorry for this, but expresses her thankfulness for the bandages that she has on hand.

The WMSA office in Elkhart will keep on file addresses of other places where these knitted bandages can be used. When you have some ready, request an address from this office.

WMSA Office, 1711 Prairie St.  
Elkhart, Indiana



"We Are His Witnesses" was the theme of the annual convention of the National Holiness Association, held at Cincinnati March 31 to April 2. Mennonite-related members of the Association are the Brethren in Christ, United Missionary Church, Missionary Church Association, and United Zion's Pilgrims.

## Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

**Discovering Love**, by Lance Webb; Abingdon; 1959; 176 pp.; \$3.00.

Dr. Webb shows the difference between "giving love" and "desiring love," and shows how it begins with one's response to the love of God for His children. Then he follows of with a great many practical suggestions for putting giving-love into expression in daily relationships with other people. The book was written to guide the development of capacities in this field. There are many choice quotations. The book has the ring of conviction.

—Helen Alderfer.

**Judas—The Biography of a Soul**, by Jasper Abraham Huffman; Wesley Press, 1958; 166 pp.; \$2.50.

The life of Judas Iscariot has raised many puzzling questions in the minds of Bible students. Was he predestined to do his traitorous deed? Was he ever a saved man? If so, was he irrevocably lost? These and other related problems are dealt with in this fine character study by Dr. Huffman. In thirteen chapters he examines all the Biblical information on the betrayer. In no case does he indulge in theory or speculation; the manner is sane and reserved throughout. The author, in contrast with many Calvinistic theologians, believes that Judas was at one time a saved (in the pre-N.T. sense) man, and as such fell from grace and was finally lost. The first chapter of the book is an extended Scriptural study on the soul of man, which lays a good foundation for what follows in the way of free moral agency, election, and predestination. The book is written in a simple, easy style that the average Christian can understand and appreciate; it should also serve as a solemn warning to the careless and unconcerned.—Earl R. Delp.

**Prayer, the Secret of Power**, by C. J. Kinne; Nazarene Publishing House; 1956; 72 pp.; \$1.00.

Have you longed for more power in your Christian life? Prayer is the greatest force on earth; it is supernatural power. We need to learn that "the effectual fervent prayer of a righteous man availeth much." None of us can know too much about prayer. This book contains many observations and suggestions which will be helpful to all praying people. It deals with almost every phase of prayer; its language is simple, practical, human, and down to earth. In it the author tells us what prayer is, how to pray, and how not to pray, when and where to pray, and what to pray for. We learn of the hindrances to prayer. We see the necessity of faith, and that faith expects answers. That God does answer prayer is the climax of the book.

—Mrs. Paul Yoder.

**Faith and Its Difficulties**, by J. H. Bavink; Eerdmans; 1959; 85 pp.; \$2.00.

This brief book, written by the Professor of Missions at the Free University of Amsterdam, is divided into three parts. In the first part he states that for most people God is really often the Great Unknown. In the second part he discusses man. The most diffi-

cult leap of faith is for man to surrender his own opinion of himself and submit rather to God's judgment. In the third part the author calls the reader to a greater faith through the deliverance which comes through Christ. It is a well-written book, conservative and evangelical throughout. It is a very reasonable approach to the subject.

—Carl Kreider.

**Turbulent Waters**, by Jane Livingstone; Moody Press; 1958; 192 pp.; \$3.00.

This novel describes the persecution of Protestants by Roman Catholics in Colombia during the last few years. It is based on facts; the author claims that the types of suffering can be documented. It is evangelical, challenging, and readable. Recommended for church libraries.

—Mary M. Good.

## Field Notes

### CONTINUED

**Speakers at Zion**, Hubbard, Ore., on April 22 were Leo and Bonnie Jantzi, leaders of the VS unit at Calling Lake, Alta. Addressing the Men's Fellowship at Zion on April 21 was William Zehr, who has recently taken a series of pictures of mission work in Japan.

A foreign student team from Goshen College representing Germany, Netherlands, Jordan, and China spoke at Martinsburg, Pa., on April 19.

Bro. Noah Landis, Alpha, Minn., has accepted a call to serve as the bishop of the congregation at Wellman, Iowa.

About forty-five Mennonites attended the third conference of the Church Peace Mission at Evanston, Ill., April 20-23. About twenty religious organizations from United States and Canada were represented. There were delegates from twenty-five states, as well as India, Canada, and England. In an early issue we will publish the Message from this conference to the churches.

The chorus from Christopher Dock Mennonite School presented programs recently at various points in Pennsylvania and Ohio, and also at North Goshen, Ind. Bro. Roy Hartzler, Belleville, Pa., has been elected to the faculty at Christopher Dock for next year. Almost one third of the freshman class at the Grandview Hospital School of Nursing near Sellersville, Pa., next year will consist of 1959 graduates from Christopher Dock.

A Summer Bible School Emphasis program was given at North Scottdale on April 26 with the three Scottdale congregations and Masetown participating.

A tape-recorded message by Bro. J. C. Wenger on "The Ministry of Healing" was heard at Fort Dodge, Iowa, on May 3.

A sign of the times is seen in the subject of Bro. Amos Sweigart in young people's meeting at Erb's, Lititz, Pa., on May 2. The subject was "The Factory Worker and His Christian Witness."

Guest speaker at Metamora, Ill., on April 19 was Glenn Wagner, a representative of the Pocket Testament League.

Bro. J. E. Gingrich, Johnstown, Pa., experienced major surgery on April 24.



Bro. E. M. Yost, Denver, Colo., was the speaker for commencement exercises of the Steinbach, Man., Bible Institute on April 12.

Sister Helen G. Brenneman was the speaker for the Christian Writers' group which met at Iowa Mennonite School on May 5.

Recent speakers at Pleasant View, Goshen, Ind.: Mrs. Carl Kreider to the Women's Auxiliary on April 21; Mrs. Don McCammon to the Women's Fellowship on April 24; Frank Byler in midweek services, April 29; Melvin Gingerich in an illustrated message on "The Challenge of the Orient" on May 3.

Pastor B. L. Bowman of the Whitfield Presbyterian Church brought the evening message at Bay Shore, Sarasota, Fla., on April 19.

The A Cappella Chorus of Western Mennonite School gave programs in the churches of the Alberta-Saskatchewan district during Easter vacation.

Bro. Ralph Palmer has ordered a large supply of evangelistic Gospel tracts from the Herald Press. The most recent shipment totaled nearly 330,000 tracts. He plans to distribute these throughout the Middle West in the near future. Please pray for the Palmers and the many thousands of people who receive this Gospel message.

Bro. Verle Hoffman, Elkhart, Ind., was a visitor at Friendship, Cleveland, Ohio, on April 26.

Guest speakers in a Sunday-school workshop held at Monterey, Bird in Hand, Pa., May 1, 2, were Stanley C. Shenk, Souderton, Pa., and Alta Mae Erb, Scottsdale, Pa.

Bro. O. O. Miller, Akron, Pa., spoke concerning his recent visits to Russia and Africa at Kidron, Ohio, on May 3.

A Community German Hymn Sing was held at the Kidron, Ohio, school on May 3.

Temperance Problems was the subject at Sunnyside, Elkhart, Ind., on April 19 of Grayson A'tha, Methodist Seminary student at Goshen from West Liberty, Ohio.

Bro. George R. Brunk spoke recently to 1,300 Mennonite young people in British Columbia, gathered for their spring rally.

Bro. Aaron Mast, New Holland, Pa., showed pictures of Argentina at Pleasant View, North Lawrence, Ohio, on May 2. On May 3 he preached on the home.

Bro. Aquila Stoltzfus, with his family and two other members from Grayson, N.C., was at Knoxville, Tenn., on April 26. Bro. Ralph Shank, Baltimore, Md., also participated in the services there that day.

In a week-end youth conference at East Chestnut St., Lancaster, Pa., April 25, 26, Bro. Paul G. Landis spoke on I-W and V-S challenges and opportunities. Bro. Eugene Herr discussed phases of the youth program.

Sister Mary Royer, Goshen, Ind., was on the staff of the annual Sunday-school convention of Central Illinois held at Grace Presbyterian Church in Peoria, May 1-3. Bro. Robert Harnish was in charge of a display by the Mennonite Publishing House.

Bro. Mervin Longenecker, Andalusia, Ala., preached at Morton, Ill., on May 3.

The North Scottdale congregation, started as a Sunday school more than twenty-five years ago, was organized on May 3 with Bro. Paul M. Lederach, moderator of the Allegheny Conference, and Paul Bender, assistant secretary of the conference, in charge of the service. Bro. Edwin Alderfer

is pastor at North Scottdale, and the charter membership is 54, with others planning to become members soon.

#### Constitutional Revisions

To be presented to Mennonite General Conference on Aug. 25, 1959.

Change Article VI, paragraph 3 to read: "3. A Historical and Research Committee of six members shall promote historical studies, conduct research on behalf of the church, and administer the Archives of the Mennonite Church."

In Article V, Section 1, paragraph c, the name Historical Committee be replaced by Historical and Research Committee.

#### Announcements

Urie A. Bender, editor of YCC, in Youth Conference at Neffsville, Pa., June 6, 7.

J. Lawrence Burkholder, Goshen, Ind., will be commencement speaker at Eastern Mennonite College this year.

Annual missionary and inspirational song meeting at Columbia, Pa., with Missionary J. Clyde Shenk as speaker, May 17.

Bible Conference at Beaver Run, Watsontown, Pa., with James M. Shank, Lancaster, Pa., and Warren Good, Ephrata, Pa., as speakers, May 16, 17.

John Rohrer, Dover, Pa., speaking on "Foolish Excuses" at Chestnut Hill YPM, Columbia, Pa., May 17.

Wilmer Eby, Sheridan, Pa., will discuss "World Hatred" at Marietta YPM on May 17.

Change of address: James D. Yoder from Harrisonville, Mo., to Route 1, Garden City, Mo. Malvin P. Miller, Indiana-Michigan Conference treasurer, from Shipshewana, Ind., to Route 1, Box 200, Middlebury, Ind.

Visiting speakers at the Ohio and Eastern Conference at Tedrow, Ohio, May 12-14, are Paul M. Miller, Goshen, Ind.; Paul M. Roth, Masontown, Pa.; and Cornelius Jaarsma, Grand Rapids, Mich. Bro. Paul Yoder, Columbiana, Ohio, is preaching the conference sermon.

Kenneth G. Good, preaching the baccalaureate sermon for the Morton, Ill., High School, May 24.

Tel-Hai Mennonite Camp, Honey Brook, Pa., will be open for boys and girls, June 8-13, ages 9-12; and June 15-20, ages 12-15. Write or call for reservations to Vernon Kennel, Arden, Pa.

A Service Tour is being announced at Elkhart, Ind., to serve as orientation for I-O men. All nineteen years of age or older, and not yet in I-W service, are invited. The dates are May 15-17.

William McGrath, Beltsville, Md., speaker in Church History Conference at Byerland, Willow Street, Pa., June 13, 14.

B. Charles Hostetter in Home Conference at Clarence Center, N.Y., May 23, 24.

John R. Mumaw, president of Eastern Mennonite College, speaking at closing program of Goshen College Biblical Seminary, May 24.

#### Evangelistic Meetings

Lester Wyse, Hartsville, Ohio, at Warneke Chapel, Tedrow, Ohio, April 19-26 (a number of conversions reported). I. Mark Ross, Kidron, Ohio, at Knoxville, Tenn., beginning May 1. Merlin Good, Tanksley, Ky., at South Boston, Va., beginning May 17. Charles Shetler, Schellsburg, Pa., at Pleasant Grove, Salix, Pa., May 10-17.

Don Augsburg, Harrisonburg, Va., will conduct tent meetings on the grounds of Bethany Christian High School, Goshen, Ind., July 16-26.

## Mission News

### CONTINUED

Bro. Abner Stoltzfus, worker at the Mennonite House of Friendship, Bronx, N.Y., will be speaking at the Wooster, Orville, and Crown Hill Mennonite churches, Wayne County, Ohio, on Sunday, May 17, following the Ohio and Eastern Conference sessions at Elida, Ohio.

The Executive Committee of the Hokkaido, Japan, Mennonite Fellowship at the request of the Kamishihoro congregation has assigned Sisters Ruth and Rhoda Ressler to that congregation upon their return after furlough this summer.

Bro. and Sister H. James Martin, missionaries on furlough from Uruguay, are spending several weeks visiting Ontario churches and attending the Ontario Mission Board meeting, May 17, 18.

The Japan Mennonite Church Conference was held at Rikubetsu, May 3-5. Pray that our brethren and sisters in Japan may get a vision of the church's role in their country.

Bro. B. Frank Byler, missionary on furlough from Argentina, was scheduled to speak at the Mt. Pleasant Mennonite Church, Continental, Ohio, on Sunday morning, May 10, and at the Central Church, Elida, in the evening. On May 17 he will speak at the Tedrow Mennonite Church, Wauseon, Ohio, in the morning, and at the West Clinton Church, Pettisville, in the evening.

Bro. Don McCammon, missionary on furlough from Japan, is scheduled to speak at the Pleasant Grove Conservative Mennonite Church, Goshen, Ind., on Sunday morning, May 17, and at the Riverview Conservative Mennonite Church, White Pigeon, Mich., in the evening.

Bro. Nelson E. Kauffman, Elkhart, Ind., will be giving the commencement address at Bethel Springs School, Culp, Ark., on Thursday evening, May 14.

Bro. Mark Kniss, under appointment to Bihar, India, preached at Mt. Clinton, Harrisonburg, Va., on April 5.

Three Bible classes in homes with an average of 36 students attending are reported from Mahadevi Uen, Somalia. At Mo'i an average of thirty have been attending services in a little chapel which they have built in their own style.

Of twenty-four decisions reported from Bro. B. Frank Byler's meetings in Mexico recently, eight have already been baptized.

Dr. Lester A. Blank and wife, Elizabeth-town, Pa., are going to Cuba under the Franconia Mission Board for a short period to take over the work of the Henry Paul Yoders, who are coming home on furlough in June. Blanks plan to leave for Cuba about May 28.

Bro. John I. Smucker and wife had the privilege of attending a Passover meal at New York University where 20,000 Jewish students are enrolled. New York has two million Jewish inhabitants.

## Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Amstutz, Aquila and Ada (Geisler), Apple Creek, Ohio, third child, second daughter, Audrey Helen, April 20, 1959.

Bachman, Allen and Doris (Schrock), Putnam, Ill., fourth child, second daughter, Louise Eileen, April 14, 1959. (Died April 19, 1959).

Bratton, Raymond A. and Susan (Yoder), Belleville, Pa., third daughter, Carol Elaine, April 5, 1959.

Burkholder, Lyle and Martha Belle (Stoll), Waynesboro, Va., first child, Glenn Eugene, March 21, 1959.

Denlinger, Earl and Magdalena (Overholt), Bronx, N.Y., second daughter, Rose Ann, April 17, 1959.

Felke, Gaylord and Martha (Grieser), Archbold, Ohio, third child, second son, Lynn Richard, April 20, 1959.

Hersberger, Vilas and Helen (Janzen), Heston, Kans., fourth child, third son, Dean Edward, April 19, 1959.

Hillbrander, Hans and Bonnie (Brunk), Goshen, Ind., first child, Eric Thomas, April 24, 1959.

Horst, Paul and Eleanor (Lehman), Richland, Pa., seventh child, first daughter, Joyce, April 21, 1959.

Hostetter, Mervin and Margaret (Miller), Topeka, Ind., second daughter, Lynnell Kay, April 11, 1959.

Landis, John N. and Louise (Hess), Lancaster, Pa., fourth child, first daughter, Anita Jean, April 8, 1959.

Laubert, Leo and Ellen (Kauffman), Tofield, Alta., first child, Darwin Dale, April 21, 1959.

Lapp, Raymond L. and Edna (Lapp), Kinzers, Pa., third child, Linford Ray, April 18, 1959.

Martin, Raymond and Alice (Good), Cleveland, Ohio, first child, Gerald Keith, March 16, 1959.

Mauist, Glenn and Erma (Gingerich), Bay Port, Mich., fourth son, Brent LeRoy, April 18, 1959.

Miller, Chester D. and Nellie (Zimmerman), Protection, Kans., second son, Wesley Dennis, April 8, 1959.

Mullet, Ernest and Lois Miriam (Bender), Greenwood, Del., second son, Matthew Bender, April 14, 1959.

Otto, Eli and Edna Mae (Yoder), Leonard, Mo., fifth child, second son, Willard Ray, April 22, 1959.

Pierantoni, Daniel D. and Elaine (Zimmerman), Malvern, Pa., first child, Debra Joy, April 27, 1959.

Ranck, Harold J. and Ellen (Smoker), Gordonville, Pa., second daughter, Ruth Ann, April 25, 1959.

Reber, John Phillip and Kathryn Marie (Zuercher), Columbus, Ohio, a daughter, Emily Louise, April 15, 1959.

Roth, David A. and Letha (Ropp), Albany, Oreg., first child, Dale Allen, April 22, 1959.

Roth, Willard E. and Alice (Metzler), Akron, Pa., second child, first son, Kevin Roy, April 18, 1959.

Scheerer, Mervin and Florence (Bauman), St. Jacobs, Ont., second son, Timothy Dean, March 26, 1959.

Smith, Charles and Anna Mary (Shaub), Lancaster, Pa., third child, second living daughter, Delores Ann, April 16, 1959.

Snider, Ernest and Lois (Schiffner), Upland, Calif., first child, Kenneth Wayne, Oct. 11, 1958.

Snyder, John W. and Lois (Buckwalter), Kitchen, Ont., third child, second daughter, Julia Beth, April 6, 1959.

Stuckey, Donald and Clemma (Roth), Archbold, Ohio, second child, first daughter, Marilyn Kay, April 13, 1959.

Thompson, Paul and Irma (Irwin), Sadsbury-

ville, Pa., fifth child, third daughter, Rhoda Louise, April 20, 1959.

Trumbo, Norvell and Doris (Shawalter), Broadway, Va., third son, Brent Vinson, April 26, 1959.

Weaver, Mervin L. and Leora (Groff), Manheim, Pa., second son, J. Marlin, April 4, 1959.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's notice is given to those who desire to have their names in these whose address is supplied by the officiating minister.

Lepley—Ebersole.—James Lepley, Belleville, Pa., Barrville Cong., and Esther Ebersole, Sarasota, Fla., Tuttle Avenue Cong., by Elam H. Glick at the Crown Hill Church, Rittman, Ohio, April 12, 1959.

Slaubaugh—Miller.—Marvin Slaubaugh, Parnell, Iowa, West Union Cong., and Grace Miller, Goshen, Ind., College Cong., by S. C. Yoder at the East Goshen Church.

Stoltzfus—Yoder.—Melvin Stoltzfus, Morgantown, Pa., Conestoga Cong., and Nancy Yoder, Belleville, Pa., Allensville Cong., by R. R. Peachey at the Allensville Church, April 4, 1959.

Yoder—Miller.—Delbert Dean Yoder, Hutchinson, Kans., Yoder Cong., and Betty Miller, Middlebury, Ind., Cong., by Vernon E. Bontreger at the Middlebury Church, April 24, 1959.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beller, Peter William, son of the late John and Mary (Forney) Beller; born near Graymont, Ill., June 28, 1897; died April 18, 1959, in the St. James Hospital, Pontiac, Ill.; aged 61 y. 9 m. 21 d. On Dec. 31, 1918, he married Mattie Stalter, Flanagan, Ill., who died April 17, 1929. To this union were born 2 daughters (Carol—Mrs. Carl Miller, Elkhart, Ind.; and Mary—Mrs. Waldo Dick, Woodburn, Ind.). Also preceding him in death were 3 brothers and 2 sisters. Surviving are his stepmother, Mrs. Sarah Beller, Eureka, Ill., his daughters, 7 grandchildren, and 7 sisters (Katie—Mrs. Joseph Orendorf, Elizabeth—Mrs. Gus Grieser, Mary—Mrs. Edward Yordy, Barbara—Mrs. L. J. Middleton, Lena—Mrs. L. J. Hartzler, Emma—Mrs. Eli Roeschley, and Lovina—Mrs. Leo Roeschley). He was a member of the Waldo Mennonite Church, where services were held, in charge of J. D. Hartzler and Edwin J. Stalter; interment in Waldo Cemetery.

Bontreger, Leo, son of Dan and Mary (Miller) Bontreger, Lagrange, Ind.; born June 12, 1937; died in a car accident close to Lagrange on Sept. 29, 1958; aged 21 y. 3 m. 17 d. Surviving are his mother, 2 brothers and one sister (Melvin, Ammon, and Ruth), and one grandparent (Samuel S. Miller, Topeka, Ind.). His father and a brother preceded April 12 in death. He was a member of the Plainview Conservative Church. Funeral services on Oct. 1 were in charge of Louis Kauffman and Orie Kauffman; interment in Miller Cemetery.

Breneman, Jacob K., son of Peter and Elizabeth (Kreider) Breneman; born Feb. 7, 1866, at Sterling, Ill.; died April 7, 1959; aged 98 y. 2 m. He was married on Oct. 1, 1903, to Anna Radcliff, who died Aug. 18, 1917. Surviving are one son (John R., with whom he lived) and one grandson. He was a member of the Byerland Church. Funeral services at Funeral Home, April 11, were in charge of Maris Hess; interment in Willow Street Cemetery.

Cutman, Annie Barbara, daughter of Charles and Caroline Klump; born in Bedford Co., Pa., Aug. 4, 1865; died Jan. 23, 1959, at the home

of her daughter, Mrs. Sadie M. Hartzler, Allensville, Pa.; aged 93 y. 5 m. 19 d. She had been bedfast the last 5 years. On Dec. 16, 1886, she was married to James Henry Cutman, who preceded her in death May 8, 1945. To this union were born 10 children (John Edward, deceased; Mary R. Kneib, deceased; John H. Clure, Pa.; Mrs. Sadie M. Hartzler, Allensville; Mrs. Alice F. Yocum, Lewistown; Mrs. Rosa V. Blovelt, Hollidaysburg, Pa.; Lawrence R. Morgantown; Charles H. Belleville; Arthur J. Du Bois; Mrs. Carrie Bawel, deceased; and William H. Lewistown). Also surviving are 31 grandchildren, 50 great-grandchildren, and 2 great-great-grandchildren. She was a member of the Rockville Church. Funeral services were held at Allensville Church, Jan. 25, in charge of Chester Kanagy, J. Elrose Hartzler, and Irvin Roth; interment in adjoining cemetery.

Fisher, Joel S., son of Joel and Elizabeth (Stoltzfus) Fisher; born March 25, 1882, in Lancaster Co., Pa.; died in the Woodburn (Oreg.) Hospital April 18, 1959, after a prolonged illness which made him bedfast for several months; aged 77 y. 24 d. He was married to Ida M. Troyer on March 28, 1909, at the Zion Church. He preceded him in death Dec. 27, 1949. He owned farms, sawmills, and brick and tile factories until he retired in 1952. He was out of fellowship with the church for over 25 years. This last year, while he was still up and around, he made a public stand and was reinstated, and the longings of his heart found peace in the blessedness of Christ. One child and one grandchild preceded him in death. Surviving are 5 daughters and 3 sons (Ruth—Mrs. Arthur Neuschwander, Hubbard, Oreg.; Rhoda—Mrs. Kenneth Palmer, Vale, Oreg.; Hazel—Mrs. Wayne Hooley, West Linn, Oreg.; John and Joel, Jr., Hubbard; Robert, Donald, Oreg.; Josephine—Mrs. James Hogan, Lawndale, Calif.; and JoAnn—Mrs. Dan Hogen, Eureka, Calif.). He was 29 grandchildren, and 4 great-grandchildren. He was a member of the Zion Church, where funeral services were held April 20, in charge of John M. Lederach; interment in Zion Cemetery.

Heistand, Walter K., son of the late Christ and Rebecca (Keener) Heistand; born May 20, 1890, at Elizabethtown, Pa.; died Jan. 30, 1959, after an illness of about 5 years; aged 68 y. 10 m. 10 d. He was married to the late Stella Mae Stern on Dec. 16, 1915. Surviving are 5 daughters and one son (Grace—Mrs. David M. Zimmerman, Manheim; Albert W., Lebanon; Mildred, Deder, Ethiopia; Marion—Mrs. A. Elvin Bauman, Manheim; Mary Jean—Mrs. Ira C. Herr, Jr., New Providence; and Helen—Mrs. Jesse Neuschwander, Apple Creek, Ohio). 17 grandchildren, 3 sisters and 2 brothers (Harry, Midland, S. Dak.; Christ, Palmyra; Mary—Mrs. Buhl Shaub, Baltimore, Md.; Rebecca—Mrs. Peter Hernley and Gertrude—Mrs. Charles Zell, Manheim). Three brothers preceded him in death. He was a member of the Manheim Church, where funeral services were held April 18, in charge of Homer Bomberger, Noah Fisher, and Walter Oberholzer; interment in Risser Cemetery.

Hershberger, Norman, son of Jacob and Savilla (Kinsinger) Hershberger; born in Coneauagh Twp., Somerset Co., Pa., July 2, 1886; died at his home April 13, 1959; aged 72 y. 10 m. 11 d. Surviving are his wife, the former Linnie Thomas, one daughter (Ruth—Mrs. Marvin Kaufman, Hollisport, Pa.), one son (Boyd, at home), 3 brothers and one sister (Milton, Hollisport; Noah, Davisville; Alona, whereabouts unknown), and Della—Mrs. Norman Kaufman (Johnstown). He was preceded in death by 2 daughters and one sister. He was a member of the Kaufman Church, where funeral services were held April 16, in charge of Irvin M. Hollisport and Harry V. Shetler; interment in Kaufman Cemetery.

Kanagy, John B., son of the late Joseph Z. and Fannie (Hartzler) Kanagy; born June 13, 1879, at Belleville, Pa.; died April 9, 1959, in the Rockingham Memorial Hospital, Harrisonburg, Va., as the result of injuries sustained when he

walked into the path of a passing car at New Market, Va.; aged 79 y. 9 m. 27 d. He was en route home from Sarasota, Fla., where he had been the winter months, as it had been his custom for the past 13 years. He had been taught at Hesston College, Hesston, Kans., for a number of years, and was the first teacher of the Belleville Mennonite Christian Day School, Belleville, Pa. Surviving are a brother (Jacob C., Sarasota, Fla.) and a sister (Mrs. Pamela M. Kanagy, Belleville, Pa.) who preceded him in death. He was a member of the Pines Church, Sarasota, where he was remembered for his contribution as song leader. He was a member of the Allensville (Pa.) Church, where funeral services were held April 12, with Raymond R. Peachey and J. Elrose Hartzler officiating, assisted by John I. Byler; interment in Allensville Mennonite Cemetery.

Krabill, Robert Herman, son of Eli and Lydia (Plank) Krabill; born Oct. 21, 1894, at West Liberty, Ohio; died April 21, 1959, in the Veterans' Hospital, Iowa City, Iowa, as the result of a truck accident nearly 4 years ago from which he never fully regained consciousness; aged 64 y. 6 m. He was married on Jan. 26, 1926, to Amanda W. Wase, who survives. He was a farmer and trucker. Surviving are his wife (Kathleen), Mrs. Clyde Beckler, Tangent, Oreg.; Co., Iowa City, Iowa; and Elmer, at home, a brother and 2 sisters (Fred, Smithville, Ohio; Beatrice, West Liberty, Ohio; and Mrs. Minnie Kempf, Mt. Pleasant, Iowa). He was a member of the Sugar Creek Church, where funeral services were held April 23, in charge of Vernon S. Gerig, Simon Gingerich, and Willard Leitch; interment in church cemetery.

Miller, Edwin R., son of the late Samuel and Annie (Risser) Miller; born in Lancaster Co., Pa., Dec. 9, 1875; died April 17, 1959, at the home of his daughter, Mrs. Wesley Epsendash, Elizabethtown, Pa., after an illness of 8 weeks; aged 83 y. 4 m. 8 d. He was a retired farmer and a member of the Stauffer Church. He was married on Dec. 4, 1902, to Bertha S. Shope, who died July 11, 1948. Surviving are 3 children (Anna—Mrs. Wesley Epsendash, with whom he resided; Esther—Mrs. Russell Garver, Middleburg, Pa.; and Myrtle—Mrs. Elmer Horst, Hummelstown, Pa.), 13 grandchildren, 29 great-grandchildren, 4 brothers and 2 sisters (Jacob R., Samuel R., and Emory E., all of Elizabethtown; Elmer and Mrs. Elan Hess, both of Mt. Joy; and Mrs. Allan Lehman, Elizabethtown, Pa.). Four children died in infancy. Noah W. Risser and Clarence E. Lutz had charge of funeral services at Risser's Church, April 21; burial in adjoining cemetery.

Neil, Charles Lee, son of Amos and Jennie (McNinch) Neil; born Dec. 19, 1884, at Spring Run, Pa.; died April 18, 1959, at the Chambersburg, Pa., Hospital; aged 74 y. 3 m. 30 d. He was married in 1908 to Mary E. Wheeler, who died April 20, 1951. Surviving are 16 children (John, Simon, Amos, Albert, Donald, Blair, Ernest, Cleveland, Mrs. Mary Hampton, Mrs. Grace Umbrell, and Mrs. Dorothy Runk, Willow Hill, Pa.; Clayton, Upper Strasburg, Pa.; Paul, Orbisonia, Pa.; Mrs. Pauline Freet, Dry Run, Pa.; Mrs. Eva Miller, Newburg, Pa.; and Charles, Sharon, Pa.), one brother, 2 sisters, 116 grandchildren, and 55 great-grandchildren. He was a member of the Shady Pine Mennonite Mission, where funeral services were held April 21, in charge of Walter H. Lehman, Archie Whisner, and Howard Lehman; interment in Upper Path Valley Cemetery.

Nyce, Joseph D., son of Mr. and Mrs. David Nyce; born Oct. 28, 1883, near Mainland, Pa.; died of cancer March 21, 1959, at Doylestown, Pa.; aged 75 y. 4 m. 21 d. He was married to Dora Funk, who died in 1927. On March 4, 1928, Souderton, Pa., he was married to Katie Nice, who survives. Occupation: former president of Nyce Planing Mill Co. Surviving are 2 children (Lawrence F. and David D.), one sister (Mrs. Arthur Leatherman), 2 brothers (Oliver and Wynne), and 10 grandchildren. He was a member of the Doylestown Church, where funeral services were conducted March 26 by Joseph

Gross and Silas Graybill; interment in church cemetery.

Oberholzer, Israel Stauffer, son of the late Henry and Susanna (Stauffer) Oberholzer; born May 27, 1874, at the Bailey Nursing Home, Elizabethtown, Pa., April 8, 1959; aged 82 y. 10 m. 12 d. He lived with his son Huber for more than 13 years before entering the nursing home. His wife, Ella Huber Oberholzer, died in 1939. Surviving are 2 sons (Huber, Mt. Joy, Pa.; and Isaac H., Harrisonburg, Va.), 12 grandsons, 11 great-grandchildren, and a brother (Jacob, Mannheim, Pa.). He was a member of the Erb Church, where funeral services were held, in charge of Henry Shreiner, Homer Bomberger, and Joseph Boll; interment in Erb's Cemetery.

Rohrer, Etta R., daughter of the late Jacob L. and Hettie (Herr) Ranc; born near Strasburg, Pa., April 5, 1883; died March 31, 1959, in the Lancaster (Pa.) Osteopathic Hospital of leukemia after an illness of several months; aged 75 y. 11 m. 26 d. She was married on Nov. 11, 1908, to John C. Rohrer, Ronks, Pa., who survives. Also surviving are a daughter (Esther—Mrs. C. Stister, Mt. Joy, Pa.) and three children (Mrs. Anna R. Brackbill, Gap, Pa.; and a brother (Milton H., Strasburg, Pa.). Three brothers and 2 sisters preceded her in death. She was the eighth generation from Hans Herr. Her grandfather was Preacher Amos Herr, who wrote the hymn, "I Owe the Lord a Morning Sacrifice." She was a member of the Erb Church, where funeral services were held, in charge of Jacob Harnish, Emory Herr, and John Breneman; interment in adjoining cemetery.

Smucker, Malinda, daughter of Jonas and Nancy (Smucker) Burkholder; born July 31, 1864, in Wayne Co., Ohio; died April 22, 1959, in Smithville, Ohio; aged 94 y. 8 m. 26 d. She fell and broke her hip so she was preparing to attend her first worship service in the new Smithville Mennonite Church. She was married on Sept. 2, 1890, to Milo Smucker, who died in 1944. Four sons also preceded her in death. Surviving are 2 sons (Alvin, Buda, Ill.; and Raymond, Smithville, Pa.) and 4 daughters (Mrs. Mrs. Wayne Harrison and 3 daughters (Smithville), 15 grandchildren, and 24 great-grandchildren. She was a member of the Smithville Church, where funeral services were held April 25, in charge of Gerald Studer and Virgil Gerig; interment in Oak Grove Cemetery.

Souder, Preston A., son of John D. and Sallie (Alderfer) Souder; born July 21, 1891, Telford, Pa.; died of carcinoma in the Grandview Hospital, Sellersville, Pa., where he had been a patient for 2 weeks; aged 67 y. 8 m. 2 d. Married to Emma Ruth in 1911. Surviving are his wife, 4 children (Dorothy—Mrs. Charles Miller, John, Telford; Sallie—Mrs. Stanley Shiller, and Lester, Skaneateles, N.Y.), 12 grandchildren, 2 brothers (Mallon, Blooming Glen, and Raymond, Telford), and one sister (Edna—Mrs. Herbert Kulp, Telford). Two daughters preceded him in death. He was a member of the Rockhill Church, where services were held on March 27 in charge of Gordon Kenneth, Earl, Helen, and Ruth, and interment in the adjoining cemetery.

Weber, Minnie, daughter of Mr. and Mrs. Samuel Humphrey; born June 24, 1901, Hull, England; died April 2, 1959, Kitchener, Ont.; aged 57 y. 9 m. 9 d. Married on March 20, 1924, at Waterloo, Ont., to Clarence S. Weber, who survives. Also surviving are five children (Gordon, Kenneth, Earl, Helen, and Ruth), and one brother (Samuel). She was a member of the First Mennonite Church, Kitchener, where funeral services were held on April 6 in charge of C. F. Derstine and Edgar Metzler; interment in adjoining cemetery.

Weaver, Anna S., daughter of John D. and Catherine (Stoner) Stauffer; born Feb. 4, 1872, at New Danville, Pa.; died March 8, 1959, at her home in Lancaster, Pa.; aged 87 y. 1 m. 4 d. On Dec. 24, 1896, she was married to Jacob H. Weaver, who died June 14, 1949. To this union were born 2 children (Chester, deceased; and Miriam—Mrs. Enos Witmer, with whom she

lived). Also surviving are 4 grandsons and 8 great-grandchildren. She was the last of her family. She was a member of the Mellinger Church for over 55 years. Funeral services were held at Herra Funeral Home, Lampeter, Pa., March 11, by David J. Miller, minister.

Wenger, Emma, daughter of Benjamin and Lydia (Schrock) Gerig; born July 29, 1869, near Smithville, Ohio; died April 25, 1959, at Horn Rest Home, Wooster, Ohio, from infirmities of old age; aged 89 y. 8 m. 27 d. She was married Feb. 18, 1904, in Smithville, Ohio, to Joseph M. Wenger, who died July 12, 1949. Surviving are 2 children (Roy, Kent, Ohio; and Mrs. Icie Smucker, Smithville, Ohio), one brother (Jacob S., Smithville), 3 sisters (Mrs. Kate Smucker, Smithville; Mrs. Fanny Wenger, Wooster; and Lydia Gerig, Rittman, Ohio), and 6 grandchildren. She was a member of the Oak Grove Church, where funeral services were held April 27, in charge of Virgil M. Gerig and Gerald C. Studer; interment in adjoining cemetery.

Wise, Floyd Wesley, son of the late John H. and Francis (Buckley) Wise; born at Faubus, W. Va., Feb. 17, 1880; died at his home at Needmore, W. Va., April 13, 1959; aged 79 y. 1 m. 27 d. He was married in 1915, he married Ada Miller, who survives with 7 children (Mrs. Clara Wilkins, Needmore; Mrs. Linda Funkhouser, Mathias; Mrs. Faye Haines, Stephens City, Va.; Mrs. Annabelle Funk, Lyold, Waldo, and Ralph, all of Winchester, Va.), one brother (William P., Cumberland, Md.), one sister (Mrs. Eva L. Evans, Hagerstown, Md.), 12 grandchildren, and one great-grandchild. He was a member of the Mennonite Church. Funeral services were held at the Salem Church April 15, conducted by Daniel Smucker and S. A. Shank; burial in church cemetery.



## Missions in a Changing Africa

"Whatever personal opinions American Christians may have regarding the political situation in Africa," writes Alfred Kunz, International Director of the Pocket Testament League, "one thing is certain—American missionary enterprise must reckon with it. Our future freedom to evangelize Africa will be strongly influenced by our present-day attitude toward this generation's struggle for political liberty."

Today, most Africans are sympathetic toward Western missionary efforts. This was illustrated recently by a front-page story and picture appearing in the Ghana Times on the third day of the Accra Conference. The picture shows Dr. Kwame Nkrumah accepting from Mr. Glen Wagner, foreign secretary of the Pocket Testament League, a pocket edition of the New Testament.

The story quotes Dr. Nkrumah as saying, "I will use good use of this precious gift," and then he went on to say, "I wish you well," referring to the P.T.L.'s continent-wide campaign of mass evangelism and free Scripture distribution. The fact that this story made the front page of a Ghana newspaper during the news-filled days of the All-Africa Peoples Conference illustrates the reservoir of good will available to missions in Africa.

A number of other prominent African leaders also expressed approval of the distribution of God's Word to their people. In the past three years they have gone out of their way to endorse and facilitate the P.T.L. distribution of almost 4 million Scripture portions in 25 of the languages and in 14 countries of Africa.

Let us pray that Christians in America will meet this great challenge of saturating the continent of Africa with the written Word of God.—Floodtide.



# YOUR PUBLISHING HOUSE

## Editorial

Ellrose Zook, as Executive Editor, provides the necessary organization and staff to prepare the materials for our books, periodicals, Christian education materials, and tracts.

The Editorial Division in co-operation with church-appointed committees provides the material for our publications. The editors and writers prepare these materials in keeping with their understanding of the General Policies of the Constitution of the Mennonite Publication Board as well as the policies of the Mennonite Publishing House and of the Editorial Division.

Our editors and writers recognize a three-way loyalty and responsibility. The first is to the publishing institution of the Board and the church, a responsibility relating to the immediate tasks at hand having to do with sound Christian journalism, the business aspects of publishing, and the distribution and servicing of literature.

The second is to the agencies and committees within the church who have need of literature of various kinds to carry on their work of education and promotion. The third responsibility is to the readers and users of our literature in attempting to understand and supply their needs as we understand and interpret them.

This report briefly summarizes the activities of the Editorial Division during 1958.

**Christian Education Department.** Paul Lederach directs the important task of editing the curriculum materials through a staff of associates. The Herald Uniform Sunday School Series was last revised in 1950. Since the coming graded materials will replace the Uniform lessons on the primary, junior, and intermediate levels, attention is being given to another revision of the remaining Uniform materials. The Uniform outlines will continue to be used in preparing pupil's helps for youth and adult, and teacher's helps for these same departments.

A major portion of the time of the chairman of the Christian Education Department is being given to the new graded series.

**GOSPEL HERALD.** Paul Erb, Editor, says that he endeavors to make the GOSPEL HERALD a competent record of the life and thought of the Mennonite Church. Differences within the church make this a difficult task. Many expressions of appreciation come to him as he goes about the church.

**Book Department.** John A. Hostetler has served as Book Editor during the past year.

During the year a total of 11 new titles were published. Four of these were planned by the Christian Education Department. An outline showing the distribution of these books will appear in next week's report. A careful study of book publishing is being made in view of determining its program for the future.

—A. J. Metzler, Publishing Agent.

trict of Beirut. Their hunger for the Gospel was discovered when MCC set up a children's feeding program in their district last December. Mennonite Central Committee is purchasing 150 Bibles for initial distribution. A few Bibles and New Testaments are being sent to their people in Syria who are also without Bibles.

“There is something more terrible than the disintegration of the atom: that is the disintegration of consciences. The atomic era, the era of absolute physical force, urgently demands as a counterpart conscientious positions that are pure, irreducible, and absolute themselves. Whatever happens, this will be our only means of overcoming folly and despair. Whatever happens (let it be any invasion or any horror), those who faith in the sacred principles of life will be the strongest. Their voices will be stifled, they will be thrown into prison, they will seem to be helpless and crushed, but in reality even under such conditions they will be invincible, because they will be in harmony with the immortal powers that govern life and in the end they will be the victors. . . .”  
—Catholic Worker, via MCC Information Service.

A recent article in the Gospel Banner was “Memories of Daniel Brenneman,” with contributions by those who remembered the founder of the Mennonite Brethren in Christ (United Missionary since 1947), which had its beginning in Indiana 75 years ago.

Nearly one third of all Protestant churches in the United States have libraries. A Christian Herald study shows that 31.8 per cent, or 63,000 Protestant congregations, maintain libraries. A trend is indicated in the fact that 12.3 per cent of all parish book centers are less than a year old.

An estimated 2,275,931 refugees overseas still need help in resettlement or integration. More than 150,000,000 of the world's people have been uprooted thus far in the twentieth century. The United States has admitted 700,000 of the victims of oppression and war.

Edward L. R. Elson, minister of the National Presbyterian Church in Washington, President Eisenhower's pastor, has been appointed chairman of a Clerical Advisory Committee by the National Association of Manufacturers. This Council will meet with the Association's Advisory Committee three times a year for a frank discussion on economic and social questions involving industry.

A Copt in Cairo obtained a divorce from his Christian wife in the Moslem court by saying to her, “I divorce you.” The Moslem judge said that the Moslem law is the law of the land of Egypt and the divorce is legal even though the couple are Christians. This is something new in Egypt, since in all Moslem countries of the Middle East the Christians previously had their own jurisdiction over the personal status given by their religion.

Sweeping reforms of marriage and family laws are being made in Algeria. They are designed to give Moslem women the same



## ITEMS AND COMMENTS

### BY THE EDITOR

The United States Agriculture Department reports that 436,300,000 cigarettes were used within continental United States in 1958. This averages 3,700 smokes per person 15 years of age and older. United States cigarette output was six per cent higher than in 1957. The Department said the upturn in sales could be attributed to the increase of the teen-age population, the increase of women smoking, and the tendency of persons who switched to filter-tipped cigarettes to smoke more than when using non-filters. All this happens just when increasing evidence is being presented of the connection between cigarette smoking and lung cancer.

The United Nations International Children's Fund has announced the grant of a million dollars to expand a co-operative dairy in Bombay, India. The Bombay government will contribute \$5,000,000. An important condition of the UNICEF is that free milk must be provided for many of Bombay's children for the next five years. School distribution, which now reaches 60,000 children, is expected to be doubled. The co-operative at Bombay is doing scientific feeding and sanitary packaging of the milk.

James Reston, New York Times correspondent in Washington, commenting on President Eisenhower's Berlin policy says, “It is based on the rational assumption that

the Russians would rather live than conquer a devastated Europe, but it is also based on a faith not unconnected with the Easter story, that there is another power in the world greater than presidents or principalities.”

Consumer Reports says: “There is incontrovertible evidence that the strontium-90 content of milk has been increasing since 1954.” This increase, of course, is due to fallout from atom bomb explosions.

Stanley Stuber, General Secretary of the Council of Churches of Greater Kansas City, in a letter to the New York Times says, “As it is right now with everybody going all out for bigger and better atomic weapons, church leaders who want to be patriotic are facing a terrible dilemma. Their Christian principles are bumping head on into military plans which they cannot support from a moral and spiritual point of view. This accounts for the deadly silence among Christian leaders in regard to the present crisis. But if we had a positive program for world peace in connection with the United Nations, the people of our churches would feel free again and would speak up gladly in its support.”

A campaign is underway to provide Bibles for interested families in the Assyrian dis-



rights as Europeans. For the first time consent by the woman has been made a part of the marriage law. The minimum marriage age has been set at 18 for boys and 15 for girls. It is no longer possible for an Algerian man to divorce his wife simply by saying three times, "I divorce thee." The reform does not outlaw polygamy, although the government expresses an intention to do this later. Only two per cent of Algerian men exercise the Moslem rights to plural marriages.

President Eisenhower was urged by the American Civil Liberties Union to recommend that Congress change the present draft law to allow nonreligious conscientious objectors to claim exemption from military service. Under the present law a prospective inductee is required to base his exemption claim on formal religious training and belief, which includes the idea of a Supreme Being.

Martin Luther King has said that India is integrating its untouchables faster than the United States is integrating its Negro minority. Upon his return to the United States from a month's tour of India, Dr. King said that of that country's nearly 400 million population it was estimated to him that "not 100 persons today would sign a petition endorsing untouchability."

Korean Methodists, who have established 250 new congregations since 1953, are seeking to organize another 250 within the next four years. The local churches total 1,200 at present. Since the end of the Korean War, members have contributed over \$850,000 for church construction and repair. Current statistics show 47,000 actual members and a constituency of about 200,000. Sunday-school enrollment is 150,000. The Korean Methodist Church is an independent body affiliated with the Methodist Church in United States.

Legislation requiring children to attend public school until sixteen years of age or until they have completed the tenth grade, strongly opposed by Amish groups in Kansas, was defeated by the State Senate Education Committee.

The first stage of the restoration of the Holy Sepulchre Church in Jerusalem has been completed. This stage included the repair of the dome over the church's main entrance, which had suffered severely from earthquake and fire. The various religious communities are co-operating in the raising of the necessary funds. Greek Orthodox, Armenian Apostolic, Latin Rite Romans, Ethiopian Coptic, Egyptian Coptic, and Syrian Orthodox groups occupy control over various areas of this church. To avoid bitter conflict the keys to the structure are in the hands of Muslim authorities.

A communist youth magazine in Poland has suggested that because of the shortage of women in that country, the government should permit a woman to have more than one husband.

The World Council of Churches will break ground for its new headquarters building in Geneva in the fall of 1959. The structure will have 236 rooms and it will be located close to the United Nations' Geneva

building. About one fifth of the cost is to be provided by sources within the United States.

Dignity and solemnity must have been absent from a Roman Catholic baptismal service in France when the eight-months-old daughter of a team of circus performers was baptized on a tight rope 90 feet above the ground in the church square.

Auca tribesmen who have made a friendly visit to a mission station are reported to have brought a gift to Missionary Aviation Fellowship pilot Johnny Kenen. It is a hardwood lance. The Auca tribesmen admonished the pilot, "You be careful with that and don't kill anybody. You can kill an animal, but don't kill anybody." They said this was the last lance they were going to make.

Bucks County, Pennsylvania, has increased in population from about 145,000 in 1950 to 300,000 in 1958. There are 221 churches in the county. If all the people attended at one time, there would be 1,300 in

each church. Actually only about 10 per cent of this number attend.

Accidents of all kinds killed 91,000 persons in 1958 in United States and cost the nation nearly 12 billion dollars. The total toll, however, was down five per cent from 1957. Motor accidents were the highest and home accidents next.

An offer from RCA of assistance in the development of TV has been rejected by the State of Israel. Benjamin Attkin of the University of Jerusalem says that other developments are more urgent. He further argues that TV has "completely changed the face of American society, causing millions of people to become lazy." What is TV doing for you and your family?—East Bend Bulletin.

The East African Territory of Somalia, said the New York Times, has appealed to the United Nations Children's Fund for aid in what threatens to be a general famine in the area. Lack of rainfall has seriously reduced the crops.



"Persons in search of a sound answer to questions pertaining to the work of the Holy Spirit will want to read this book."

#### THE HOLY SPIRIT AND THE HOLY LIFE

In this book Bro. Lehman traces the work of the Holy Spirit through the Old and New Testaments, emphasizes Holy Spirit perfection in Christ, and pays special attention to the verb tenses. He discusses the nature of the Holy Spirit's work in man, and the character of the holy life.

Believing that religious experiences described in the Bible are normative, the author uses them as living illustrations to stimulate present-day Christians to become participants and sharers in the same experiences. \$3.50

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# Gospel Herald

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Herein shall all men know that ye are my disciples,  
if ye have understanding love for each other, a love  
that is deeper than that of kinship.

## Our Peters and Our Johns

By J. Paul Sauder

Jesus had one named Peter among His disciples and had much use for him. He had a John also, a very different sort of man, and likewise useful. We have the Peter type and the John type among Christ's working crew today. We love them both. Sometimes they do not work together as effectively as they might and for reason. They are different.

Peter was what modern educators would call an extrovert. So we see him at the Mount of Transfiguration talking up, suggesting that "we build three tabernacles." Later we hear him saying, "I will follow you to the death; though all men deny you, yet will not I." This was not merely pride, as some would suggest; it was the idea of throwing himself into something, heart and soul. "Extrovert" means turning outward. It is generally conceded that Mark got his Gospel narrative from Peter. This narrative is full of action, deeds, and "straightways." Our modern Peters often spark the starting of mission witnesses; they are forceful, dynamic.

Of course there are no pure extroverts. Outgoing Peter, after his love of company and warmth had got him into trouble, cursing and swearing and lying, "thought thereon and wept bitterly." This is good, sound introversion, i.e., turning inward.

Jesus didn't want all His disciples to be extroverts. Among others He chose John, "son of thunder." (Probably Father Zebedee was a vehement extrovert.) It is true that John once suggested calling down fire on a village; there are no pure types, as we have said. John was the thinker; his is the Gospel which has those wonderful chapters, 3, 10, 14, 15, 16, 17. His, too, were those wonderful epistles which God could give via a yielded introvert.

Look what happened on Easter morning. They who had run in cowardice

from the Garden on Thursday night ran in boldness toward the empty tomb. The younger, the introvert, stood outside, thinking a minute, during which the older, the extrovert, puffingly arrived and, true to nature, went straight into the empty tomb. And shoulder to shoulder, ever thereafter, they witnessed. "They said," "they went together," "they spake," "they taught," "boldness of Peter and John," "they preached"—all these phrases and more besides were the effects of "they had been with Jesus."

Jesus sanctifies extroverts if they permit Him to do it, and so the consecrated salesman type of Christian man wants to sell, not himself or his leadership, but Jesus crucified, risen, reigning in the extrovert's heart. That heart is "bubbling over," as the children's song goes, and yet it is under the restraining Governor, set to keep the saint at proper speed.

Now the risen Christ sanctifies the introvert also so that the supporter can stand by patiently while Peter does most of the talking; can let Peter preach the whole sermon of Pentecost without once interrupting, for while one is preaching, shall not eleven pray? And when the discourse is finished, the power of united talents is manifested; for the hearers cry out, not "Peter, what shall we do?" but "Men and brethren, what shall we do?" And twelve men then stand ready to help and baptize, for of course they all helped to care for the needs of three thousand. Oh, Jesus loves His introverts too; He made so many of us that way.

But why is there so much of misunderstanding and wounded feeling in so many places where there has been a witness? Extroverts get things their way, win means of support for their moves. Introverts suffer, often in silence, and get "the quits," and then the extroverts say, truthfully enough, "He doesn't help as he should."

## Prayer Meeting Meditation

By Grace Dorothy Lehman

Oh, how we need each other!  
When we're small, we need a mother,  
Loving, kind.

While we're growing, we need playmates;  
How a boy or girl friend rates  
With a lonely child!

But as Christian sister, brother,  
Even more we need each other  
To succeed!

Be we tempted, prayer availeth;  
Be we burdened, others share it;  
Light it grows!

We would soon give up despairing,  
In conflicts fierce and daring  
No one cared!

But we're in the fight together;  
Where we're strong, we'll help each other  
In the race.

Where we're weak, we'll find a brother  
Who will help some way or other;  
Fellowship!  
Lancaster, Pa.

A wise physician, speaking of a patient of his who was then suffering from heightened introversion, said to me, "It is the keenest suffering known to mortal man." A pure extrovert knows no such feeling and cannot sympathize, that is, "suffer with." On the contrary, an introvert can hardly know how a salesman extrovert feels when he cannot make sales nor have a following. Is there no hope then for these workers and our "local situations"? Oh, yes, there is, and very firm guidance. To advise, "Be charitable, brethren, we must have charity and get along together," is merely a stop-gap remedy. The remedy lies deeper than that and yet is readily available in the Word.

The remedy is to be found in the enlightening incident John recorded in his Gospel, chapter 21. Here the extrovert proposed, "I go fishing." The introverts, the followers, chimed in, "We go with thee." All met the Master, a good catch, and a good breakfast. They met, and we read the interview which followed.

Do you want to get along better with your brethren or, more likely, do you want them to get along better with you? Then notice well what happened.

Jesus did not ask extrovert Peter, "Do you like sheep?" To Peter's successors who are our executive committees, bishops, Sunday-school superintendents, sitters on "benches" and members of boards, tent evangelists, or even leaders of cliques—to all of us Jesus does not say, "Do you enjoy sheep and having large numbers of sheep traipsing along after you?"

Moreover Jesus did not ask a question for introverts either, "Do you like providing food for sheep? Do you like feeding sheep?" To John's successors who are the expounders of the Word, writers, theologians, teachers, givers, good old stand-by Johns who do as much sweating as anybody—to all of these Jesus does not ask, "Do you love to feed sheep or prepare their rations?"

No, no, the Master did not thus address Peter's heart and John's or ours. He asked Peter (and John caught the point too) the same question He asks your heart right now as you read this, "Lovest thou me?" And He used a meaningful verb in the Greek which He spoke, "Lovest thou me with an understanding love deeper than family tie?" Poor Peter was unworthy of such a verb, for he could only answer, "With the love of a blood brother I love you." Jesus asked again, "Understanding love?" and Peter answered, "Blood brother's love." But the third time the God-man came down to the broken man's level and said, "Blood brother's love?" and then, says my Greek Testament, "Peter was in heaviness" because Jesus had to change His verb.

Introvert—Lovest thou *Christ* with an understanding love or even with a love as of kinship?

Extrovert—Lovest thou *Christ* with an understanding love or even with a love as of kinship?

If we settle that question, then He has a further word to our hearts.

"Extrovert leader of sheep, they are not your sheep but mine, every one of them, including the ones you do not understand and those yet to come out of the world. Lead them prayerfully as I would and in my stead and for my sake alone. And when they follow you home in peace, I will have a crown of rejoicing for you."

"Introvert feeder of sheep, feed the sheep in my absence what I would feed

## Our Readers Say—

This week's [April 21] editorial "Things" was very timely and well written. You are to be commended for speaking on a phase of present-day living that pulpit men are reluctant to challenge. In soliciting for Mennonite Church Buildings, an organization which presents opportunities to use material goods in the expansion of the church at large, it is clearly evident that many of our people believe that the maximum return is of greater importance than the purpose to which support is directed.

The new interpretation of the Parable of the Talents seems to be—We must double our money! Is not the teaching of the parable? We must someday give account for that which is entrusted to us?

May your message provoke sermons and articles to stir the Christian conscience from drifting along on the way to selfish materialism so inherent to modern America.—John H. Liechty, Smithville, Ohio.

I feel that a word of appreciation for the GOSPEL HERALD is long overdue from some of our newer city churches. Here at Bethel, the GOSPEL HERALD has been an important avenue of communicating the life, work, and witness of the Mennonite Church to persons coming from another background. Many of our Bethel members read the GOSPEL HERALD from cover to cover and thus are probably better informed of the work of the Mennonite Church than some from traditional Mennonite churches who have no time for our church papers. We realize that members of our church can support the work of the total church with their gifts and prayers only to the extent that they are informed of its life and work. May the Lord continue to bless and guide you in the building of the church of Christ through the written word.—Paul O. King, Chicago, Ill.

Thanks for your timely editorial on "Confidence in the Bible." It is good to have someone . . . point up the central weakness of "modern" orthodoxy.—Olive G. Wyse, Goshen, Ind.

them. The word of appreciation for leaders when it is timely, the standing by as John did with Peter—whatever feeds sheep—do it, and prayerfully. And comfort the sheep, for you are better fitted to know how hurts feel than is your extrovert brother. But remember that he and the other sheep are not yours; they are all mine. And when chore time is over, I will have a crown of rejoicing for you."

And to you both I say this also. Herein shall all men know that ye are my disciples if ye have an understanding love for each other, a love that is deeper than that of kinship."

And that, brethren and sisters, is the remedy for "the local situation," whether it already exists or whether it may yet arise. Elkrider 27, Md.

## GOSPEL HERALD

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## EDITORIAL

### *The Spirit and the Church*

"The book might be termed, 'The Acts of the Holy Spirit' in and through Peter and Paul and other leaders." In light of at least seventy references to the Holy Spirit in Acts, E. W. Winstanley's statement can't be wrong. And this emphasis on the Spirit in the Book of Acts is not merely a personal emphasis of the writer, Luke. He was reflecting the experience of the entire Christian community. The community had a strong consciousness of being empowered and led by the Holy Spirit.

*The Holy Spirit*, in the thought of the early church, was vitally related to Jesus the Christ. In the first place, Jesus had been empowered by the same Holy Spirit. The descent of the Spirit upon the church at Pentecost may be compared to the descent of the Spirit upon Jesus at His baptism. Compare Acts 2 with Luke 3:21, 22. As Jesus was empowered for His ministry, so the church was empowered for its ministry. The Spirit of the Lord was upon Jesus, because He had anointed Jesus "to preach the gospel to the poor; . . . to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind. . . ." The Spirit of the Lord was upon the disciples in order that they might witness "in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Even after His resurrection Jesus commanded His disciples "through the Holy Ghost" (Acts 1:2).

Second, the Spirit in the thought of the early church was the fulfillment of Jesus' promise. The disciples were to wait in Jerusalem for the promise of the Father which they had received through Jesus. Acts 1:4. This Holy Spirit would not merely substitute for Jesus. He was the reason for Christ's going away. (See John 16:17.) This fulfillment is more wonderful than the bodily presence of Jesus.

Third, the Holy Spirit was for the early church a sign of the triumph of the ascended Lord. This conviction was set forth by Peter in his Pentecostal sermon: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the

Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts 2:33). It was in the Spirit that Christ is again restored to us. For the Spirit does not separate from Jesus; He makes fellowship with Him possible. Thus Paul speaks of "Christ in you," "God in you," and the "Spirit in you."

*The Holy Spirit* in the life of the church meant that the spirit of prophecy was not dead but had come to its highest expression. For the Jews the day of prophecy was over. The prophets were succeeded by the Scriptures, the scribe, the teacher. This spirit of prophecy was revived, however, with the coming of John, of Jesus, and of the church. This was the meaning of the outward symbols: the garment of camel's hair worn by John; the descent of the dove at the baptism of Jesus; the wind, fire, and tongues of the early church. These symbols had no value in themselves. They had value only as they proclaimed that the Spirit which inspired the Old Testament prophets was here and in vital force. Now the Spirit is poured out "upon all flesh"; and all prophesy, all see visions, all dream dreams.

The Holy Spirit in the first place empowered the church to do the work which Christ had assigned. Thus the disciples were to wait for the power of the Holy Spirit that they might be witnesses. Acts 1:8. The Holy Spirit is not given to the church as a plaything; He was never meant merely to be enjoyed. Indeed, as in the case of Jeremiah, He may become within one "fire in the bones," forcing one to his task. The Spirit of God is the action of God. And once at the task, the Spirit delivers from frustration. He gives superabundant power to enable us to do the impossible, to meet every emergency.

The Holy Spirit in the second place empowered the church to develop superior character. Popular thought then as today was attracted to the external signs of the Spirit. The wind, fire, and tongues were spectacular ends which many sought. This tendency the leaders worked against. Thus Paul wrote to the Corinthians that the gifts which edify are to be coveted; and above all, love is the manifestation of the Spirit. To the Galatians he wrote, "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness,

self-control . . ." (Gal. 5:22, 23, RSV). Thus the Spirit produced self-control, the very opposite of the development at Corinth and of some twentieth-century churches.

It is this fruit of the Spirit which makes Christian community possible. Possession of the Spirit of God makes it possible to live together in peace and love. The Spirit enabled Barnabas to sell his field and to bring the money to the apostles to be administered to the poor. He enables each member of the Christian community to hold property not as his own but as an administration for the welfare of the total community.—MIL-LARD LIND in *Herald Adult Bible Studies*.

### *A New Song*

*O sing unto the Lord a new song.—Psalm 96:1.*

*And they sang a new song.—Rev. 5:9, RSV.*

Are you one of those who are irked when a new hymn is sung in church? Do you sit glumly wondering why they don't keep to the good old songs that everybody knows?

Here's bad news for you! In heaven all the songs will be new. And for the very good reason that very few of the hymns we sing here would be appropriate there. Our songs nearly all have their orientation on earth and in time, very naturally so. But in heaven earth is behind us and time is no more.

Let us start through the *Church Hymnal* and see how soon in each hymn we run into something that would not fit in heaven.

No. 1: "Come. . ." But we shall be with Him.

No. 2: "Tho' num'rous hosts of mighty foes. . ." Surely not in heaven.

No. 3: "Heav'n and earth and all creation. . ." No longer earth.

No. 4: "Well our feeble frame. . ." It won't be feeble up there.

No. 5: "Thy diseases all who heals." But there will be no sickness in heaven.

No. 6: "I shall . . . to heav'n ascend." No such future tense then.

No. 7: "And when my voice is lost in death. . ." Not beyond the resurrection.

No. 8: ". . . earth's richest bones wax dim." The tense would be wrong.

No. 9: "And after death. . ." Then anticipation will have become reality.

No. 10: "From all that dwell below the skies. . ." Wrong address!

No. 11: "Throughout the remnant of



my days." No days in heaven.

No. 12: "And bids approaching death remove." No death there.

No. 13: "What mortal verse. . . Mortality shall be swallowed up in immortality.

No. 14: "In this world and the next." That age shall be without end.

No. 17: "Nor time shall see Thy sway depart." Time will be past.

No. 18: "... who hast made the earth so bright." Heaven will be brighter.

No. 19: "When grief comes o'er me. . ." No more tears.

No. 20: "... Ruler over earth and sky." His will be a heavenly kingdom.

No. 21: "How poor and weak are we!" We shall be like Him.

No. 22: "... Thine earthly temples are!" Have been!

No. 23: "Ye nations round the earth. . ." The kingdoms of this world shall be the kingdom of our Lord.

No. 24: "He fills the sun with morning light." The stars—our sun is one—shall fall.

No. 25: "Melt the clouds of sin and sadness." No such prayer in cloudless day.

No. 26: "To spend one day with Thee

on earth. . ." Hardly a heavenly sentiment.

No. 27: "Thou spread'st the curtains of the night." No night there!

No. 28: "Early in the morning. . ." After what night?

No. 29: "Ev'ry cloud that veils and darkens Thy designs." Not in the glory world.

No. 30: "... our mortal frame." No mortality in heaven.

No. 31: "... from day to day. . ." In the land of endless day?

No. 32: "... this house of clay." "This perishable nature must put on the imperishable" (1 Cor. 15:53, RSV).

No. 33: "Let ev'ry soul from sin awake." No sin will enter there.

No. 34: "May a mortal sing. . . ?" But all mortality is past.

Is this sufficient to make the point? In heaven we shall sing new songs. They will make reference to what has been done in the process of redemption on earth, but the perspective shall be entirely that of complete and final accomplishment.

So when you are packing your suitcase for heaven, don't put in your hymnal. You won't need it there.—E.

## 25 Years Ago

(from GOSPEL HERALD, May 3, 1934)

First General Mennonite Summer Bible School Conference [Nappanee, Ind., May 24, 25].

Ordination . . . April 21 . . . Bro. Jess Kauffman.

Officers of the Board of Education: D. A. Yoder, President; J. B. Smith, Vice-President; S. F. Coffman, Secretary; H. R. Schertz, Treasurer; O. O. Miller, Financial Agent.

(from GOSPEL HERALD, May 10, 1934)

The Summer Bible School manuals . . . are all in type.

. . . Chicago . . . a number of Mexicans were received into the Mennonite Church, and a congregation organized.

Eastern Mennonite School . . . YPCA . . . Howard Charles, Pres.

(from GOSPEL HERALD, May 17, 1934)

Lyndhurst . . . Mountain View congregation . . . William Jennings . . . as evangelist . . . thirty-seven souls . . . willing to come out. . .

Ralph Abernathy stated that "if the race problem is to be solved, it must be solved by the Christian Church." Abernathy is pastor of the First Baptist Church of Montgomery, Ala., and was closely associated with the widely known Martin Luther King in the leadership of the bus protest staged by Montgomery Negroes in 1955-56. Abernathy emphasized that the race problem is not basically a political problem—it is a moral problem. It is a problem of one group feeling superior to another. His analysis of the Montgomery experience centered on the non-violent response to the pressures exerted by the opposition. "We must never become bitter toward those who would destroy us," he declared.

Jacob Loewen, professor at Tabor College, discussed the underlying premises of the Christian Gospel—(1) that "all have sinned, and come short of the glory of God"; (2) that all men "from Jerusalem to the ends of the earth" are equally eligible to become children of God; and (3) that the saved of all nations are spiritually integrated as the body of Christ. As another participant stated, if we preach a whosoever-will Gospel, we must face the consequences and accept whosoever comes! A segregated church is not a fellowship and can not realize the spiritual oneness of those who are in Christ. The New Testament treatment of the Jew-Samaritan and Jew-Gentile questions presents the principles which must apply to the race issue today.

Woodlawn's associate pastor, Vincent Harding, called upon the Mennonite

(Continued on page 477)

## The Mennonite Churches and Race

From Mississippi to Canada and Harrisonburg to Omaha, uneasy Mennonites of seven conference groups gathered in Chicago for a seminar on "Christ, the Mennonite Churches, and Race." The fifty delegates, Negro and white, were convened by the Mennonite Central Committee Peace Section and met at the Woodlawn Mennonite Church, April 17 and 18.

Throughout her American history the

Mennonite Church has been opposed to slavery. But through the years her voice against the unjust treatment of Negroes has been lost. She has been silent.

On occasions we have invited the Negro into our house, but not into our home; into our "faith," but not into our fellowship. Our mission work among Negroes has often reflected our pride and paternalistic motives.

In an open meeting Friday evening,



# Commissioners at Work

By Daniel Hertzler

## *A report on the spring meeting of the Commission for Christian Education*

One of the biggest little organizations in the Mennonite Church is the 12-member Mennonite Commission for Christian Education. It is big in that it is firmly anchored in the tradition of Mennonite official church life and is responsible directly to Mennonite General Conference. It is small in the sense that its semiannual meetings are normally held around a table and are conducted in an atmosphere of formal informality all its own. While the minutes of the meetings bristle with formal motions, the members of the group address each other in familiar terms and are quite free with brotherly advice.

Historically, says Paul M. Lederach, the Commission is "the direct successor of the General Sunday School Committee of General Conference" (*Handbook, Mennonite Commission for Christian Education*, page 5). The General Sunday School Committee was organized with a constitution adopted by General Conference in 1915 and functioned for more than twenty years. By 1937, however, its work had broadened so that it had five subcommittees: Summer Bible School, Teacher Training, Lesson Committee, Literature and Library Committee, and Records Committee. In addition to this committee, General Conference also sponsored a Young People's Problems Committee (1921) and a Young People's Meeting Topics Committee.

This many committees sometimes found themselves doing each other's work, and so in 1937 General Conference adopted a recommendation that these functions plus that of missionary education be united under one head, which was given the all-encompassing title of "Mennonite Commission for Christian Education and Young People's Work," a name later shortened (in 1952) by omitting the latter half of the title.

These twelve men, ten of whom are elected by General Conference and two by the Commission itself, are according to the Commission *Handbook* commissioned to perform ten specific functions, eight of which relate to the teaching work of the church, one involving the concerns of the church for youth, and one relating to worship and congregational singing. This work is done through the efforts of the Executive Committee (chairman, vice-chairman, secretary-treasurer, and field secretary), the Curriculum Committee (responsible both to the Commission and to the Mennonite Publication Board), and thirteen area secretaries, not all of whom are elected members of the Commission, since the group is given the privilege to

add other persons as needed to fill these positions.

These "commissioners" met at Scottsdale, Pa., on April 10 and 11 for their spring session. The spring meeting (they meet semiannually) is normally held at Scottsdale to give opportunity for members of the Mennonite Publishing House staff also to participate in the meeting, since they too are engaged in various aspects of Christian education.

## Thought for the Week

Evangelism is not an unpleasant compulsion. There is a kind of compulsion in Christian service, but it is the drive of an inner spirit. We count it a privilege to go as witnesses to all the world.—E.

Time would fail to tell and the reader would become weary in hearing of reports received and actions taken. Even so, the nature of the work and its relation to the total effort of the Mennonite Church make these two days of deliberations important to all members of the church.

In his report to the group, Chairman Richard C. Detweiler referred to four areas needing the attention of the Commission during the two-day session. These were: (1) "meeting personnel needs" (Field Secretary, Secretary of Adult Activities, new members); (2) "to hear, discuss, and act upon the studies and recommendations . . . by divisional secretaries and special committees"; (3) "evaluating properly our long-range planning structure and relationship of the Commission with district conferences and other church agencies"; (4) "give creative thought and leadership to the needs of our brotherhood that we must still further discern and meet if we are to fulfill adequately our mission."

## *Following Regular Procedure*

Then followed the reading of reports of other officers and secretaries. Following regular procedure, reports were accepted and then items requiring discussion and action were held for later attention. Among the interesting items were the following from various reports.

Field Secretary Paul M. Lederach (who left that office on May 1, 1959, to give full time to his editorial work) reported that he had visited ten district Christian education committees with whom he discussed: (1) the graded Sunday-school lesson materials; (2) a new leadership magazine being planned; (3)

a family worship magazine; (4) a revised Sunday evening service plan; (5) other common interests.

J. J. Hostetler reported the usual trials in rounding up the records of Mennonite Sunday schools, a statistical chore which is his as Secretary of Sunday Schools. He also has been providing a "Sunday School Standard" grading service to Sunday schools. Of 189 schools returning the questionnaire, none was higher than a third grade school, although, as he says, "Practically every school could become a first grade school easily by improving the record system, inaugurating a teacher-training program, and establishing both a cradle roll and home department."

Summer Bible school enrollment was up again last year, according to Secretary Paul Clemens.

Secretary of Weekday Bible Schools Noah Good reported that the need for study materials for these schools is becoming acute.

Don Augsburg, who promotes Christian Service Training, said, "Since our people are becoming more aware of the need for training for effective Christian service, I would like to see the program continue to develop and find a place on the calendar of every church or Christian community."

Levi Hartzler noted the suggested mission study themes for coming years: 1959-60, Africa; 1960, Home Missions; 1961, Latin America; 1962, Europe.

J. Mark Stauffer, Secretary of Church Music, observed with satisfaction that the new children's hymnbook, *Our Hymns of Praise*, is now available and that the Music Committee is taking up the work of revising the *Church Hymnal*, the revised edition to possibly be available by 1965.

Evan Oswald mentioned that a survey he conducted as Secretary of Youth Activities showed that "our churches are fast becoming urban" and are getting interested in club activities for children.

The *Torchbearer* and *Wayfarer* materials supplied by the church are being used extensively, yet too many of our young people are involved in Boy Scouts and other organizations.

Ray Bair's report on young people's activities involved some details of Mennonite Youth Fellowship organization, since the Secretary of Young People's Activities also serves as sponsor of MYF. He indicated that MYF is quite happy with the help that Youth Field Worker Eugene Herr has given to the church's youth program and said, "Because of the Youth Field Worker's efforts, it is possible to make more contact with the local units and with youth leaders throughout the church."

## *Two Things Not Yet Caught*

The Youth Field Worker himself was present and reported on his activities,

including a concern that "There are two things that our youth have not yet caught—at least not in an adequate sense.

(1) We have not sufficiently imparted to them that the Christian life is primarily a relationship with Jesus Christ. . . .  
(2) Our youth have not yet caught the fact that the church's task is to share the good news of Jesus Christ. . . ."

Secretary of Home Interests J. Howard Kauffman revealed plans for a study conference on "Needs and Potential for Family Life Education in the Mennonite Church." He said, "The interests of a considerable variety of persons—ministers, teachers, social workers, physicians, editors, writers, and others—tend to converge from various directions on the problems of family life. The conference will provide a forum in which these persons can share their concerns. . . ."

Russell Krabill brought the report of a committee which studied our Sunday evening service pattern. The committee recommends a new name, "Sunday Evening Service," instead of Young People's Bible meeting (older people are welcome too) and a short program in two sections to be followed regularly by a sermon. They feel that a regular cycle of programs might be followed every month featuring music, missions, youth night, evangelistic emphasis, and, during the months when there are five Sundays, a fifth program emphasizing home interests.

Of particular concern to the members of the Commission was a report of the Christian Nurture Study Committee. This committee began work because of a feeling that our homes, churches, and schools have not been doing a thorough enough job of training the young people in the meaning of our faith. This has become painfully clear when the young people, especially some of those whose work or study has taken them away from home and community, have failed to follow the ideals of their parents and churches. So a small committee was set up to decide what sort of study should be made of the subject. The committee reported to the Commission and suggested that an extensive study should be made to find out why Mennonite young people respond as they do and to provide guidance in the nurture of young persons in Mennonite homes and churches.

The Commission approved these suggestions and appointed an expanded committee to continue this comprehensive study.

Another subject that has appeared on the agenda of nearly every Commission meeting for the past several years is the question of closer co-operation, even merger, of the Commission and Mennonite Publishing House. A committee representing both organizations finally has recommended a modified plan in which the two groups would work together

more closely than they do now both in planning of Christian educational material and in the work of introducing and explaining the use of our educational literature.

### 34 Entries, 33 Actions

Having finished all these reported activities and quite a few others (there are 34 separate entries in the minutes and 33 recorded actions), the forty-fourth semiannual meeting was adjourned.

But before doing so the Commission members made tentative plans for the time of the next meeting, Oct. 30, 31, 1959. And between now and then, each of these secretaries, of whom only the Field Secretary is paid for his work, will find some time to say a few words or do a few deeds to promote that phase of the church's educational work for which he has been "commissioned."

Scottdale, Pa.

## Don't Live on the "Window Sill of Life"

BY KATHERINE BEVIS

There is a story in the Bible, found in Acts 20, that we have probably read without giving much thought to it. The ninth verse of this chapter reads: "And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft. . . ."

We can readily see that this young man, Eutychus, is typical of the people, young and old, who, being restless, unsettled, and irresolute, choose to sit on the window sills of life rather than on safe comfortable seats.

By going back and reading this chapter from the beginning, we are told that Paul had stopped on his way to Jerusalem. He was returning from his third missionary journey. His ship was to sail in the morning, and he was holding a farewell service.

That night, as he was speaking to the crowds gathered in a third-floor hall, the hour grew late, and suddenly in the midst of his speaking, a cry went out: "A young man has fallen from the ledge of the window!"

Panic threatened.

But Paul, taking care of the situation, picked the boy up and restored him to his parents, unharmed. His parents rejoiced that he had escaped in such a miraculous way.

Sitting on the window sill of life places us in a position where just a little leaning may cause us to fall on the outside, instead of on the inside.

A window sitter is in a neutral position which is dangerous, for either side may claim this neutral sitter.

It is said that in a building in Moscow there is a front window with these words on it: "The Commission for the Electrification of All Russia." But as one stepped to the door, a small sign read, "Bell out of order; please knock."

This gives us a picture of all those people whose lives give great promise of usefulness in the work of the Lord but who just sit on the window sill. Just as Rip van Winkle slept through twenty years—completely through a revolution—so we are guilty of doing the same thing.

This day is so full of tremendous issues, so full of challenges, and so full of blessings that we should not live on the window sill.

We are living in a day that is as beautiful as the sunlight. The world is lovelier and life is sweeter than ever before. Faith in this day can uphold us in spite of all the difficulties that may present themselves if we are in the correct seat of life and not on the window sill where we may topple over.

Don't be a window sitter!

Begin each day with God, and then from that beginning, continue right. Thus each day will end right.

Houston, Texas.

## Path to Happiness

BY JACK KYTLE

The teacher of a men's Bible class, who is also an executive in a large company, said during a lesson study some Sundays ago that one of his firm's greatest problems is worry.

He told of men and women, many of them just beginning careers, who had faltered solely because their thoughts were diverted from duties by anxiety. Their pessimism fell gloomily over customers. Their tenseness destroyed not only their own ability, but that of fellow employees.

"Many people apply to us for jobs," he said, "whose references are excellent, their integrity beyond question. But when employed, they handicap the business. They bear to us the load of chronic worry, distributing it unknowingly to all who come in contact with them."

He went on to tell how some of these worriers had been guided out of their problem. "Among my happiest thoughts," he said, "is that I may have helped in this guidance. When I learn of a worrier, I talk with him, or her. I tell these people of my own experience"—how I was unburdened of needless anxiety.

"I tell them there is a way—the only true way—out of worry. The way is through faith in Christ. I tell them how needless worry vanished from my mind when I surrendered my life to Jesus, how this surrender placed me in the position

## Bethel

BY LORIE C. GOODING

*What are these mountains crimson in the dawn?  
Whose are these hills our feet have trod upon?*

*Earth be my bed, my pillow but a stone,  
And I a fugitive, afraid, alone,  
If in my dream, the while I rest me there,  
One glimpse be given of Jacob's golden stair.*

*Dark be the night, and bleak the wilderness,  
Cold be the night, and bitter my distress,  
If with the light, I have His gift of grace,  
So I may say, "The Lord was in this place."*

*As he of old, may I this vision see,  
Ladder of Love, which reaches even me;  
Gateway to God, the revelation given  
Alone to him who seeks the Living Way to heaven.*

*These shining hills of grace our feet have trod  
Are Jesus' Ladder reaching up to God.  
Holmesville, Ohio.*

of a dear little old lady I once heard a story about.

"Someone asked this little lady how she managed to stay so cheerful day in and out, and she replied, 'Why, it's very simple—I just take God at His word.'"

Countless Christians have had a similar experience. When a life and its burdens are placed in Christ's care, worry is lost in the abundance of His great love. An eminent pastor and Bible scholar, Charles L. Allen, has pointed to words of Jesus that, if faithfully applied, will do away with anxiety. Among these: "Go ye . . . lo, I am with you" (Matt. 28:19, 20).

For the Christian of unquestioning faith, these words become more comforting with each repeating. No matter how seemingly dark the way entering the future, one can keep repeating, "Why should I be afraid? He has said without reservation that He is with me. All I need do is reach out and take the hand that is waiting to take mine. I am not entering this path alone."

A troubled heart can turn to Jesus with the knowledge that He understands worry. He realized its presence in the hearts of His disciples. The fourteenth chapter of John reveals the extent of His concern. In this great chapter we find:

"Let not your heart be troubled: ye believe in God, believe also in me.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

These are shining realities. Their light is so intense that darkest anxieties cannot

survive the brightness. There is nothing evasive in these realities. Jesus, aware of fears that assail human beings and the frailty of even the strongest of us, went so far in His understanding as to give reassurance, "... If it were not so, I would have told you."

He said, "If ye shall ask any thing in my name, I will do it" (John 14:14). "I will not leave you comfortless: I will come to you" (John 14:18).

What a fortress of assurance!  
Birmingham, Ala.

Adoniram Judson, after 40 years of service on the foreign mission field, walked down the street with a friend and passed a Christian college. "Do you know what I would do with \$1,000 if I had it?" he asked his companion. "Yes, you would give it to foreign missions," was the answer. Fresh from the mission field where he spent the best years of his life, Judson replied, "No, I would put it in an institution like that," pointing to the Christian college. "Building Christian colleges and filling them with Christian students is raising the seed corn of the world," he added.

The concept that our schools are mission stations of the church is new thinking for many people. Most people are challenged to give when a foreign need is presented. When we are confronted with a need closer home, the challenge seems to be lost. Why? Do we think the soul of a man from Japan, Africa, or South America is more precious in God's sight than our own young people? . . . Missions and schools go together. They go hand in hand.—Daniel Kauffman, in *Gospel Herald*.

## A Prayer

FOR THIS WEEK

Dear Father, to Thee we come again with praise, thanksgiving, and intercession. Thou, alone, art all-wise, all-loving, and kind beyond measure.

So, now, at this time of racial disturbance we come to Thee. Since Thou in Thy wisdom hast made of one blood all nations, we pray that Thou wilt help us and all men to know this, not only with our minds but with our hearts.

Grant to us Thy kind of love, which sees the sacredness and the dignity of the human soul regardless of the outer shell, be that ebony, white, red, or yellow.

Father, forbid in us, we pray, the Pharisaism which would piously advocate tolerance only on the part of others, while we hold back our cloaks in fear and disgust lest the problem touch us.

Help us, Father, to see that as all men are truly brothers under the skin, naturally, that as souls come to Thee through Christ, we become brothers, indeed, and children of Thy household.

Give us love, we pray. In Jesus' name, Amen.

—Mrs. Chester K. Lehman.

## Prayer Requests

(Requests for this column must be signed)

Pray that the school building in the area of Defiance, Ohio, where the V. M. Ovarados are serving, will become available for summer Bible school the last two weeks in June.

Pray for a consul general in New York City who invites Bro. Abner Stoltzfus out to dinner occasionally and who also enjoys studying the Word. Pray also for a rabbi who is studying the New Testament in Hebrew.

Pray for Henry Bainbridge at Black Mt. Mission, Ganado, Ariz., that he will return to Christ and give a clear testimony to victory among his Navaho friends and neighbors.

Pray that the Christians at Black Mt. Mission may be able to maintain their faith and witness in the presence of Mormon pressure in the community.

Praise God for the safe arrival of Elmer and Lois Miller in the Argentine Chaco the middle of April. Pray that they may soon find their most fruitful avenue of service among the Toba Indians.

Pray that the fellowship conference of Mennonite missionaries in Europe, May 19-21, at Bienenberg, Switzerland, might be a season of spiritual blessing and reconsecration to the task of missions in Europe. Pray especially for Bro. Peter Dyck, who will be speaking to the group.

Imaginary troubles become real by telling them too often.—Selected.





## OUR SCHOOLS

### Conquering Through Service

BY EUGENE GARBER, B.R.E. GRADUATE  
Hesston College Class Night Address,  
May 31, 1958

The other day as I walked from the administration building to the church chapel, I heard the wee cry of a young bird. On the lower limb of a pine tree was a little blackbird which had matured to the place where it was ready to leave the nest. From the time this little bird pecked its way into this world until the time it left its nest it was being prepared to go out and face the world.

Some of us here this evening have also completed a period of preparation and, so to speak, are now ready to leave the nest. We have conquered through living and learning on the campus of Hesston College and are now going out to face the world.

As we complete this period of preparation, and as we leave the nest, may we listen to the words of Louis Albert Banks. He says, "The people who give their lives to a fox chase after happiness never carry home the brush; for happiness always eludes the man or woman who pursues it. But the one who tries to help the world breathe happiness as the gardener does the fragrance of the plants he tills." Mr. Banks points out in these words that the secret of happiness is in helping others.

Tolstoy once said, "The vocation of every man and woman is to serve other people."

George Mueller, in penning his noble ambition, wrote, "My business is, with all my might to serve my own generation; in doing so, I shall best serve the next generation."

Not all young people come to Hesston College with the ambition of George Mueller. But I dare say that few have left these halls of learning without a service vision. Many students have dedicated their lives to the service of God and humanity while on this campus.

Soon after I came to Hesston, almost four years ago, this challenge was given in a chapel assembly by one of the faculty: "Be ashamed to die until you have won some victory for humanity."

Trying to help the world, serving others, winning some victory for humanity—these all add up to conquering through serving.

As we leave Hesston College intent upon winning some victory for humanity and for Christ, we would do well to consider what kind of world we face. Some time ago I received a letter from Evangelist Billy Graham which gave me a

chill. This letter contained the following statistics concerning conditions in San Francisco: first, only one per cent of the population of the city is to be found in a Protestant church on Sunday morning; second, last year one out of every two marriages ended in divorce; and third, San Francisco has three times as many suicides as any other American city. Thank God that these things cannot be said of every city in our country. But I fear that we must agree that these statistics indicate a trend in the world which the present generation has been called to serve.

Harry C. Munro's recent book, *Protestant Nurture*, describes our age thus:

The evidences of a vital religious faith seem to be steadily declining. Our generation is fearful, insecure, confused, and frustrated. We are so neurotic that over half the beds in our hospitals are said to be occupied by persons who have only "functional disorders," diseases which originate in the mind and emotions. Instead of moving confidently forward with all our unprecedented resources and powers to possess some glorious future, we seem to be retreating into a new dark age of fear, repression, cruelty, and human slavery. We have seen hundreds of millions of our fellow men frightened and harassed into bartering their economic and political freedom for the false promise of security under totalitarian regimes. In our hysterical preparation to defend ourselves against some ominous threat to the values we cherish, we have invented and stockpiled enough lethal weapons to depopulate the earth.

Mr. Munro then points out the fact that the seeds of communism thrive in such soil. He poses the question, "What is the power of communism which appeals to so many millions?" Here is his answer to the question:

It promises salvation to the hitherto "silent billion" of the masses of the world's population who are hungry, sick, exploited, and miserable. It offers them immediate help in their struggle against poverty, destitution, political corruption, oppression, imperialism, inequalities, and war. We live in a world which technology has shrunk to the size of a neighborhood, and in which a majority of our neighbors have discovered that they eat too little, live too wretchedly, and die too young, while the privileged minority fare well. Any voice which offers these masses hope will be heard. Communism is such a voice.

Fellow graduates and friends, there are worlds for us to conquer. The evil which is in the world has created many needs. As we go out to face this world intent upon conquering through serving, we will find that we must first of all eliminate the evil which is creating the needs. If you have a bad cold and go to the doctor, he doesn't send you to the dime store for a box of Kleenex. He gives you something to get rid of the cold. He wants to get to the source of this difficulty. This Kleenex won't do.

How can evil be eliminated? Christ is the only answer for world needs, because He alone has power over evil. There-

fore conquering through serving means taking Christ to the world. How can we best take Christ to the world? Books have been written in answer to this question. I could talk an hour on how we can witness for Christ. But I think there are two basic elements that will help us to conquer through serving.

First of all, it is very important that we choose the right occupation. By "right" I mean the occupation in which we can best serve humanity. But we can choose the right occupation only if we have our sights adjusted. Let me illustrate what I mean. I gave my oldest boy a BB gun for Christmas. But he couldn't hit anything with it until after I adjusted the sights. I brought it over to the farm shop and put it in a vise and made the necessary adjustments so that when the back sight and the front sight were lined up with the target, something would happen.

Education aids in the adjustment of our sights. In school we have opportunity to develop our abilities and discover our interests. In school we also learn of the needs that exist in the world. It seems to me that our sights are properly adjusted and we are able to choose the right occupation only when our interests and our abilities are in line with existing needs in the world.

The other thing that will help us conquer through serving is unselfishness. It is so easy to think of ourselves first and others second. Friends, I don't believe a selfish person can take Christ to the world. A Christian is a servant, not a lord. He lives for others not for self.

Tonight some of us are going to leave the nest. We have been at least partially prepared to face the world before us. We have had our sights adjusted and are ready to go forth to conquer for Christ. We are ready to choose the right occupation and accept the right call. As we go forth, may we say with George Mueller, "My business is, with all my might to serve my own generation." As we live for others, unselfishly and lovingly, we will be conquering through serving.

### HESSTON COLLEGE

The YPCA in its annual drive during the chapel hour on April 16 raised \$1,367.63. Aaron Martin is the outgoing president of the organization, and Wesley Richard is the president elected for the 1953-60 school term.

On April 17 Myrtle Hamilton and Janet Nichols, the home economics instructors, visited Kansas State University at Manhattan to study proposed advances in dietetics and sewing programs.

Ivan White and Becky Ruth have been appointed editor and associate editor of the 1959-60 Lark.

Anneke Woudstra, a Hesston student from Holland, accompanied the Bethel students from other lands—two from Germany,

(Continued on page 477)



# PEACE AND WAR

## A Message to the Churches

from the Third National Conference of the Church Peace Mission  
Evanston, Ill., April 20-23, 1959

God has not called us to be dragged like slaves in the wake of history plunging to its doom, but to be the messengers and servants of Christ, who is the Lord of history and Victor over the demonic forces in it.

Our own country and the world are threatened physically with the holocaust of nuclear war. Spiritually we in this land are in the far greater danger of committing the sin of mass extermination of another people in the name of defense or retaliation.

This is no longer war as it has been known in the past. It is no longer merely war of men against men. It is war of man against himself, monstrously corrupting the image of God in him. It is war against God and God's creation. All the justifications and rationalizations which have been used for war in the past are now unrealistic, irrelevant, and irresponsible. The very heart of the Christian Gospel is denied and betrayed by those who still justify or condone such evil.

The world stands in desperate need today of a clear Christian word, a distinctively Christian contribution. Neither the church nor the Christian may put off until tomorrow the response to that need and to the call of Christ to take up His cross and follow Him.

Today let the church unequivocally renounce war and take some decisive action to break the terrible circle of armament and counter-armament in which the world is trapped. Then peace will cease to be a painful and frustrating dilemma. It will be a challenge to be met in faith.

Christian spokesmen here and abroad are increasingly becoming sensitive to the challenge presented by the changed nature of warfare. An ecumenical group\* recently said, "Every element of Christian faith, hope, and ethics involved in the Christian affirmation stands in opposition to this warfare. Although there are differences of opinion on many points, we are agreed on one point. This is that Christians should openly declare that the all-out use of these weapons should never be resorted to. Moreover, that Christians must oppose all policies which give evidence of leading to all-out war. Finally, if all-out war should occur, Christians should urge a cease fire, if necessary on the enemy's terms, and resort to nonviolent resistance."

In the face of this emphatic declaration there are still a multitude of Chris-

tians, including members of the Commission quoted above, who sincerely hold that the church cannot now make a final break with nuclear war, because atomic bombs and missiles must be retained as deterrents. But this presents a sore dilemma: If, on the one hand, the arms race and popular dependence on it continue up to the moment of the final awful choice, it is idle to expect that then the counsel to renounce these weapons will suddenly be heeded. If, on the other hand, the course is indeed to be rejection of the all-out use of nuclear weapons, this fact must be made completely clear, risking no further delay during which tension will become intolerable and war may be precipitated. In this event atomic

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If we disobey God, we will lose  
something we will never regain.  
—Orvin Hooley.

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weapons lose their so-called deterrent efficacy. It is imperative that we proceed now while there is yet time to develop and apply creative alternatives in defense and in foreign policy which are responsive to the demand for justice and order, to imaginative service to human need, and to the aspirations of the oppressed.

The moral dilemma is far more serious. Christians cannot be content to await some frightful future crisis and then decide what to do. It is the Christian vocation now to reject the sin of involvement in nuclear war and to live today in simple obedience and faith, and carry out the work of love and reconciliation.

It is with a deep sense of our own unworthiness, our little faith, our halting obedience that at this Third National Conference of the Church Peace Mission we send this message to the churches and to our fellow Christians everywhere. But we believe that in response to faith, God will now, as in other times of man's sinning and despair, impart new light and power to His church and His people. The church will then be a channel of grace and renewal for the world, and Christian citizenship will acquire a new meaning.

\*This quotation is from a provisional study document developed by a World Council of Churches Commission on Christians and Prevention of War in an Atomic Age. This study is still in process, and the quotation in no sense represents official policy of the World Council.

## News Notes

*Christianity and the Republican Party.* "To ignore social and political movements in a dynamic and revolutionary situation such as exists in South America is a very bad mistake. Too many of our missionaries carry with them not only the Christian Gospel but also the ideology of the Republican party on economic and political matters. Whatever we may think of the validity of this ideology in the field of our own domestic politics, its appearance in a South American context is simply grotesque. Its effect is to produce the impression among South Americans that Protestant Christianity is not interested in social justice and political reform. We are thereby throwing away our chance to win over the idealistic and progressive forces of South America and abandoning them to the various secular ideologies, among which Marxism is one, which now dominate them."—Rene de Visme Williamson, in *Christian Heritage*, October, 1958. (Quoted in *His*, February, 1959.)

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*Love.* It seems to happen in Nigeria, as it does also in Rhodesia, that on some mission stations there is a happy, free relationship, one might almost say a comradeship, between the Africans and the missionaries; whereas on others the work seems to be more in the nature of a pitched battle between the Africans and the missionaries. These are the stations on which much is heard of the shortcomings and deficiencies of the African's character, deficiencies which are reckoned to be eradicable only by the imposition of the strictest discipline on the natives. Rules and regulations to govern their behavior abound. In such places the Africans become resentful and rebellious and the missionaries frustrated and empty. There is a need to pray for mission stations that have arrived at this unhappy state, though, thank God, they are few in number. Pray for me likewise, that I may regard the Africans not just as souls to be won but also as friends to be cherished. For friendship is only another name for love, and Love is another name for God, and if God is missing from our work, then what's the use of it? —Peter Letchford, Canadian Secretary of South Africa General Mission, during a recent trip to Africa. (Quoted in December, 1958, *His*.)

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The National Council of Churches race relations message this year says that Christians too long have accepted a system "riddled by prejudice and injustice."

"Every racial incident, whether in Chicago, New York, Montgomery, or Little Rock, hits the headlines in every continent on the globe, embarrassing the churches, shaking the faith of new Christians, and undermining the fundamental values of our society."



## FAMILY CIRCLE

### Changed Light

By Enola Chamberlin

Sword like the light which struck across

The windowed house of dawn;  
The sabbred light which swept the sky  
Till all the stars were gone.

Sword like that morning light, but when

Its sharp point visited  
My baby's crib, it bent and made

A halo round his head.  
Los Alamitos, Calif.

### My Rich Sisters

By GLADYS KENNEL

I have five sisters-in-law who are the wives of ministers. Whether this is a record, I cannot say. It has been my desire for years to give credit to these beloved women for the work they do in the building of His church.

It was most difficult to choose the sister whose life best represents something special in the art of successful Christian living. I did choose one. Then I wrote a sketch showing the joys and problems of this fine woman.

When this sister read the manuscript, she exclaimed, "Oh, but that's not just I! Why, you could put in Ida's name or the name of many another minister's wife. They are rich, too!" I think she is right.

I'm not certain that my sister has a bank account. But I am absolutely certain that she is rich. Just recently her young son said, "Why, Mom, you're rich." He was appraising her wealth in terms of the many gifts she had received for her birthday. Then, thinking that he must put a price tag on her richness, he continued, "You know, I just guess those things cost a hundred dollars!"

My sister smiled. But at this golden moment her heart wasn't counting dollars, but love. For these gifts came as love gifts from her people, her church family. Her friends, yes. But more than friends. These people are her minister husband's flock and my sister delights in feeling they are special to her too.

Here before her lay tangible evidence of how this special family felt toward her. She had reason to know she was rich—in friends.

My sister is very rich in love for others. She naturally likes people. Another sister told me that although this sister never dreamed of becoming a minister's wife, her loving personality adapts her well to her life assignment.

My sister is glad she loves people. This enables her to accept the responsibility graciously for all the hospitality and visiting expected of her.

The love she has for her church family brings her heartache at times. She and her husband share the concern for those in their church family in times of illness, trouble, and death. My sister realizes that a "burden shared is a burden lightened," and finds real joy in helping.

But when misunderstanding and strife came among the people of her church, this meant great heartache for this minister's wife. She wrote, "These are the things we don't like to think about. I pray I will never have to experience anything like it again. My hardest experience in all these years as a minister's wife has been this quarreling within the church." Truly she is rich in love for others.

The Bible speaks of a good woman being one whose own good works will praise her. This certainly is true of this sister. She has not heaped upon herself praises for flowery, spectacular speeches. But she has accomplished much through Christian living. Any talent or accomplishment she has is freely given to help others.

Sewing, cooking, baking, and flower growing are the talents my sister uses continually in service to others. She is very successful in growing glorioxias. Many, many folks have been the recipients of these lovely flowers grown by her. This winter I visited the school next door. In two rooms I saw very attractive winter gardens, the thoughtful gifts of my sister. Indeed, she is rich in good works!

Some years ago several young women were airing their views on the ideal Christian home. Said Reba, "I know which home is the nearest ideal in my estimation. It's your sister's. It seems that she and her husband can never do too much for each other." Yes, my sister is rich in family life. She is glad that children are a part of this home. Her husband's numerous duties require him to spend many hours away from home and her children have a charming way of dispelling loneliness.

My sister does realize that her children are quite human. She knows that being a minister's youngster does not guarantee perfect behavior. She just wishes that others would realize this too.

She does believe that the young child can be taught to appreciate the worship service at an early age. But there have been many times that she yearned for a nice, inconspicuous corner where she could teach her child the acceptable con-

duct in God's house rather than in the traditional minister's pew.

Her children are in a conspicuous position. As they grow older, they realize that more is expected of them. My sister is most happy that so far in life her youngsters have shown no resentment or bitterness as they comprehend what it means to be a minister's child. Beyond doubt, a happy family life does much to make my sister rich.

This account wouldn't be complete without including a story to show you that my sister is rich in forgiveness. One time a friend, traveling far from home, made several most unkind remarks about her. As so often happens, the remarks drifted across the states, right back home. The years leaped by, and the day came when this same friend needed help. Who then assisted readily, cheerfully? The same sister, of course. She asked no questions, demanded no apology. She showed to all who knew the facts the true spirit of Christian forgiveness.

If I've left you under the impression that life for this sister of mine has been as smooth as a dish of frozen custard, I've narrated poorly. Without the faith she has in God, she would be poor indeed.

Moving parallel to her happiest moments have walked sickness, disappointment, and death. Physical and emotional stress tested, but never conquered, the quiet faith my sister has in God.

Here's one time of testing that has stamped itself indelibly on her memory:

The fact that there was a new baby in the house was wonderful, but definitely an emotional and physical strain.

Just two weeks later her husband was ordained as a minister in the church. How marvelous, but definitely an emotional strain.

Then illness—influenza for several of the family, running ears for the little girl and the baby—definitely a physical strain.

Then, just six weeks after her birth, the beloved baby went into convulsions and died. Oh, what an emotional strain!

This all happened to one of my sisters; yet she rested in the faith that God is all-wise, all-knowing, all-loving. She was, and is today, rich in faith. My sister is a very rich woman—one of the richest women I know.

Parkesburg, Pa.

### EXPRESSIONS OF APPRECIATION

We wish to thank each one for the kind expressions of sympathy extended to us in our recent bereavement and for the many acts of kindness shown during the illness of our wife and mother. May the Lord richly bless you.—John C. Rohrer and family, Ronks, Pa.

I wish to express my thanks to those who remembered me in prayer and to those who sent cards and letters, and to the ministers for their visits during my shut-in days. May the Lord richly bless you all for your kindness.—Katie W. Sauder, Ephrata, Pa.





# TO BE NEAR TO GOD

Where Is the Lord God of Elijah?

Sunday, May 24

God Wishes. II Kings 2:1.

The prophetic work in Israel was far from finished, yet God wanted Elijah in heaven. Sometimes we wonder why God "closes the books" of men whose work is not finished by our standards. But are the books closed, and whose work is it, by the way? Certainly it is not the prophet's work, nor yet the preacher's nor the bishop's; the work is I AM's work or else it is merely human religiosity. If it is the latter, the books had better be closed. But if it is I AM's work, He is capable of seeing His work through if an Elisha remains. Or He can procure another Tishbite to further His purpose.

Why did God not take Elijah straight from Gilgal?

Sing: "It Is Not Death to Die."

Monday, May 25

Together. II Kings 2:2, 3.

One can hardly imagine two men more unlike in their tastes. Elijah the solitary and Elisha the city dweller; Elijah thinks of eating a simple cake and Elisha makes a farewell feast for his fellow workmen. But listen, "as surely as the All-existent lives and while your consciousness is in the world, we shall be together." Under their joint ministry there were many "sons of the prophets" ten short years after Carmel when thousands "answered not a word." These young men were close enough to the Revealer of secrets to know, with Elisha, that Elijah was going—today. By the simple yieldedness of a "man of like passions" such as we are, this work began and was blessed of God. Oh, what a channel an unclogged Tishbite can be!

Sing: "I Am Thine, O Lord."

Tuesday, May 26

Prophet to Whom? II Kings 2:4.

Gilgal and Bethel were in the northern kingdom; Jericho was in the southern kingdom. Man's political subdivisions mattered nothing to Elijah and Elisha; there were schools of the prophets in both countries. On this, his last day, Elijah visited schools in both kingdoms and walked at least 35 miles in hilly country. This was not a weak old man fading away in the sunset of life. It would have been good for Elisha to lengthen his own visit at any one of these schools, but it was best to stay with Elijah to the end; and because the best is ever better than the good, Elisha shared Elijah's journey till the parting came.

Sing: "Work, for the Night Is Coming."

Wednesday, May 27

Observers. II Kings 2:8.

How different were these days from the Carmel days of a short decade ago! Young men were in tune with God and talking the things of God openly. How different from the stiff lips of the neutralists who refused to kiss Baal's image but who also refused to shout for Jehovah! But by way of one man

who dared to talk and act in the presence of God, king, idolatrous priests, and people—by way of such a common man did this wondrous change come about. Have we faith enough to be the common man who slaps Jordan with his coat and expects to see the waters divide before his very eyes? What river of hindrance can your mantle of prophecy divide so that there is a way through the impossible? Anything can happen, you know.

Sing: "Have Faith in God."

Thursday, May 28

Double Portion. II Kings 2:9, 10.

Brother, I ask you directly, do you want your successor or assistant to have twice the power and anointing that you have? Or do you want it said now and hereafter that "there is nobody like Bro. Elijah," meaning you? And would you settle with God for bestowing a double portion of your spirit on your successors, or would that be in any measure a calamity? Oh, the fragrant hu-

mility of Elijah! He was but a pipe of clay to convey the water to the people. Would to God Elisha would be twice the diameter so that the people would get twice the blessing! No wonder, dear soul, that Christ could discuss the humiliation of the cross with you on the Mount of Transfiguration. O God of Elijah, help us to be as empty as he was, so that there may be as much room for These as the Tishbite had.

Sing: "Prince of Peace, Control My Will."

Friday, May 29

Horsemanship of Israel. II Kings 2:11, 12; 13:14.

He stayed by him and suddenly, as they walked and talked, they were parted in the moment of conversation and activity. He saw him go and there was left "an aching void," as someone expressed it. Gone was Elisha's spiritual father and his grief finds true Oriental eloquence in the cry, "My father, my father," and in the rending of his clothes. Then came the grief for God's Israel, for had not "the chariot of Israel, and the horsemen thereof" departed? Greater are Israel's prophets than all her armaments. Only the mantle was left behind and God's double portion of blessing. Only—indeed! Forty years later on his deathbed Elisha heard a king cry out those same words of

(Continued on page 475)

## Elijah, God's Warrior

Sunday School Lesson for May 31

(I Kings 16:29—19:21)

How was Solomon's kingdom divided? To what things did the two parts go? There was war between them "all their days" (14:30) and during the days of many other succeeding kings.

Another phrase that describes the kings of Israel is, "walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin." What does the Bible say of Ahab? 16:29. He provoked the Lord more than any before him. How?

Every city and large populated area had at least one Baal-worship center. This spread was remarkable. God raised up Elijah and put in him a burning desire to help Israel to return to the worship of God only. God withheld the rain to convict Israel of their forsaking Him.

What did God do for Elijah during this period of punishment of Israel? (17:1-24, "hide thyself," "get thee to Zarephath.") God miraculously cared for His servant by ravens and by a widow. He was God's warrior.

Now the time of drought is about to end. God commands Elijah to return to meet Ahab. Elijah challenged Ahab to a contest between Jehovah and Baal. Let a pupil relate the thrilling triumph. Hear the people say, "The Lord, he is the God." This God sent rain.

Why did Elijah forget this great revelation so soon? Would it have been necessary for him to flee from Jezebel? We must remember that God sent him away before. How far away did Elijah go? (See map.)

How did God deal with the discouraged prophet? What "word of the Lord" came to him? Pile up all the evidence Elijah had to help him keep his confidence in God. (Obadiah hiding god prophets, victory on Carmel, rain at God's command, the slaughter of Baal's prophets, the glory to God given by all the people.) Yet there was this one powerful Baal worshiper, Jezebel, left. If Elijah is the only believer left and if something would happen to him, how would God's cause ever win? Surely God knew Elijah's discouragement was not just a seeking to save his own life.

God gave Elijah some time to think and also gave him a very special revelation in "the sound of a gentle whisper" (according to one translation). Then God repeated His questioning and answered Elijah very lovingly.

God's warrior was recommissioned. He was asked to anoint two political revolutionists, Jehu and Hazael, and to anoint his successor, Elisha. While Israel was not converted from Baalism, Elijah was greatly relieved to know that there were seven thousand that had not worshiped this heathen god.

What saints, even the very courageous like Elijah, do not know something of defeatism! Yet our hearts cry out in the deepest thanks to the God who does not forsake us. He gives us calm and gracious counsel. With Him is comfort and encouragement. Stand still and hear the gentle voice.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1957 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.





## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsbluff by Wednesday morning.

Bro. B. Charles Hostetter spoke in Manitoba, April 26 to May 10 at the Carman Memorial Hall, April 26-30; at the Evangelical Mennonite Church, Morris, May 1-5; and at the Lowe Farm, May 6-10. Bible study meetings were also held in the Home-wood Church the afternoons of April 26 to May 1.

United Evangelical Action lists G. F. Herschberger's *The Way of the Cross in Human Relations* as one of the fifty best books of the year. It is significant that de Boer's *The Bridge Is Love* with its positive peace sentiments is also in this list.

Sister Clara Herschberger, Goshen, Ind., was the speaker at the Mother-Daughter Fellowship Supper of the Shore congregation, Shipshewana, Ind., on May 8.

Bro. James Millen, Bridgewater Corners, Vt., preached at Rocky Ridge, Quakertown, Pa., on May 3.

Instructors in the annual Bible meeting at Hereford, Bally, Pa., May 7-10, were John E. Lapp, Lansdale, Pa., and Walter R. Campbell, Greenwood, Del.

Bro. Amos Bauman of the East Goshen congregation is teaching a personal work class at North Goshen, using Milo Kauffman's *Personal Work* as a text.

Bro. Roman Stutzman, Kansas City, Mo., spoke at Fairview, Albany, Oreg., on May 3.

A Home Interests Conference, with T. E. Schrock, Clarksville, Mich., and J. C. Wenger, Goshen, Ind., as speakers, was held at Benton, Ind., May 8-10.

Bro. Peter Dyck spoke to a Men's Fellowship breakfast meeting at Kalona, Iowa, on April 28.

Bro. Nelson E. Kauffman and wife spoke in a Home Conference at Clinton Fork, Goshen, Ind., May 8-10.

Bro. Paul M. Miller, Goshen, Ind., spoke on the Christian home at Sharon, Plain City, Ohio, May 9, 10.

The Prairie Street congregation, Elkhart, Ind., has approved building plans and will begin this summer remodeling and building an annex to the present structure, including additional Sunday-school classrooms.

Bro. Donald E. King is instructor for a ten-lesson course in Christian Service Training at Olive, Elkhart, Ind.

Bro. Russell Krabill, pastor at North Goshen, Ind., spoke in a vesper service at Olive, Elkhart, Ind., on May 3.

The Nebraska Sunday-school Conference was held at East Fairview, Milford, May 5-7.

Bro. Wilbur Nachtigall, La Junta, Colo., has accepted the invitation of the Iowa City congregation to serve as interim pastor during the leave of absence of Virgil J. Brenne- man, who will serve the Waterford congregation near Goshen, Ind. Bro. Brenneman will be taking work at Goshen College Biblical Seminary, and Bro. Nachtigall will be studying Spanish at the University of Iowa in preparation for further teaching. Both will move sometime in late summer.

A guest speaker at Winton, Calif., on April 26 was Mrs. Lloyd Northrup, a Jewish convert who is now a Nazarene pastor's wife.

Bro. Owen Gingerich, who teaches at Wellesley College in Massachusetts, had an article on "The Solar System Beyond Neptune" in the April Scientific American.

New faculty members at Goshen College next year will include Eleanor Nase, Piano; Byron Bender, Linguistics and Anthropology; Ed Herr, Physical Education; Russel Liechty, Dean of Men; Janet Martin, Administrative Assistant to the President; John Oyer, History; and Jesse Yoder, Speech.

Bro. Frank Bishop of the Goshen College faculty spoke at the New Paris, Ind., Church of the Brethren, May 3, and to Goshen College alumni at Lititz, Pa., on the weekend of May 10.

Bro. Lester Glick of the Goshen College faculty spoke at Elkhart Church of the Brethren on May 9 and at Rock Run Church of the Brethren on May 17, on family life topics.

Bro. Virgil Vogt, Goshen Seminary student, brought the message at Leo, Ind., on May 10.

A panel discussion was held at Deep Run, Pa., on April 26 on the subject of "Bible Teachings and Hand-Me-Down Traditions." Bro. Stanley Shenk was chairman and other panelers were Daniel Reinford, Marcus Clemens, Paul Moyer, and John E. Lapp.

Bro. A. J. Metzler, bishop in charge, preached the dedication sermon for the new Hyattsville, Md., Mennonite Church the evening of May 10. Bro. C. Nevin Miller, former pastor, preached the communion sermon on Saturday, May 9, and a Mother's Day message on the morning of May 10. This is the former Woodridge congregation, now in a new location. There are about fifty members. Bro. John R. Martin now serves as pastor, but he will go to the Goshen-Elkhart area in July for some seminary studies and part-time service under the Relief and Service Committee. The preacher at Hyattsville during his absence will be J. Harold Sherk, director of NSBRO in Washington.

Twenty-three Indian engineers, who are studying steelmaking at Pittsburgh, spent the weekend of May 10 in the Springs, Pa., area. At a Saturday night meeting they were told about the community and the Mennonite Church, and they also told their hosts about life and conditions in India.

Bro. Andrew Rosenberger and wife, Carstairs, Alta., former mission workers at Red Lake, Ont., described the work of the Red Lake Mission to the Indians at Holyrood, Edmonton, Alta., on May 3. Bro. Linford Hackman preached in both services there that day.

Bro. Wayne Schertz, recently returned from Pax service in Germany and Jordan, gave an illustrated talk at Metamora, Ill., on May 3.

A membership report given to the Ohio and Eastern Conference showed a net gain of 138, bringing the membership to 11,031. This is our second largest conference. Included among these members are only 199

under the age of thirteen. There are 67 independent congregations and 37 mission points.

Bro. Theron Weldy and wife, who have been in VS service in Arizona, have been asked to help with the work in Albuquerque, N. Mex., and will move there in July.

Bro. Al Richards, Fort Wayne, Ind., spoke at a Christian Business Men's Committee dinner in Champaign, Ill., on May 12, and at East Bend, Fisher, Ill., on May 13.

The Bay Shore Church at Sarasota, Fla., with the departure of winter guests, has returned to the summer schedule of only one church service in the morning. On May 3 the attendance at Tuttle Avenue was 173, a drop from well over 500 during the peak winter season. All the other congregations of the area are experiencing the usual decline in attendance.

Bro. Robert C. Lehman of the E.M.C. faculty has been awarded a National Science Foundation Fellowship for the summer. He will study at the University of Colorado High Altitude Observatory.

(Continued on page 475)

## Calendar

Annual meeting, Ontario Conference, Clarence Center, N.Y., June 2-4.  
Annual meeting, Indiana Conference, Locust Grove, Sturgis, Mich., June 2-4.  
World-wide Missionary Conference, Lancaster Mennonite School, June 3-7.  
Annual meeting, Gulf States Inspirational Conference, Tuttle Ave., Sarasota, Fla., June 5-7.  
Annual meeting, Southern Board of Christian Missions and Charities, Houston, Kans., June 8-14.  
Normal school conference and associated meetings, Bloomfield, N.J., June 12-15.  
Lafayetteville Mennonite Camp: Johnston's Youth Retreat, June 12 to July 4; Junior High, Grades 7, 8, July 22-26; Boys' Camp, June 27 to July 8; Girls' Camp, July 10 to July 11; Junior High 1, July 11-17; Junior High 2, June 19 to July 25; Youth Camp, July 25-31; Family Week, Aug. 1-7; Music Conference, Aug. 8-14; Missionary-Sabbath Conference, Aug. 15-21; Business Family Week, Aug. 22 to Sept. 2.  
Peace Sunday, June 28.  
Little Eden Camp, Okemaka, Mich.: Boys' and Girls' Week, June 27 to July 4; Junior High, Grades 7, 8, July 11; Junior High, Grades 8, 9, July 11-18; Senior High, Grades 10, 11, 12, July 18-25; Home Building and Family Week, Aug. 1-8; Christian Fellowship and Family Week, Aug. 8-15; Farmers' Week, Aug. 15-22; Rest, Relaxation, and Meditation, Aug. 22-28; Golden Age Week, Aug. 29 to Sept. 3; Goshen College Faculty Retreat, Sept. 3-7.  
Camp Luz, Orrville, Ohio: Boys' Camp, July 4-11; Girls' Camp, July 11-18; Missions Week, July 18-Aug. 1; Junior High, Aug. 1-8; Junior High II, Aug. 8-15; Youth Camp, Aug. 15-22.  
Annual meeting, Alberta-Saskatchewan Conference and associated organizations, Toldit, Alta., July 4-7.  
Annual meeting of Virginia Conference and associated meetings, Lindale, near Edmon, Va., July 28-31.  
Annual meeting, Indiana-Michigan Christian Workers' Conference, Bethel, Ashley, Mich., Aug. 4-6.  
Annual meeting, Allegheny Conference, at Stahl's, Johnstown, Pa., Aug. 8-12.  
Annual meeting, Iowa-Nebraska Conference, Slickley, Nebr., Aug. 11-14.  
Annual meeting, Conservative Mennonite Conference, Locust Grove, Belleville, Pa., Aug. 11-14.  
Annual meeting, Illinois Mennonite Conference, Metamora, Ill., Aug. 15-16.  
Annual meeting, Ohio Christian Workers' Conference, Newfries, Ohio, Aug. 15-18.  
Annual meeting, South Central Conference, Houston, Kans., with entertainment by West Liberty congregation, Aug. 18-20.  
Church School Day, Aug. 23.  
Biennial meeting of Mennonite General Conference, Goshen, Ind., Aug. 23-27.  
Annual church-wide MYF meeting, Orrville, Ohio, High School, Aug. 28-30.  
Study Conference on Home Interests sponsored by the Mennonite Commission for Christian Education, Goshen College, Goshen, Ind., Aug. 28-31.  
Third church-wide Music Study Conference, Lafayetteville Mennonite Camp, Sept. 25, 26.  
Annual meeting, General Board of Education, Hession, Kans., Oct. 21-24.  
Fall meeting, Commission for Christian Education, Oct. 30, 31.  
Universal Bible Sunday, Dec. 13.

# Missions



THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE • 1711 PRAIRIE STREET, ELKHART, INDIANA

## News Notes

The telephone number of the Mennonite Board of Missions and Charities, Elkhart, Ind., is now Elkhart, Jackson 2-2630.

The John Koppenhaver family arrived safely in Philadelphia from Argentina for North American furlough on May 4. They will spend two weeks at Sister Koppenhaver's home near Perkasie, Pa., and then leave for Elkhart, Ind., and the anniversary celebration and General Mission Board meeting at Hesston, Kans.

A deputation team from Hope Rescue Mission, South Bend, Ind., will speak at the Maple Grove Mennonite Church, Topeka, Ind., on Sunday evening, May 24.

Bro. Naswood Burbank, Black Mt. Mission, Canada, Ariz., returned from Bible School in April and is building a home adjacent to the mission property with the assistance of his relatives and building materials provided through the Navaho Tribal Council. Pray that he may be able to give a powerful testimony to his people.

Bro. Tobe E. Schmucker, superintendent of Hope Rescue Mission, South Bend, Ind., will speak to the men of the Brighter Day League at the Indiana Reformatory, Pendleton, Ind., on May 30 at 8:00 a.m.

Three more Christians, converts of the Swedish Mission who have stood the test of time, are located in the village of Zunguni, Somalia, about ten miles from Margherita. Regular Sunday services are being held in this village.

The foundation was poured the last of April for the new church building at Kushiro, Japan. Dedication services are planned for July 28.

Pastor Edward Stoltzfus and the MYF from the Bethel Mennonite Church, West Liberty, Ohio, will give the program at Hope Rescue Mission, South Bend, Ind., on May 31 at 8:00 p.m.

The mission headquarters at Mogadiscio, Somalia, was transferred to the new property during the month of April.

Missionaries Florence Nafziger, Dharmatari, India, and Rhea Yoder, Landour, India, will be leaving Bombay on May 22 for North American furlough coming by way of Palestine and Europe. They expect to arrive in New York about Aug. 18. Sister Nafziger received her no objection to return permit from the India government according to word received at Elkhart, Ind., on May 6.

Three Pax men left on Tuesday, April 21, aboard the Cristoforo Colombo for the following three-year assignments under the Eastern Mission Board: James Shelly, Akron, Pa., and Daniel Wenger, Lancaster, Pa., clerical and maintenance work on the Shirati, Tanganyika, hospital staff; and Daniel Stoltzfus, Gordanville, Pa., agricultural worker at Torda and Margherita, Somalia.

Bro. Walter Schmucker and Sister Mabel Schrock of the Archbold, Ohio, community have been assisting with the Spanish Sunday school at Defiance, Ohio. Recently Bro. Schmucker has been appointed Sunday-school superintendent and is also planning to initiate a crafts class during the week.

Bro. Paul N. Kraybill, Secretary of the Eastern Mission Board, left on May 9 for an administrative trip to Vietnam. En route he will spend a few days in Korea and Japan. Most of the trip will be spent in Vietnam, Cambodia, and Laos, making further plans for the development of the program there and counseling with the workers regarding strategy and policies.

The Bethesda Mennonite Church, St. Louis, Mo., is planning an anniversary service on June 7 commemorating the receiving of the first members into the church. Bro. Osiah Horst, Petersburg, Ont., will be the speaker.

The Jefferson Street Mennonite Church, Lima, Ohio, recently voted to give their pastor and his wife, Bro. and Sister Darwin O'Connell, a year's leave of absence beginning Aug. 1, 1959. A committee has been appointed to assist in finding an interim pastor.

Former missionaries to India and missionaries on furlough from India met at the Royal Bauer home in Goshen, Ind., on Thursday evening, May 7, for a prayer meeting in behalf of the Mennonite Church in India which was then in conference sessions. Bro. A. J. Metzler, Scottsdale, Pa., who visited India recently, met with the group to report on his contacts. Some 25 persons attended the prayer meeting.

Bro. Allen Martin, Goshen, Ind., spoke on Alaska at Bethany Christian High School chapel service on April 15 and at Walnut Hill Chapel, Goshen, on Sunday evening, April 26.

Bro. Allen Shirk, Daltongang, Bihar, India, was recently chosen chairman of the Evangelistic Council for the Mennonite churches in the Bihar area. The Council is composed of the missionary brethren and eight Indian brethren and directs much of the work of the church and its evangelistic outreach.

Bro. Peter Sawatsky, Sao Paulo, Brazil, reports that special services were conducted for their fellowship over two weekends: April 30 to May 3 and May 7-10. A former Roman Catholic priest who held important posts in the Vatican was the speaker for May 2, 3. Word of Life missionaries were used for the second weekend. Pray for this church fellowship as the Sawatskys plan to return home for furlough.

Bro. Don D. Reber and family showed slides of Japan at the Missionary Church in Elkhart, Mich., on April 26.

Bro. Jacob Fisher and wife, India, spoke at Winton, Calif., on May 3.

(Continued on page 476)

## Your Treasurer Reports

One area of special projects sponsored under the General Mission Board is that of Missionary Supports. In this program arrangements are made for a congregation, Sunday school, or other special groups, or individuals to contribute the cash allowance for a particular missionary. These supports are offered for both foreign and home missionaries and their children.

At the present time there are several foreign missionaries and children not being supported. In addition there are a number of home missionaries available for support allocation. The contribution needed for the annual support of a missionary or child varies from \$240 to \$960, depending upon the field of service.

Since this is now the beginning of the fiscal year, we would like to encourage support for these missionaries not being supported. Please send your inquiry to the treasurer's office at Elkhart.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

### Information for Annual Mission Board Meeting at Hesston College, Hesston, Kans.

#### For Lodging

Write Kenneth King, Hesston College, Hesston, Kans. A limited number of dormitory rooms are available at \$1.25 per person the first night and 75¢ for each additional night. This includes linens, towels, and soap. Hotel, motel, and trailer camp information is available on request. Private homes in the community are open to guests at no charge. When writing about lodging be certain to specify which type you desire and give full information about date of arrival and leaving, sex, and marital status.

#### Travel Information

Sante Fe trains will be met in Newton and Rock Island trains in Hutchinson. Persons coming to Salina on the Union Pacific should take a Continental bus to Hesston. Planes will be met at Wichita.

#### Local Address and Telephone

Direct correspondence to Mennonite Board of Missions and Charities, c/o Hesston College, Hesston, Kans.

The local telephone number is Hesston 145.

## Preparing Others to Pass on the Good News

By WEYBURN and THELMA GROFF

Today in the mail we received a letter from a student who was with us last year, and as we read it, his laughing eyes and his likableness came before our mind's eye. He wrote, "I praise God for the opportunity I had to study at Union Biblical Seminary (Yeotmal, India) in preparation for my work of teaching here in our church Bible school."

In the chapel today I was also inspired as I glanced at the ninety-some eager young faces before me. They were singing "Where He Leads Me I Will Follow" with meaningful devotion. (I am sure it was with meaning and with devotion because they didn't notice me glance at them!) My heart glowed with praise because I knew they meant it.

Yes, there was Chinmema who feels that her temporary, but at least immediate, call is to return to her own family and congregation in Kerala, South India. There was Thomas who has been corresponding with church leaders about working next year with the Indians in Tanganyika. There, too, were Jacob Paul and Shastry and Gokavi who have just received their entry permits into Kashmere for evangelistic work during the summer. There sat Singh soon to join the LBI Bible correspondence course which reached many people in North India.

Inspiring experiences with young people such as these often come to us as we work here in the seminary at Yeotmal. Time and again we pause and thank God for the opportunity He has given us of sharing in His work here. What are we trying to accomplish in the lives of the students of our seminary? Are we succeeding in reaching our objectives? Although trying to determine the answer to the second question is important to those of us who labor here in the light of improvements we should make, it is a difficult question to answer accurately. But I would like to share with you my answer to the first question in the hope that you will join diligently in prayer with us that these hopes and aspirations (engulfed as some of them are with problems) may flower into fruit which is pleasing and acceptable unto God.

One of our goals is to enable each student to become a person "who studies to show himself approved unto God, a workman rightly dividing the Word of Truth." A servant of God, whether lay or ordained, needs to be a workman, an honest student of God's truth. We are only two of a faculty of eight full-time and five part-time teachers who are trying to help students become such workmen. There is the discipline of bells, of study hours, of exams, of required papers and charts. There is the stimulation of

thought which comes from class discussions, interclass debates, the publishing of a school magazine, the group activities of street meetings, tract distribution, and village meetings. There is the struggle of convictions being born, not because a professor has dogmatically lectured that "You must believe thus and so," but because he has wisely opened up to the student variances of thought and quietly yet strongly made known his own convictions and then urged each student to make up his own mind in the light of God's Word and by the help of the Spirit.

Then, too, polishing of personality continues daily as students from one section of India eat with those of another section whose likes and dislikes are quite different and whose ideas of good table manners may vary greatly. Personality corners are also shined as they co-operate in choirs and in sports with those who sing or play worse, better, or at least differently than they themselves. So we pray that the daily discipline, stimulation of thought, birth of conviction, and polishing of personality may make approved workmen out of these young men and women.

Certain needs and problems arise in connection with this task of developing good workmen which we would like to translate into prayer requests for you. Please pray for those here who must decide which Indian staff to call, when to call them, and how to support them. We would keep abreast of the times in which we live and also rightly ascertain God's timing in regard to this matter. Pray that our administration may have divine wisdom to know how best to plan for new facilities on our campus,

such as a library-administration building, a girls' dormitory, a radio studio, a running-water system, and an intercom telephone system.

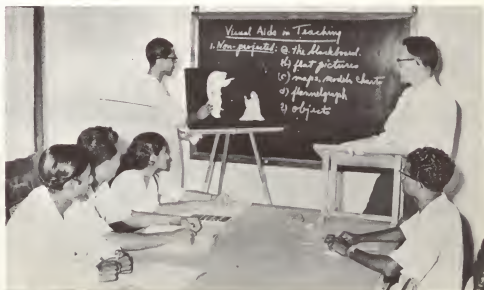
Pray for guidance as to expansion in the field of extension services. How can we more effectively help and challenge Sunday-school teachers scattered throughout the jungle villages and the bustling cities of India? Is there something we should do to help Indian Christians produce and distribute more Christian literature? Pray that those in the Religious Education Department may be helped to set up an effective practicing school for students in this field.

Pray that the gifts of money may be forthcoming so that each graduate can leave with the basic library he needs to keep growing in his ministry. And please also pray for the development of an All-India Accrediting Association for Theological Schools which will benefit not only us, but the whole theological education program in India. Through prayers you, too, can serve in a most essential capacity in enabling the young people of India to become well-trained givers of the Good News.

Not only, however, do we want our students to be those who heed Paul's admonition to Timothy to become good workmen, but we want them also to be those who accept the rule for success given by God to Zechariah for Zerubbabel. "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6). Only in so far as we succeed in this respect can we be called a good school.

We are thankful for the emphasis here, in chapel talks, in nightly hostel prayer meetings, during days of prayer, and (we earnestly pray) through our daily living, on being empowered by the indwelling Christ. Studying the Bible in the classroom is not enough. There must be the deep conviction that "without Christ we can do nothing," absolutely nothing.

Mahatma Gandhi once said that a man



Weyburn Groff and students enjoy the stimulation of class participation and discussion.



cannot share that which he has not experienced. We verily believe this to be true of the Gospel also. As we think of our graduates we realize that it is because they have experienced Christ's redeeming and sustaining power that they are able to share the good news of salvation of daily victory with others.

We rejoice in that A. K. George was able to bear the aloof coldness of the mountain people on the borders of Tibet and dine alone nightly on the only available vegetable—potatoes—for two months, until his unobtrusive deeds of service and good will won their confidence. We are thankful that Alfred and Wilfred, when refused assignments by their mother church, did not become bitter, but busied themselves in further study and in service elsewhere, until such a time as their church will want to use them. We are glad that Kamal is so pouring herself into her work of mothering 30 orphans and teaching Bible classes to hun-

dreds of others (at Mukti) that long hours of work are for her a sacrifice of joy unto her Saviour.

At the same time we know that our 75 graduates as well as all of us at the Seminary now have our weaknesses and our daily encounters with Satan. One student is so winsome and so capable it is no wonder he has to battle with pride. Another has had such disadvantages in his youth that he has bad habits to overcome. Another tends to be too easygoing and lazy. Another becomes too easily hurt. We ask you to pray for all of us at Union Biblical Seminary, as Paul prayed for the Christians at Ephesus when he said:

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man."

Yeotmal, Berar, India.

we take hold of such a vast problem as two million uprooted people throughout the world?

At the March 21 Executive Committee meeting, the Mennonite Central Committee pledged to support the promotion of the World Refugee Year by co-operating with our governments as they initiate actions to help resolve the world refugee problem. Our job, then, is to be on the alert, ready and willing to put our shoulder to the load as soon as the opportunity to do so presents itself.

The pattern for observance of World Refugee Year will vary from country to country. Here are some of the things the U.S. Committee for Refugees has suggested the American government might do: grant \$10 million in government funds beyond the present budget for refugee programs; allocate additional supplies of surplus commodities for distribution; permit admission of refugee orphans under adequate agency safeguards without limitations as to origin, time, or numbers; and ask voluntary agencies to raise \$20 million over normal campaign goals from the American people, a behalf of refugees during World Refugee Year.

#### Sins of Omission

Concerned leaders have pointed out two areas in which the West, particularly the U.S., has been guilty of neglect. The first has to do with the admission of difficult-to-resettle cases from Europe. Dr. Robert E. Van Duesen, spokesman for the National Lutheran Council, said in Washington recently: "We feel it is time to close the European refugee camps and this can only be done by making provision to take our share of the 'hard core' cases, those who for one reason or another cannot support themselves." Church groups and voluntary agencies have expressed their willingness to sponsor such cases and provide the needed assistance. The U.S. Committee shares this concern and recommends that the American program for World Refugee Year make provisions for the admission of 20,000 refugees a year beyond existing quotas, including a reasonable number of difficult-to-resettle cases having U.S. sponsorship.

The second error is the West's failure to take more seriously the refugee problems of the Far East. At a press conference in New York, Karl L. Stumpf, Lutheran relief official in Hong Kong, claimed the Western world is making a big mistake by paying attention almost solely to refugee problems that involve Western people. Hong Kong, for example, is the only door between the free world and Communist China, and its future is vitally important to the West. Yet the estimated one million Chinese refugees, living in indescribable misery in shacks, streets, and on rooftops, get no financial support from international sources. Mr. Stumpf warns that "unless the West readjusts its attitude, we will pay dearly later." An allo-

## Refugees—The "Forgotten" People

When thousands of Mennonite refugees in Europe were seeking asylum after World War II, North American Mennonites worked arduously to assist them in every way possible. MCC workers distributed food and clothing; leading brethren from the U.S.A. and Canada helped clear the way for emigration from Europe or resettlement in Germany; but most important of all, local church members, conscious of the need and eager to help, pitched in with generous financial assistance and fervent prayers.

This personal identification with suffering, this persistent and wholehearted concern about people, is needed more than ever in our present day. In Christ all men are brothers; so we dare not sit back and relax in the comfort and security of our homes, neither knowing nor caring that there are still more than two million refugees in the free world today. Does only the suffering of white men, or perhaps only of Mennonites, touch us? Can we ignore the wretched plight of the refugee in Hong Kong or India or Jordan?

In June the United Nations will launch a World Refugee year in accordance with a resolution passed by 59 nations at the Thirtieth UN General Assembly, Dec. 5, 1958. As governments seek to heighten general awareness of the refugee problem and give increased assistance to resettlement and integration efforts, let the church of Christ be quick to rally to the cause. Good will and charity will not suffice. Genuine interest and sacrificial giving will be necessary.

#### World Refugee Picture

The U.S. Committee for Refugees has released a breakdown of the staggering two million refugee figure. This is the world picture today:

(1) In Austria, Germany, Greece, and Italy, 30,000 refugees, who are strangers to

the countries in which they have found asylum, are still in camps, some for more than a decade.

(2) There are upwards of 100,000 unsettled "out-of-camp" refugees in Austria, Belgium, France, Germany, Greece, Italy, Netherlands, Turkey, and the Middle East.

(3) In Hong Kong one million refugees from the Chinese mainland are living under severely overcrowded and poverty-stricken conditions. In addition, 60-70,000 Chinese have taken refuge in nearby Macao.

(4) In Tunisia and Morocco, at least 170,000 Algerian refugees are living, for the most part, in unspeakably primitive conditions.

(5) There are 9,500 European refugees still remaining in Communist China, who are being resettled through Hong Kong at the rate of 2,500 per year.

(6) In addition there are the many Tibetan refugees in Nepal and India; Chinese refugees in Thailand, Viet-Nam, and Laos; Jewish refugees from Egypt; and literally millions of persons displaced within such lands as India, Pakistan, Korea, and Viet-Nam because of war, population shifts, and political events.

#### What Is Needed

Immediate needs for many refugees continue to be food, clothing, shelter, and medical care. But more important in the long run are work opportunities, resettlement assistance, aid for school and hospital construction, vocational training, small business loans—in short, the chance to become self-supporting.

#### What We Can Do

This is exactly what we have been striving to give our more than 5,000 Mennonite war immigrants in South America. But how can





There are two hundred million refugees in the world, including many boys and girls such as these Arab children.

cation of money to help Chinese refugees, as part of our World Refugee Year program, has been suggested by the U.S. Committee, an indication that America is beginning to feel a sense of responsibility in this area.

#### Compassion for Others

World Refugee Year is envisioned as a "human" year. Mennonite history reveals that we are a people who have been frequently uprooted; our story tells of much persecution and suffering. God forbid that our present well-being should have dulled our hearts and minds to the needs of others. The refugee has been called "the showing sore of the bitter sickness of our times." A compassionate world is proclaiming a year of concentrated, dedicated effort to heal that sore. Christians belong in the front ranks of such an effort! via MCC, Akron, Pa.

Billy Graham plans an evangelistic crusade in South America in 1961, according to an announcement from Ecuador.

#### MISSIONS

#### Nigerian Premier Assures Christian Missionaries

Lagos, Nigeria (RNS)—The Moslem Premier of northern Nigeria, Alhaji Ahmadu, gave assurance here that the work of Christian missionaries will not be curtailed when the country becomes independent in October, 1960. He gave the guarantee at a meeting held at his own request with officials of the Sudan Interior Mission, the largest Christian agency working in Moslem areas of Nigeria. The Premier paid tributes to the work of the missionaries and said they would continue to be welcomed.—EFMA.

Religion raises barriers as well as lowers them. In a famous wartime prayer, Billy Sunday's fervent invocation of God's fury upon the Huns caused the U.S. Congress to break into applause. Let us watch ourselves when we become so righteously indignant that we consider asking Jehovah to blast men down. For though we accompany Jesus, that attitude is sure to bring a rebuke from Him.

—Webb B. Garrison, in *Sermon Seeds from the Gospels* (Fleming H. Revell Company).

## New Opportunities Await Young People in India

By J. W. SAMIDA

Rapid developments have been taking place in India in many fields since 1947, the year it became an independent country. New projects and new schemes have been launched, and there seems to be no end of them.

Commissions and committees of eminent educationalists of India were appointed from time to time to study the educational system of the country and to recommend alterations best suited to our people. As a result, sudden changes of great importance were made and brought into effect at once.

Every boy and girl irrespective of caste and creed below 14 years of age must learn to read and write. Therefore, they have been exempted from paying the tuition fee. Many students in secondary schools have benefited by this, also. The loss of fee to private schools is made good by the government.

Several scholarships and stipends are given by the government to the children of depressed classes. All high schools are now being converted into higher secondary schools. The students of the top class of the higher secondary schools are actually taking the first-year college course with the result that after graduating from high school they may enroll for a three-year college course to get a B.A. degree. Thus they save one year in college.

With the opening of new primary and secondary schools, trained teachers are in great demand. The government is employing untrained teachers to fill the vacancies since trained teachers are not available. So here is an opportunity for young people to offer themselves for teacher training and for teaching. But they will have to prove themselves to be good workers.

A wide scope of opportunities await young people in India through such schools as medical colleges, various schools of engineering, mechanical training schools, schools for nurses and compounders, and teacher-training institutions, provided they can compete scholastically and morally. Many of our young men and women are serving in non-Christian institutions and industries and in most instances we hear good reports about them.

If our Christian young people really want to succeed in any vocation and through it witness for Christ, they must first of all have some concept of the meaning of what makes a vocation Christian. A young Christian boy or girl should know that most types of work can be called Christian vocations if the individual performing that work does it in a Christlike manner. So every Christian should choose his vocation in the light of God's will for his life. If that is so, then he or she becomes a Christian doctor, a Christian engineer, a Christian teacher, a Chris-

# Broadcasting

## Messages for Bantu Tribes

A request was recently granted, giving permission to translate Pastor Hostetter's messages into the Tshibha dialect for the Bantu tribes in the African Belgian Congo.

## In Japan, Prayer Being Answered

Carl Beck in his latest report tells of answered prayer in the Japanese Bible correspondence work.

"You will remember that we were very much concerned about the fact that only about 17 per cent of those who start the correspondence courses follow through to their completion. We know that many of you have been praying about this, because last month the completion percentage climbed far above anything we have previously seen. Fifty-five folks enrolled in new courses, and 30 folks finished their courses, giving us better than a 50 per cent completion score. I believe radio correspondence folks will tell you that this is phenomenal in this country. Thank you for praying."

**Bible Course Helps Lead African to Christ**  
A man from Ghana tells of the new life he has just received.

"The twelve lessons of the course on God's Great Salvation have brought me joy and new life. I read with enthusiasm the article, 'What Is a Christian?' I was moved and fully satisfied with the explanation and quotations from the Holy Bible. I have,

tian farmer, or a Christian in any other legitimate vocation he may choose. Even a Christian businessman who does his business well and in the fear of God is as much in a Christian vocation as is a gifted preacher.

Our Christian young people must learn that wherever or however they serve, they serve Christ and witness for Him. To serve

therefore, decided I am now a real Christian and have received by faith the living Christ as my Lord and Saviour."

## Bolivian Man Curious After Listening

A man in Bolivia, S.A., working for the Inter-American Co-operative Service of Education, says the Spanish programs have "awakened in me not a little curiosity. So I have dared to write you to see if I can understand better the purpose that you are pursuing in all the world. . . ." He asks for the small booklet of Bible verses offered on our program.

## Spanish Singers Present Programs

The Luz y Verdad choruses and quartet presented music recently in connection with two evangelistic meetings and an anniversary service. The sponsoring groups were the Baptist and United Evangelical churches.

## Spanish Prayer Answered

A listener from Texas who requested prayer writes: "I am sure that you have been praying for my mother, and I have the great joy of my life because God has answered our prayers for her. She has discontinued treating me unkindly and I can see by her letters that she has repented."

## Started Family Altar

The Lord has used one of the talks to show one Heart to Heart listener and her husband the need of a family altar. She writes: "The Lord used the talk on the Family Altar to help us get back to having

(Continued on page 477)

Christ, they have to be honest and loyal to their duties, obedient and respectful to those in authority, loving toward their fellow workers, and ever willing to help others with a smile. This is a challenge to every young Christian no matter where he or she is working, whether among Christians or among non-Christians.

Dhamtari, M.P., India.

## MISSIONS

# EDITORIAL

## Japan's Centennial Year

One hundred years ago the first Protestant missionaries arrived in Japan, just one year after the treaty opening the ports of Kanagawa, Nagasaki, and Hakodate to foreign trade. Two Episcopal missionaries from China arrived in Kanagawa in May, 1859, and took up residence in a Buddhist temple. On Oct. 18 and Nov. 1 of the same year, J. C. Hepburn, a medical doctor sent by the Presbyterian Board, and S. R. Brown, a veteran missionary for the Reformed Church from China, arrived to begin mission work.

The first missionaries found opposition to Christianity which needed to be overcome by loving service. The medical service rendered by the physicians and the schools set up by other missionaries met an important need. Much of the medical work was carried on without charge to the patient.

The missionaries had difficulty getting teachers who would help them to learn the Japanese language. Dr. Hepburn had to wait almost a year before he could find a teacher who would work with him. However, he set aside time for study each day and progressed as best he could. As soon as possible he began working on a Japanese-American dictionary, since no dictionaries or grammars were available.

Mrs. Hepburn started an English school and S. R. Brown a theological training school. Women's schools performed an important service by training Bible women and women evangelists. Single women missionaries often manned the remotest stations carrying on the work of church and school.

1872 marked the organization of the first Protestant church in Japan and the first convention of Protestant missionaries. The convention addressed itself to three important problems: the organization of native churches, the training of Japanese leadership, and the translation of the Scriptures into Japanese. By 1879 the New Testament had been translated, and by 1887 the translation of the Old Testament was completed.

The church grew in Japan during the 1880's, and by the beginning of the twentieth century most major denominations had established churches there. However, the trend in Japan has always been toward a united rather than a fragmented church.

The most recent surge of Christianity in Japan came after World War II. Our own missionaries went to Japan in 1949 and have been encouraging the development of indigenous churches there. The Japanese Mennonite Conference in Hokkaido met during the first week in May, a conference composed of Japanese members with the missionaries serving as advisers. Let us pray that the next one hundred years of Protestant Christianity in Japan will be even more fruitful than the last.—L. C. Hartzler.



Teachers of the Garjan Memorial School, Balodgahan, M.P., consult on school problems. They are (l. to r.) J. Harishchandra (headmaster), V. Dadar, J. G. Simons, and Mr. Satak.



## RELIEF AND SERVICE

### Voluntary Service

Elkhart, Ind.—Eleven persons took part in the third period of orientation this year held at Mission Board headquarters from April 28 to May 8. VS-ers joined with the I-W men serving at the Elkhart General Hospital for an evening of recreation and fellowship at a local school.

Four fellows in the group were assigned to Rocky Mountain Camp, Divide, Colo., where they will serve for the summer months, and then transfer to the construction unit at Hesston College, Hesston, Kans. They are Clair Lewis Green, Battle Creek, Mich.; Aldis Steiner, Dalton, Ohio; Loren Stauffer, Goshen, Ind.; and Robert Peachey, Belleville, Pa.

Eleanor Ruth, Phoenix, Ariz., and Velma Jean Brubaker, Potosky, Mich., will be serving as nurse aides at the Mennonite Home for the Aged, Rittman, Ohio.

Mildred Kropf, Innerkip, Ont., and Betty Wicker, Mountain Home, Ark., were assigned to Froh Bros. Homestead, Sturgis, Mich., where they will serve as nurse aides.

Evelyn Jane Amstutz, Apple Creek, Ohio, is to become a member of the VS unit at Glenwood Springs, Colo., where she will assist with the duties in the unit home.

Mary Roth, New Hamburg, Ont., will be serving in the Adriel School, West Liberty, Ohio, as a general staff worker.

Gerald Christener, Lagrange, Ind., took part in orientation but had not yet received his assignment at the time of this release.

Elkhart, Ind.—A letter from Ben Brubaker, Mt. Joy, Pa., now serving as a Pax man in Morocco, describes the nature of the work in which he is taking part at the Sunset Farm near Khemisset. He reports that they have recently completed work on a new school building, and are looking forward to an experimental project which the Pax men plan to initiate of raising chicks and donating the proceeds to the Sunset Farm.

### I-W Services

Evanston, Ill.—The May meeting of the I-W unit here was scheduled to be held Sunday evening, May 10, at the North Shore Community House. A game night was planned with emphasis on recreation for this regular monthly period of fellowship.

## MCC Weekly Notes

### Material Aid Committee Asks for Clothing Drive

Meeting in Chicago, April 30, the Material Aid Advisory Committee recommended that another drive for good used clothing be publicized for this fall and that the suggested \$4 per pound contribution for processing be discontinued.

Good used and new clothing continues to be needed and appreciated in almost all areas where MCC is serving, Associate Re-

lief Director Robert W. Miller observed. Last year's special drive resulted in increased contributions but not as much as was anticipated. About 307,000 pounds of used clothing were contributed in 1957-58 as over 253,000 pounds given in 1958-59.

Other committee recommendations approved by the MCC Executive Committee included:

(1) to request funds for processing clothing through regular relief giving.

(2) to investigate the advisability of using Asian style patterns for the pre-cutting of materials to be made available to sewing groups.

(3) to seek creative ways of distributing increased amounts of government surplus in light of the fact that two thirds of the world is undernourished while the U.S. spends millions to store her excess food.

(4) to reduce the material aid program in Korea and Germany and increase help to Indonesia and Paraguay.

It was also felt that since canned meat is a unique Mennonite contribution and an excellent supplement to the Oriental rice diet, the MCC meat-canning program should continue at about the same level. About 170,000 cans of meat were processed for MCC during the 1958 canning season.

Miller's review of the MCC material aid program revealed that nine countries are being reached: Germany, Austria, Jordan, India, Korea, Hong Kong, Viet-Nam, Indonesia, and Paraguay, with nearly three fourths of the aid going to Jordan and Korea. During the U.S. government fiscal year ending June 30, 1959, MCC will have distributed over four million pounds of surplus foods such as corn meal, dry milk, and flour. Christmas bundles are still one of the best and most appreciated gifts, Miller observed; 28,000 bundles were received this past year.

The Material Aid Advisory Committee, made up of 15 representatives from MCC constituent groups, meets annually to advise MCC Foreign Relief and Services on material aid planning and to check the program for modifications and omissions. Present officers were re-elected: Esko Loewen, Hillsboro, Kans., chairman; Boyd Nelson, Elkhart, Ind., vice-chairman; and Robert W. Miller, recording secretary.

### MCC-Mission Relationships Discussed

The relationship of the MCC relief program to Mennonite mission board activities was discussed during the conjoint meeting of mission board secretaries and the MCC Executive Committee in Chicago May 1.

Papers focusing these relationships were read by Henry Hostetter, Brethren in Christ; Orlando Walther, General Conference Mennonite; and Robert W. Miller, Mennonite Central Committee. William T. Snyder and J. D. Graber spoke concerning a proposed emergency relief fund.

As a result of these discussions it was decided that appeals for help from areas where a mission board is at work should be directed to MCC through the particular board involved and that MCC should be at liberty to extend relief or carry on a

specific project without reference to other mission boards.

Other items considered at the conjoint meeting were the MCC overseas peace witness and interchurch aid.

It was agreed that a peace witness in Japan should continue with relationships between MCC and the mission boards operating in Japan to be clarified when Paul Kraybill, secretary for the Mission Board Continuation Committee, and William T. Snyder, MCC Executive Secretary, visit Japan in the near future. Their findings will be submitted to the individual boards for consideration. MCC Peace Section was encouraged to explore the possibilities of a preliminary one-year peace ministry in Africa in co-operation with the boards working there.

Interchurch aid was defined as primarily long-range rehabilitation or assistance to some organized church group but not excluding immediate disaster. The mission board secretaries encouraged MCC to do a limited amount of interchurch aid as a part of the Mennonite Church's total participation in the church universal, particularly where the Mennonite witness can spiritually strengthen and enrich other groups.

via MCC, Akron, Pa.

## WMSA Weekly Notes

### WMSA District Meetings

Annual WMSA district meetings are as regular a spring item as our garden making and spring housecleaning. Three reports received during the week will receive brief mention here.

**Ohio District**—"Nine hundred women and girls were present. Our offering was \$885. We had a very good response to the worship in song given by a girls' chorus. They had never rehearsed together, but each group practiced at home alone and Bertha Yoder from West Liberty directed the 100 girls. I'm sure it did much for the girls as well as those of us who listened." Their special speakers were Mrs. Don Brenneman, Chicago, Ill., and Mildred Eichelberger, Araguaema, Brazil.

**South Central District**—The South Central district WMSA is made up of widely scattered local groups. Seventy-five delegates representing 29 circles answered the roll call at the annual meeting held at Cheraw, Colo. Approximately 175 women attended the inspirational meeting where Mrs. John Duerksen, Hesston, Kans., was the main speaker. She discussed the subject, "Literature and Our Witness." Sisters newly elected to the district executive committee are: vice-president, Mrs. Charles Sommerfeld, La Junta, Colo.; and treasurer, Mrs. Kenneth King, Hesston, Kans.

**Iowa-Nebraska District**—Iowa had its annual meeting in two sections, with the district executive committee in charge at both points. One section met at the West Union Church, Parnell, Iowa. A workshop was followed by an inspirational meeting with 350 women present. "It was a joy to attend these meetings," says the district secretary. "I wish you could have been with us and seen how happy the women seemed to be



to take the order for the Puerto Rico hospital. We were very happy to have Mr. Elvin Snyder from Puerto Rico as our guest speaker. I'm sure from now on we will have a personal interest in our work there."

The second meeting was held at Milford, Nebr. The Nebraska sisters accepted the district's work program. In addition they support a Heart to Heart program. The special speaker here was Mrs. Virgil Brennehan, Iowa City, Iowa.

The district delegates present in the West Union and Milford meetings elected the following new district officers: treasurer, Mrs. Sam Hershberger, Iowa City; and secretary of girls' activities, Miss Alvera Meyer, Milford, Nebr.

#### Attention, District Secretaries!

It is very important that the names of your delegates to the annual meeting, June 8-14, at Hesston, Kans., be sent immediately to the General Secretary, Dorothy Swartzentruber, 187 King Street East, Kitchener, Ont., Canada. Be sure to include the address with each name. The committee will appreciate your co-operation in this matter.

WMSA Office, 1711 Prairie St.  
Elkhart, Indiana.

## Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

**Soldiers of the Word**, by John M. Gibson; Philosophical Library, 1958; 304 pp.; \$3.75.

Perhaps second only to the miracle of the inspiration and preservation of the Book itself is the story of the production and distribution of the Bible. Mr. Gibson has in this excellent book given us the interesting and fascinating account of the American Bible Society from its beginning in 1816 until the present. In that period of time this well-known organization has distributed some half billion Scriptures, translated in over one thousand languages and dialects. Many colporteurs and society agents have undergone great difficulties and even lost their lives in carrying the Bible, Testaments, and Scripture portions to the needy and often hostile areas of the world. This book is well written and is fascinating reading—even for those who do not like history. Every Bible-loving Christian will want to read it to appreciate anew the great impact of the Bible upon the lives of men and women. A bibliography and topical index serve as invaluable aids to the historian and researcher.

—Earl R. Delp.

**We Believe in Prayer**, edited by Lawrence M. Brings; T. S. Denison & Co.; 1958; 616 pp.; \$5.00.

This book is precisely what the title implies—a compilation of inspirational personal statements, written exclusively for this book by "top-flight" American and world leaders, selected from all walks in life, who testify as to their success in prayer experiences and observations. This amazing compilation comes from the pen of 357 persons.

The book is highly inspirational. In most parts the reader will find practical guidance

in prayer. The best evangelical approach is by Dr. Chide M. Marramore, consulting psychologist, pp. 243-45. A very gripping testimony is that of Dr. Alexis Carrel, physician, noted psychologist, Nobel Prize scientist. "I saw a cancerous sore shrivel to a scar, before my eyes, in answer to prayer" (p. 508).

Parts of the book are liberal, militaristic, and very questionable, because prayer is advised, without the recognition of the Lord Jesus Christ, not asked "in His name." John 14:13.—C. F. Derstine.

**How to Read the Bible**, revised edition, by Julian Price Love; Macmillan, 1959; xii+189 pp.; \$3.95.

For the Christian who believes the Bible to be God's Word to man and the sole authority for faith and life this is a most significant book. The Bible is valuable only to the extent that it is understood and applied. The purpose of this book "... is to suggest some ways of reading the Bible that will help to make it glow with meaning" (page 8). The author suggests that the Bible should be read in large sections to get the sweep of the narrative and that when divisions are made, they should be in line with the thought patterns rather than artificial verse or chapter divisions. Chapters 7 and 8 deal with the units of reading in Old and New Testaments.

The book is readable and attractively bound. It is to be commended to anyone who is interested in making Bible reading a more significant part of his Christian life. It is particularly adaptable to be used with young Christians who are forming habits of Bible reading. Pastors, youth counselors, Sunday-school teachers, and teachers in our church schools will want to be familiar with this book.

A helpful bibliography of books to be used in more extensive Bible study is contained in the last few pages.—David L. Croh.

### TO BE NEAR TO GOD

(Continued from page 467)

grief. "My father, my father, the chariot of Israel, and the horsemen thereof."

Sing: "Pour Out Thy Spirit from on High."

Saturday, May 30

Where is the Lord God of Elijah?

Where anyway is the Lord God who answers? Anywhere, James would have us believe, wherever a "man of like passions" prays. That Elisha demonstrated, nothing doubting, and the waters parted. Someone has said that while the effect of supernatural law was manifested seven times in Elijah's life, such events occurred thirteen times in Elisha's lifetime. When Elisha's body was in the grave long enough to be a mere skeleton, a corpse came alive when it came in contact with the bones. Twice seven is fourteen, even if the years are needed to set the arithmetic of prophecy straight.

Modern "man of like passions," whoever and wherever you are, the Lord God of these two prophets is still wherever you call on Him in a faith like theirs was

Sing: "My Faith Looks Up to Thee."

—J. Paul Sauder.

## Field Notes

### CONTINUED

The United Lutheran Publishing House in Philadelphia has asked for 9,000 circulars to use in promoting *Our Hymns of Praise*, recently published children's hymnal.

Three tons of summer Bible school supplies were shipped to Canadian stores within one week recently.

The Fordwich Brethren in Christ congregation conducted the evening service at Elora, Ont., on May 3.

Guest speakers at Lindale, Linville, Va., on May 3 were Maynard Headings, Salem, Ore., and Frank Nice, Orrville, Ohio.

The instruction class at West Chester, Pa., includes all members under sixteen years of age.

Bro. Maynard Shetler, who represents Herald Press publications to the general trade, reports particular interest in Chester K. Lehman's *The Holy Spirit and the Holy Life* at the National Holiness Convention. At the National Association of Evangelicals Convention in Los Angeles, Mennonite Brethren pastors showed a great interest in our coming Sunday-school materials. Station KHOF in Los Angeles, which airs Mennonite Hour, Heart to Heart, and Calvary Hour, asked permission to use *Breaking Bread Together* on their women's program. Bookstore sales in California and Oregon are double the sales of last year.

Chaplain Balyeat of the Massillon, Ohio, State Hospital, discussed mental health problems at Martins, Orrville, Ohio, May 3.

The new church building which was dedicated at Lebanon, Ore., on April 26 is planned as an educational wing. Later an auditorium adjoining will be built. Over two hundred persons attended the dedication service, although the normal seating is 125. Present membership at Lebanon is 42, with George Kauffman serving as pastor.

Graduates of the La Junta Mennonite Hospital School of Practical Nursing have organized an alumnae association.

Bro. E. J. Stalter, Flanagan, Ill., preached at the Meadows, Ill., General Conference Mennonite Church on April 26.

Speakers in an Ascension Day meeting at Gantz's, Manheim, Pa., were Homer Bomberger, Lester Hoover, and Lloyd Ceigley.

A permanent summer camp in the area was the interest of brethren from the Mennonite churches in Tampa, Sarasota, and Immokalee, Fla., who met for an exploratory discussion on April 14. They will meet again on May 14 to hear the report of the committee appointed to make investigations.

Guest speakers for the Ontario Women's Missionary and Service Auxiliary held at Steinman's, Baden, Ont., on May 12, are Ruth and Rhoda Ressler, Japan, and Elsie Cressman, Tanganyika.

Bro. Jesse T. Byler was ordained to the ministry on April 26 to serve as assistant pastor of the Sunnyslope congregation at Phoenix, Ariz. Bro. Melvin L. Ruth was in charge of the ordination with Moderator Sherman Maust of the South Pacific Conference preaching the ordination sermon. Bro. Wilbert Nafziger, secretary of the conference, also assisted.



Bro. John R. Mumaw gave an illustrated lecture on his recent trip at Lindale, his home church, on May 13.

The Parish Times, monthly newspaper of the Denver, Colo., congregation, lists the names of 29 nonresident members.

Bro. Melvin Gingerich, Goshen, Ind., spoke on international relations at Denver, Colo., May 11-17. The meetings were sponsored by the I-W unit.

A German hymn sing was held at Sonnenberg, Apple Creek, Ohio, on May 3.

The Argentine congregation, Kansas City, Kans., began in April the Hymn for the Month plan.

Guest speakers at Norris Square, Philadelphia, Pa., were Howard Rush, Bristol, Pa., on May 3, and Harold Fly, Schwenksville, Pa., on May 10.

The instruction class at Cheraw, Colo., includes some who have been Christians for several years, three who have been recently baptized, and others who have indicated their desire to take the course.

The Witmarsum Quartet, Iowa City, Iowa, gave the evening program at East Union, Kalona, Iowa, on May 3.

Seven congregations at Hesston, Kans., including the two Mennonite congregations, have organized a group for welcoming new families into the community.

Bro. Clayton Beyler, Hesston, Kans., spoke at Perryton, Texas, on May 3 in the Biannual Sunday School Conference with the Greensburg and Protection congregations.

#### Announcements

John R. Mumaw, president of Eastern Mennonite College, is one of the leaders in a Seminar on the Improvement of Instruction, co-sponsored by the North American Association of Bible Institutes and Bible Colleges and Fort Wayne Bible College, to be held at Fort Wayne, June 22-26.

J. Lawrence Burkholder, Goshen, Ind., in week-end services, June 5-10, co-sponsored by Fairfield, General Conference Mennonite Church, and Bethel, Gettysburg, Pa.

Annual Summer Bible School Conference at the Old Mill Bible Conference Grounds, Brainerd, Pa., after noon and evening of May 23, 24. Sponsored by surrounding Mennonite congregations and individuals, but open to interested persons of all denominations. Moderator: Charles Gogel, Phoenixville, Pa. Bring picnic lunch.

The Franconia Conference will observe June 28 as Church School Day.

Superintendents of summer Bible schools desiring missionary projects suitable for use in schools where various denominations are represented should examine Words of Cheer for May 24. The materials prepared and published in Spanish, German, French, and Hindi are unique in their field, and of interest to all evangelical groups. Send donated funds to Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Annual Church Music Program sponsored by Bible School Board of Lancaster Conference at Hess's, Litzitz, Pa., May 29-31. The program includes a round-table discussion period and workshop along with messages by D. W. Lehman and Harry Hertzler.

J. E. Hartzler speaking on Albert Schweitzer at Hesston College on May 24.

Noah Good, Lancaster, Pa., speaking on Pax service at East Petersburg, Pa., YPM, May 24.

Annual Sunday-school meeting at Marion, Pa., with Henry Ruth, Souderton, Pa., and John Shank, Broadway, Va., as speakers, May 29, 30.

Wanted—pictures of churches. We would like to run in the GOSPEL HERALD a series of photographs of Mennonite churches. We want old churches as well as new ones, small ones as well as large ones. Please send along with the picture plenty of information, such as name of congregation, location, date of building, and anything else of interest for an extended caption.

Robert Keener, Tanganyika, guest speaker at Gelatt hymn sing, Susquehanna Co., Pa., 8:00 p.m., May 31.

Christian Life Conference at Rock Hill, McConnellsburg, Pa., with Michael Wenger and John S. Hess, Litzitz, Pa., as speakers, May 31.

Bible Instruction meeting at Manchester, Mount Wolf, Pa., with Clarence Fretz and Noah Hershey as instructors, evening of May 23 and all day May 24.

Inspirational meeting at Slackwater, Millersville, Pa., with David Thomas and Shem Peachey as speakers, evening of May 23 and all day May 24.

Paul H. Martin, pastor at La Junta, Colo., will attend the summer seminary at Elkhart, Ind., June 13 to July 4, and will serve as camp pastor at Rocky Mountain Junior Camp, July 5-11.

#### Evangelistic Meetings

William Miller, North Liberty, Ind., at Kendallville, Ind., April 30 to May 3, and at Mt. Pleasant, Martinsville, Ind., May 7-13. Moses Slabaugh, Harrisonburg, Va., at Hebron, Flukus Run, Va., May 31 to June 7.

#### Constitutional Revisions

To be presented to Mennonite General Conference on Aug. 25, 1959.

Change Article VI, paragraph 3 to read: "A Historical and Research Committee of six members shall promote historical studies, conduct research on behalf of the church, and administer the Archives of the Mennonite Church."

In Article V, Section 1, paragraph c, the name Historical Committee be replaced by Historical and Research Committee.

"Christian Training for Christian Service": this is the 1959 Commission theme. Many conferences throughout this year will be building their workers' meetings around some phase of this theme. It will influence their thinking and their action.

Many training classes and some large-scale community schools have been started for the development of better-equipped Christian servants.

Why don't you start a Christian Service Training program in your local church or community? This can be the answer to your midweek service for at least one quarter or give you ample reason to begin a periodic teachers' meeting.

If you need additional suggestions or materials, feel free to write to Don Augsburger, Eastern Mennonite College, Harrisonburg, Va., Secretary for Christian Service Training.

## Mission News

### CONTINUED

Bihar, India, Bible School students have now come to live in village homes to teach Christians and witnesses to their faith in God. Four men have gone to North Bihar to continue the work which has been started there. This program of concentrated witnessing continues through the month of May.

Bro. Edwin Stalter, Flanagan, Ill., will be speaking on a literature program for the Ann Street Mennonite Church, Peoria, Ill., on May 24.

Building plans for the worship hall in Sao Paulo, Brazil, were finally approved on April 21 and construction has begun. Since funds are inadequate for the main building, a hall is being constructed on the rear of the lot, which can then be used for other purposes when the main building has been constructed.

Bro. Ernest E. Smucker, M.D., will be speaking to the Parent-Teachers' meeting of the Englewood Mennonite Church, Chicago, Ill., on Friday evening, May 22.

Bro. Laurence M. Horst, Chicago, Ill., spoke at the Lombard, Ill., Mennonite Church on Sunday evening, May 3, and preached at the noonday services of the Pacific Garden Mission, Chicago, on May 6.

Bro. B. Frank Byler, missionary on furlough, is scheduled to speak at the Clinton Brick Mennonite Church, Goshen, Ind., on May 24 and at Hesston, Kans., on May 31.

The H. James Martins, missionaries on furlough from Uruguay, are scheduled to speak at Badin, Ont., on May 24; Pigeon, Mich., May 30; Inlay City, Mich., May 31; Second Mennonite, Chicago, June 3; Milwaukee, Wis., June 4; West Union, Parnell, Iowa, June 7, morning; and Pleasant View, Mt. Pleasant, Iowa, June 7, evening.

Bro. and Sister J. G. Yoder, Goshen, Ind., spoke at the South Union Mennonite Church, West Liberty, Ohio, on mission work in Ghana on May 17 in place of Bro. J. D. Graber, originally scheduled for that evening. Bro. Yoder preached at the Bethel Church, West Liberty, in the morning.

The Tobia Conference held in the Argentine Chaco, April 18, 19, was so well attended that one six-hour meeting had to be held out under the trees. League 15 was chosen as the "Center" for the permanent meeting place of the conference.

Children from the Kansas City Children's Home will spend a three-week vacation, July 17 to Aug. 7, with the West Union congregation, Parnell, Iowa.

Bro. George Miller and family, Honduras, spoke at Springdale, Waynesboro, Va., on May 10.

Bro. James Martin, Uruguay, was at Alma, Ont., on May 13, and at Floradale on May 15.

The Ministry to Delinquents was the subject for one evening's service of the South Central Mission Board. Harold Jones, Probation Counselor with the Denver Juvenile Court, spoke, followed by Bro. Marcus Bishop. The board adopted a budget for the coming year of \$33,000, which is \$10,000 higher than last year.

Sister Mary Byer, Ethiopia, spoke at Litzitz, Pa., following Sunday school on May 10.

## BROADCASTING

(Continued from page 473)

a family altar before sending our children to school. We have been kept from it so long. . . . My husband was just away from home so much, and one thing after another kept us from having worship together. . . . Now we have been having a family altar from 6:30 until 7:00 a.m., with all the children in the room together, even the baby."

via Menmonite Broadcasts, Inc., Harrisonburg, Va.

## OUR SCHOOLS

(Continued from page 464)

and one each from Nigeria, Canada, the United States, and Holland—to the Foreign Students' Conference at Messiah College, Grantham, Pa.

The Student Council is promoting dining hall morale to encourage more regular attendance at meals and more gracious behavior during meals.

Milton Ewert, a Bethel College senior, completed his practice teaching at Hesston in the history and family living courses on Friday, May 1.

On May 1, Phebe Yoder of Windom, Kans., a missionary lately returned from Tanganyika Territory, East Africa, spoke to Calvin Redekop's geography class on the political situation in Africa.

Perry Yoder, a college freshman, represented Hesston College at the Church Peace Mission Conference, at Evanston, Ill., April 20-23.

Paul A. Friesen, instructor in art at Hesston College, and part-time instructor in art at Bethel College, North Newton, Kans., gave a demonstration of local clay pottery and wood sculpture on the program, "This Is Bethel College," over KTVH Channel 12 at 4:00 p.m. on May 1.

## CHURCHES AND RACE

(Continued from page 460)

Church—with its emphasis on the way of the cross—to face the injustices inflicted upon our Negro neighbor. "For who can walk through Chicago's black ghetto and say: 'Never mind about your miserable, frustrated, crowded lives, and your burning houses; we'll just save your burning souls?' Who can see this area of a few miles where over 600,000 Negroes are imprisoned, and say: 'Never mind about the unscrupulous real-estate dealers and the crooked policemen with their brutal ways; just accept the Gospel?' Who can say that without speaking blasphemy? For a salvation that does not deal with man's condition as he is, and a gospel that does not include concern for this freedom is surely a perversion of the good news. It would be opium, not good news. These are our brothers; dare we leave them in a situation in which we would not choose to be ourselves? Is that the way of love?"

Through the seminar there were reminders of the far-reaching repercussions for world evangelism of American discrimination and injustice. J. D. Graber, executive secretary of the Elkhart Board of Missions and Charities, focused this sharply in a final message Saturday evening. The preaching of the Christian Church has been negated by her hypocritical actions. The Asian and African know Christianity as a Western religion—religion which has often supported armaments, nuclear tests, war, colonialism, paternalism, exploitation, and white supremacy. Communism and nationalistic religions have fully exploited these failures and confusions within Christendom. From experiences in Japan, Melvin Gingrich stated bluntly that a missionary without a clear Christian attitude on race might as well go home. Michael Badu, exchange student from Ghana, soberly discussed the growing strength of Mohammedanism, noting how several of his personal friends have turned away from Christianity. When peoples across the world are turned away from Christ because of our failure to be truly Christian, the price is bitter and tragic indeed.

—MCC Peace Section.

## Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bennet, Galen and Eileen (Miller), Mt. Joy, Pa., first child, Lomar, April 13, 1959.

Blosser, Howard and Eva (Stauffer), New Carlisle, Ohio, second son, George Lowell, May 1, 1959.

Brubaker, Howard C. and Miriam (Heatlake), Harrisonburg, Va., second son, Myron Jacob, April 26, 1959.

Brubaker, John and Doris (Hostetter), Burr Oak, Mich., fifth child, second son, James William, April 25, 1959.

Brubaker, Raymond M. and Mary Ellen (Herr), Holtwood, Pa., third child, second daughter, Sarah Grace, April 8, 1959.

Byler, Chester L. and Miriam (Smoker), Scottsdale, Ariz., sixth child, fifth son, Jon Lloyd, Nov. 23, 1958.

Cyler, Vernon Eugene and Fannie Mae (Gingrich), Littlefork, Minn., third child, first daughter, Krystal Dawn, May 1, 1959.

Glick, Vernon and Ferne (Pellman), Athabasca, Alta., third child, first daughter, Kristine Joy, April 26, 1959.

Groff, Aaron R. and Eva (Hurst) Groff, Conestoga, Pa., fifth child, third daughter, Eva Lois, March 7, 1959.

Groff, John and Verna (Herr), Pequea, Pa., third son, Danny Michael, April 25, 1959.

Hamilton, Gerald E. and Opal Marie (Becker), Sheridan, Oreg., third daughter, Donna Marie, March 20, 1959.

Heinig, Sidney and Beulah (Stauffer), Kitchen, Ont., second son, Douglas Robert, March 27, 1959.

Hochstetler, Mr. and Mrs. Franklin L. Wellman, Iowa, second child, first daughter, Patricia Lynn, March 21, 1959.

Hofe, Paul and Wilma (Brubaker), Raymond, Alta., fourth child, third daughter, Florence Louise, April 18, 1959.

Horst, Laban and Miriam (Diller), Hagers-town, Md., fourth child, second son, Nevin Dale, April 19, 1959.

Kauffman, Joe S. and Ruth (Untermahrer), Kalispell, Mont., third child, second son, Douglas J., April 9, 1959.

Kulp, Richard and Geraldine (Graber), Goshen, Ind., second son, Stanley Craig, March 19, 1959.

Martin, Earl S. and Vera (Weber), Elmira, Ont., third child, second son, Kevin Earl, April 18, 1959.

Martin, Harvey S. and Ermina (Martin), Elmira, Ont., sixth child, third daughter, Carol Louise, April 5, 1959.

Miller, Orvin and Peggy (Brunk), Hutchinson, Kans., first child, Kim Diane, Feb. 28, 1959.

Muser, J. Robert and Dorothy (Mellinger), Lancaster, Pa., second daughter, Audrey Jean, April 25, 1959.

Pierce, Luke B. and Anna Mae (Greenly), Mt. Joy, Pa., first child, Shirley Ann, April 17, 1959.

Risser, Samuel H. and Rachel (Bauman), —, fourth child, third son, James LaMar, April 19, 1959.

Sandlin, Hubert and Waneta (Brunk), Lima, Ohio, second son, Douglas Jay, April 21, 1959.

Shank, Walter A. and Ann (Clarke), Ellipton City, Md., fourth child, first son, Walter Allen II, April 28, 1959.

Snyder, A. Amos and Naomi (Markby), Breslau, Ont., a son, Jerold Keith, March 28, 1959.

Snyder, Paul and Martha (Martin), Breslau, Ont., a son, Roger Paul, Feb. 11, 1959.

Sommers, Donald and Violet (Maddock), Archbold, Ohio, first child, LuAnn, March 28, 1959.

Stalter, Ronald L. and Martha (Glick), Metamora, Ill., fourth child, third daughter, Betty Lou, March 24, 1959.

Steiner, Lester and Irene (Lehman), Dalton, Ohio, second child, first son, Bruce Eldon, April 22, 1959.

Stoner, Titus B. and Erma (Kauffman), Mt. Joy, Pa., fifth child, third daughter, Judy Mae, May 5, 1959.

Troyer, Marvin D. and Dorothy Fern (Stutzman), Orrville, Ohio, first child, Myron Dwaine, April 27, 1959.

Umble, Harold and Lena (Mast), Atglen, Pa., fifth living child, third daughter, Susan Joanne, April 21, 1959.

Weschehoof, Carl J. and Leota (Good), Mogadiscio, Somalia, Africa, fourth living child, Evelyn Faith, April 28, 1959.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Clemens-Swartz—David R. Clemens, Worcester, Pa., cong., and Rachel Arlene Swartz, Spring City, Pa., Vincent cong., by Elmer C. Kolb at the Vincent Church, May 2, 1959.

Delagrang—Yoder—Melvin Delagrang, Grabbill, Ind., cong., and Marion Lorraine Yoder, Denbigh, Va., Warwick River cong., by Dan Smucker, J., at the Warwick River Church, April 18, 1959.

Esh—Glassey—John Esh, Media Chapel cong., Oxford, Pa., and Lucrécia E. Glassey, Maple Grove cong., Atglen, Pa., by Aaron F. Stoltz at the Maple Grove Church, April 11, 1959.

Good—Neff—Jonas N. Good, Sickleville, N.J., Gruffield cong., and Grace Naomi Neff, Lancaster, Pa., Landville cong., by Henry E. Lutz at the Landville Church, May 2, 1959.

Kinsinger—Hjeltnestad—Phil Kinsinger, Parnell, Iowa, West Union cong., and Dottie Hjeltnestad, La Junta, Colo., by Paul H. Martin at the La Junta Church, April 11, 1959.

Martin—Ebersole—Claire E. Martin, Hagers-town, Md., Reiff cong., and Mary Catharine Ebersole, Chambersburg, Pa., cong., by Amos E. Martin at the Chambersburg Church, April 23, 1959.

Miller-Weaver-William Miller, Hartville, Ohio, cong., and Betty Weaver, Berlin, Ohio, cong., by Lester Wyse at the Berlin Church, March 29, 1959.

Yoder-Stoltzfus-David Yoder, Allensville, Pa., cong., and Rebecca Stoltzfus, Conestoga cong., Witmer, Pa., by Aaron F. Stoltzfus at the Conestoga Church, May 2, 1959.

Yoder-Sieber-Duane Yoder, Goshen, Ind., and Mary Alice Sieber, Elkhart, Ind., Freeport, Ill., cong., by Richard Yordy at the Eighth Street Mennonite Church, Goshen, Ind., April 18, 1959.

## Anniversaries

Gehman. Harvey H. Gehman and wife, the former Mary Stover, were married at Doylestown, Pa., by Abram O. Histan, April 8, 1909. They observed their fiftieth wedding anniversary at their home on Sunday when eighty-four guests called to give them their best wishes. Bro. and Sister Gehman are both 76 years of age, and have 8 children and 15 grandchildren. All but one of their children, a son Enos, who is spending the winter at Sarasota, Fla., were present for the family dinner which preceded open house. The group included Mr. and Mrs. LeRoy Gehman and four children, Coopersburg, Pa.; Mr. and Mrs. Melvin Gehman and three children, Bally, Pa.; Mr. and Mrs. Paul Gehman and six children, Souderton, Pa.; Kathryn, Mabel, and Esther, at home; and Edna, New Holland, Pa. Bro. Gehman is an optometrist in Bally, Pa.

## Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Amstutz, Patricia D., daughter of Doyle and Ella (Geiser) Amstutz; born April 27, 1959, at Dunlap Hospital, Orrville, Ohio; died May 1, 1959, of bronchial pneumonia at Children's Hospital, Akron, Ohio; aged 4 d. Graveside services at Sonnenberg Church Cemetery, May 2, were in charge of Louis Amstutz and Myron Amstutz.

Belier, Lydia, daughter of Levi M. and Caroline (Yutzy) Yoder; born Dec. 4, 1880, at Arthur, Ill.; died April 27, 1959, at Bartonville, Ill., after a two-week illness followed by a stroke; aged 78 y. 4 m. 23 d. On Nov. 1, 1906, she was married to Jacob L. Belier, who died July 3, 1949. One son also preceded her in death. She had lived at Arthur, Ill., until August, 1958, when she became a resident of the Eureka home. For two weeks prior to her death she was a patient in a Peoria hospital. Surviving are 3 daughters and 4 sons (Mrs. Carolina Whitaker, Cardwell, Mo.; Mrs. Maymie Conner, Vero Beach, Fla.; Mrs. Katie Nichols, Crawfordville, Ind.; Harry and John, Decatur, Ill.; Levi, Vero Beach, Fla.; and David, New Liberty, Iowa), 2 sisters (Mrs. Elizabeth Beachy, Arthur, Ill.; Mrs. Roman Slabach, Sarasota, Fla.), 3 brothers (Daniel L., Mendon, Mich.; Albert L., Champaign, Ill.; and Elmer L., Bristol, Ind.), 28 grandchildren, and 26 great-grandchildren. She was a charter member of the Arthur Mennonite Church, where funeral services were held April 30, in charge of H. J. King and Theodore Wentland; interment in Arthur Cemetery.

Brontrager, Mayme, daughter of Jonathan and Anna (Widmer) Conrad; born Jan. 20, 1895, at Noble, Iowa; died May 2, 1959, at Eureka, Mich.; aged 64 y. 3 m. 12 d. She was married at Wayland, Iowa, Sept. 24, 1922, to Otis Brontrager. Surviving are her husband, 2 daughters (Kathryn-Mrs. John Swanson, Goshen, Ind.; and Mary-Mrs. Ernest Jennings, Rialto, Calif.), one brother and 5 sisters (Daniel, Wayland, Iowa; Sarah-Mrs. Elmer Slagel, Maple Rapids,

Mich.; Anna, Eureka, Mich.; Edna and Esther, Lansing, Mich.; and Arline-Mrs. Garrison Hosteler, Louisville, Ohio). She was a member of the Bethel congregation, Ashley, Mich., where funeral services were held May 4, in charge of Herman R. Carper, assisted by J. Kore Zook; interment in Washington Township Cemetery.

Carper, Jacob Reist, son of Henry K. and Anna (Reist) Carper; born Nov. 13, 1887, in Penn Twp., Lancaster Co.; died Feb. 25, 1959, at Osteopathic Hospital, Lancaster, Pa., of cerebral hemorrhage; aged 71 y. 3 m. 12 d. On Oct. 24, 1911, he was married at Lititz, Pa., to Edna N. Spah, who survives. Also surviving are 3 sons and 2 daughters (Harry, Clarence, Edith, Wilbert, and Anna), 2 brothers and 2 sisters (Lillian, Henry, and Reuben). He was a member of the Erb Church, where funeral services were held Feb. 28, in charge of Homer Bomberger, Joseph Boll, and Henry E. Shreiner; interment in Erb Cemetery.

Henderson, Nettie, daughter of the late John H. and Nannie (Snead) Good; born Oct. 13, 1879, at Lyndhurst, Va.; died April 21, 1959, after an illness of about 11 weeks, at the home of her son, Willie Henderson, Stuarts Draft, Va.; aged 79 y. 5 m. 8 d. She was married on Sept. 4, 1902, in Augusta Co., Va., to James W. Henderson, who died Jan. 2, 1946. Surviving are 3 sons (Jake and Willie, Stuarts Draft, Va.; and Harmon, Lyndhurst, Va.), 2 daughters (Hattie, Lyndhurst, and Mrs. Cecil Rowe, Waynesboro), 2 stepsons (Robert and Harry, Lyndhurst), 4 stepdaughters (Mrs. Shoma Demastus, Greenfield; Mrs. Nora Drumheller, Waynesboro; Mrs. Kate Hulvey, Washington, D.C.; and Mrs. Charlotte Truslow, Newport News), 2 sisters (Mrs. Nancy Arnold and Mrs. Martha Coffey, Lyndhurst), 12 grandchildren, and 6 great-grandchildren. She was a member of the Mt. View Church, where funeral services were held April 24, in charge of Paul R. Barnhart, assisted by Frank Hatter; interment in Mt. View Church Cemetery, Lyndhurst.

Lindner, Emilie William, son of Louis and Regina Lindner; born July 19, 1875, in Arispie Twp., Butler Co., Ill.; died April 22, 1959, after a lingering illness, at St. Margaret's Hospital, Princeton, Ill.; aged 83 y. 9 m. 3 d. On April 3, 1914, he was married to Jennie Alice Christophel, who survives. Also surviving are their 5 daughters and one son (Mrs. Kathryn Stoner, Mrs. Mildred Stoner, Mrs. Jennie Eckberg, Mrs. Esther Herod, and Mrs. Dorothy Eaton, all of Princeton, Ill.; and Emilie, Titusville), 15 grandchildren. On Nov. 12, 1894, he united with the Willow Springs Church and for nearly 60 years was a part of the fellowship and mission of the church. Funeral services were held at Willow Springs Church, April 24, in charge of C. Warren Long; interment in Mt. Bloom Cemetery.

Martin, David W., son of Elisha and Annie (Weaver) Martin; born April 26, 1872, in East Earl Twp., Pa.; died of a heart attack March 2, 1959; aged 86 y. 10 m. 4 d. On Dec. 19, 1895, he was married to Frances Weaver, who died May 1, 1958. Surviving are their 3 children (Carpen-Thomas, Eureka, Mich.; Mrs. Anna Martin, Columbia; and Elsie; Mrs. Benjamin Leaman, Lancaster), 10 grandchildren, 22 great-grandchildren, one brother (John H., East Earl), 3 half brothers (Jonas, New Holland; William and Ira, Ephrata), and 2 half sisters (Mrs. Eva Snyder and Naomi-Mrs. John Good, both of Bareville). He was a member of the New Holland Church, where funeral services were held March 5, in charge of Mahlon Witmer and James Martin; interment in Weaverland Cemetery.

Stayrook, Reuben, was born Nov. 11, 1880, at Mattawa, Pa.; died March 26, 1959, at Belleville, Pa.; aged 78 y. 4 m. 15 d. He was married on Dec. 19, 1907, to Arrie Yoder of Belleville, who survives. Occupation: retired farmer. Surviving are 4 children (Joseph and Bertha-Mrs. John Yoder, both of Belleville; Annie, Mable, Ruth, at home; and Lizzie May-Mrs. Levi Peckay, Nokomis, Fla.). He was a member of

the Locust Grove Church, where funeral services were held March 29, in charge of Waldo Miller, John B. Zook, and Erie Kenno; interment in Locust Grove Cemetery.

Swartz, Anna May, daughter of the late Frank and Mary Flisher; born Sept. 22, 1884, in Kansas; died of a heart attack Feb. 23, 1959, at her home in Sarasota, Fla., where she and her husband have been spending the winter months. She was married on Aug. 30, 1908, to J. Clyde Swartz, and the celebrated their fiftieth wedding anniversary on Aug. 30, 1958. For 51 years they lived in the Lima, Ohio, area. Surviving are her husband, 7 children (Winona, at home; John C., Stuarts Draft, Va.; Vernon O., Lima; Ernest F., Malvern, Pa.; Weldon E., Lima; Karen -Mrs. Charles Graber, Stryker, Ohio; and Opal -Mrs. Dwight Daniels, Lima), one brother (Jacob H. Flisher, Nampa, Idaho), 21 grandchildren, and 2 great-grandchildren. One son and 2 grandchildren preceded her in death. She was an active member of the Salem Church, Elida, Ohio, where funeral services were held Feb. 28, in charge of R. A. and Martin, assisted by Wyse Graber and James Detweiler. Short services were held also at the Toale Brothers' Funeral Home, Sarasota, by T. H. Brennenman, prior to shipping the body to Ohio.

Yoder, Anna, daughter of Joseph and Christina (Kauffman) Miller, born Aug. 8, 1870, at Middlebury, Ind.; died a few hours after a heart attack on April 8, 1959, at the home of her daughter, Mrs. Milton Zimmerman, Garden City, Mo.; aged 88 y. 8 m. On Jan. 3, 1893, she was married to Joseph K. Yoder by Bishop Jacob Kanagy. Her husband died March 2, 1912; an infant son and a granddaughter also preceded her in death. Surviving are 5 sons and 2 daughters (Elby R., Matilda-Mrs. Milton Zimmerman, Garden City, Mo.; Charles F., of Cadbury, Mo.; Oliver B., Eureka, Ill.; Alpha J., Goshen, Ind.; and Ella-Mrs. Fred Bickel, Pueblo, Colo.), 11 grandchildren, 15 great-grandchildren, and a sister (Cassie-Mrs. Abe Hosteler, Middlebury, Ind.). Her parents homesteaded in Cass Co., Mo., when she was two years of age, and it was on this farm that she spent her youth, residing with her daughter at the time of her death. After she moved from her own home, she spent a number of years helping in the homes of her sister and two of her brothers, as well as in many other homes. She was a member of the Sycamore Grove Church, where funeral services were held April 10, in charge of James D. Yoder; burial in Clearfork Cemetery.

Yoder, Crist P., son of Yost M. and Barbara (Peachey) Yoder; born Dec. 15, 1885, at Belleville, Pa.; died Jan. 1, 1959, at Belleville; aged 73 y. 17 d. He was married to Lydia Sharp, who survives. Occupation: retired farmer. Surviving are the following children: Lonie-Mrs. Mabel, New Liberty, Iowa; John, Goshen, Ind.; S. Alpheus, John, Joe W., and Mrs. Katie Zook, Belleville; Joas and John, Chester County. He was a member of the Locust Grove C.M. congregation, and a grandson of Rosanna in Rosanna of the Amish. Funeral services at the Locust Grove Church, Jan. 5, were in charge of John B. Zook and Peachey; interment in Locust Grove Cemetery.

Yoder, Ralph A., son of Ira E. and Ola (Mishler) Yoder; born June 22, 1922, in Lagrange Co., Ind.; died at his home near Middlebury, Ind., of Hodgkin's disease, April 18, 1959, after an illness of 10 years; aged 36 y. 9 m. 27 d. On Nov. 7, 1943, he married Pauline Yoder, who survives with the children (Jane and Phyllis, who are all at home). Also surviving are his parents of Shipshewana, Ind.; 3 brothers (Golan and Merritt, Shipshewana; and Peter, Middlebury), and 3 sisters (Kathryn-Mrs. Herman Kilmer, Goshen, Ind.; Norma-Mrs. Stanley Mishler, Lagrange; and Lois-Mrs. Robert Yoder, Shipshewana). He was a member of the Forks Church, where funeral services were held April 20, in charge of Earley C. Bontrager, Donald E. Yoder, and Malvin P. Miller; interment in Forest Grove Cemetery, Middlebury.





## ITEMS AND COMMENTS

### BY THE EDITOR

Record highs in expenditures in the United States for alcoholic beverages, medical care, and death expenses, automobiles, parimutuel betting, religious and welfare activities, and foreign travel are revealed by new figures from the Department of Commerce in Washington. Expenditures for alcoholic beverages struck a new peak in the year 1957 with \$9,140,000,000. Almost three times as much was spent for beverage alcohol as for religious and welfare activities. Admissions to motion picture theaters in United States has dropped to its lowest total in 11 years.

Four Americans in seven are unprotected against polio. Although plentiful supplies of an effective vaccine are spoiling on the shelves, parents of some six million children under five years of age, the group most susceptible to polio, have done nothing to protect their children.

Old Order Amish in Wayne County, Ohio, whose horses were seized by Federal Tax Agents recently for nonpayment of Social Security taxes, are now refusing to accept refunds offered them by the government when the horses have been sold for more than the tax that was owed. An Internal Revenue Officer at Washington said, "This is the first time we've ever heard of someone who was conscientiously opposed to a tax refund."

Calvert Distillers announce that they are starting a new series of striking displays in *Life* and other magazines which are being called "The Lady of Distinction" Campaign. Other distillers announce elaborate advertising plans using women with glasses of liquor in their hands.

Billy Graham calls the Melbourne, Australia, campaign the greatest in his ministry. At the closing meeting on March 15, there were 135,000 people present. This was not only the largest crowd ever attending a Graham meeting, but also the largest crowd ever to attend any event in the Olympic Stadium there. In the entire crusade there were 26,440 decisions. From Melbourne Graham went to New Zealand and then returned to Sydney, Australia, on April 12 to begin his campaign there.

There are nearly 5,000,000 alcoholics in the United States and fully one family out of four has firsthand knowledge of alcoholism as a major disease.—Between the Lines.

Motor vehicle accidents killed 36,700 people and injured 2,825,000 on United States highways during 1958. Deaths decreased 5 per cent, but injuries increased 12 per cent. Speed was blamed for more than 40 per cent of the traffic deaths and injuries. Drivers under 25 years of age, although they represent only 14 per cent of all licensed drivers, were involved in 27 per cent of the fatal accidents in 1958. More than 49 per cent of the traffic injuries resulted from week-end

accidents. More than 60 million Americans have been killed or injured in accidents since the advent of the automobile. Weather is not the most important cause of accidents, for dry roads prevailed in 78.3 per cent of fatal crashes last year. An estimated 900,000 young men and women will come of driving age during 1959. If they all become drivers and follow the tragic path of today's young motorists, 243,000 of them will be involved in a highway accident that kills somebody.

Oklahoma, which from the beginning of its existence as a state has been constitutionally dry, has finally succumbed to the pressure of the liquor forces. Six times the people of Oklahoma voted down a referendum. This time, however, the church people were outvoted and Oklahoma now joins the rest of this alcoholic nation, except Mississippi, in making the sale of liquor legal.

Between the Lines reports that the man who piloted the plane which made the first atomic attack on Hiroshima has been arrested repeatedly and has been a patient in veterans' mental hospitals. Psychiatrists testify that he is suffering from a guilt complex and feels responsible for the thousands who died.

The Methodist Publishing House, with headquarters in Nashville, Tenn., is planning the establishment of six regional dis-

tribution centers to meet expanding needs. The centers will be located in Nashville, Chicago, New York, San Francisco, Richmond, and Dallas. The Methodist Publishing House had total sales of \$24,400,000 in the fiscal year ending May, 1958.

Governor Orval Faubus signed into law a bill requiring blood banks to label human blood by race. The excuse given for the bill was that there is danger through blood transfusions of transmitting diseases common among Negroes. The bill was termed ridiculous by medical experts and hospital administrators, who strongly opposed it, saying it would greatly increase the cost and difficulty of administering blood banks.

Governor George Docking signed a bill making it illegal for restaurants in Kansas to discriminate against patrons on the basis of their religion. The bill also prohibits discrimination on the basis of color or country of origin.

Circulation of 28 newspapers of state conventions of the Southern Baptist Convention has reached 1,363,925. The largest is the Baptist Standard of Texas, which has 349,000 subscribers.

The American Bible Society in co-operation with the National Bible Society of Scotland and the Württemberg Bible Society of Germany is sponsoring the preparation of a new edition of the Greek New Testament. This is the first time that an international committee of scholars is determining the most accurate possible text of the New Testament. At the present time the American Bible Society is processing major translations

## HOW

### Do You Spend Your Opportunities?

Now is the time to re-evaluate what you are going to do with your time, talent, and money during the summer months.

Where will you spend your vacation?

How much will it cost?

Can the whole family participate?

Will it permit time to teach summer Bible school?

What about the long summer evenings?

Will you spend all of them working?

Or will you use this time to build family fellowship, neighborly good will, and the cause of Christ?

How you spend your opportunities this summer depends upon you. To sharpen your perspective read *The Challenge of Christian Stewardship*, by Milo Kauffman. It will give you help and encouragement in many areas of living. Available at your local bookstore for only \$2.50.

HERALD PRESS, Scottdale, Pennsylvania



or revisions of Bibles or Testaments in 27 languages.

In the last ten years the annual circulation by the American Bible Society in Latin America has increased from 1,935,000 to 3,374,000 volumes.

The American Bible Society is undertaking a major revision of the Arabic Bible and plans to publish individual books as they become available.

Saint Mark's Gospel in newspapers is one of the newer projects of the Bible Society of India and Ceylon. The Gospel of Mark is published serially in some of the leading papers of the country.

Because advertising of alcoholic beverages is banned on most Canadian stations, Canadian brewers are circumventing their laws by using U.S. radio and TV stations near the Canadian border. Some \$4,000,000 is spent by Canadian brewers advertising beer in Canada over U.S. border stations.

Word from Baghdad says that 14 United States missionaries have been forced to leave Iraq in recent weeks. Mission compounds and churches have been confiscated by the government.

A significant by-product of the recent revolution in Cuba is a markedly stepped-up literacy program under sponsorship of the Protestant churches there and in the United States. One minister reports, "We are holding literacy classes in the police stations, in every military camp, in government buildings, even in the presidential palace." This minister says the ministry of agriculture had him to train 40 teachers in how to use Lit-Lit methods. Mission boards and agencies of more than 35 denominations help illiterate millions throughout the world to learn how to read and to write.

Going to church once a week doesn't constitute religious training, says a circuit court from Chicago. Only when the religious life of the home becomes part and parcel of the living philosophy of young people is it a deterrent effect on juvenile delinquency and a power in giving right direction. This judge points out that the crime rate among youngsters under 18 has increased 55 per cent in this country since 1952.

At the end of 1958 some part of the Bible had been published in 1,136 languages. The whole Bible has been published in 215 languages and the complete New Testament in 273. The whole New Testament was published for the first time in 1959 in Gourma, a language of French West Africa, and Avacucho Quechua, a language of Peru. Some portion of the Scripture appeared for the first time in nine different languages, mostly Indian dialects. There are some 80 or more languages in which some portion of the Bible has been published, but no complete book.

Church-related hospitals in the United States gave care last year to more than one fourth of all patients treated in American hospitals.

MRS BEN SPRINGER  
MINIER  
ILL

AL 34

## For Your Graduate



Graduation is a time of beginning. Give your graduate a gift that will provide inspiration and a challenge for a life of Christianlike service.

### The Christian's Secret of a Happy Life by Hannah Whitall Smith.

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# Gospel Herald

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When the "church" becomes more nearly in reality the church, walking in the steps of Jesus, then segregation will feel the judgment of our eternal God through the "colony of heaven."

## Integration and the "Colony of Heaven"

By Titus Bender

*Christ came to destroy barriers that separate men.* Paul told the Galatian Christians, "For in Christ Jesus you are all sons of God, through faith. . . . There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:26, 28, RSV).

*The strategic weapon Christ uses on earth to destroy unchristian barriers is the church, which Paul calls the "colony of heaven"* in Phil. 3:20 (Moffatt's translation). What is our relationship as heaven's colony to the problem of racial segregation as we face it today?

### Understand the Other Man

To judge or advise another while failing to "stand where he stands" is unchristian. We need to understand a number of problems which face the man in the traditionally segregated community if we would make our suggestions concerning the oneness of man effective.

First, a community moving rapidly from legal racial segregation to full legal integration in a community with a majority of Negroes may face some unfavorable effects at first. A backward look will indicate this. Mississippi will not soon forget the post-Civil War Republican regime under Ames, who played into the hands of the Negroes for personal political gain. There were a number of Negroes in high office unprepared for such responsibility at that time, and Mississippi suffered. The end of Negro leadership in Mississippi under Ames and his cohorts came in 1875. A period of unfortunate repercussions during a period of community adjustment following full legal integration and equal rights for Negroes does not justify discrimination, yet the Northern man needs to understand this problem.

Second, we need to understand the depth of the Southern "conviction" on

the problem. There is always the "threat" of intermarriage in the mind of the Southerner, both Negro and white. We may say, "What does skin color matter?" Yet this fails to take into account the depth of feeling attached to this fear. Then there is the fear of just plain change. North and South equally resist any threat to "our way of doing things."

Third, and very important, is the need to understand the very basic cause of the reaction of the segregationist. I am convinced that, at least in the Meridian community, the basic reason for deep-seated resentment is not merely fear of integration but fury that someone up North should force his way of life down the throat and say, "Like it!" This is the heart of the rebellion.

I am not justifying the principle of segregation under any circumstance, but I am saying that too many of us rather innocently give our advice freely before really understanding the racial segregationist. Thus our advice has a similar effect to that of a thirteen-year-old lass upon a business executive who had just wrecked his new Buick, as she marched up to him and said, "Why are you so gloomy? It really isn't so bad." Until we stand where the segregationist stands and understand his feelings, our advice is unsympathetic and unwanted, to put it mildly. Nevertheless, segregation is sin.

### The Case Against Segregation

We have often approached the sin of segregation from various angles, such as the biological and mental equality of the races and the inherent right of all Americans to an equal opportunity for education, transportation, and personal advancement. Although some of these considerations are necessary, they leave untouched the core of the problem, which it is the unique task of the church to clarify. The sin of segregation centers

## Soldier, There Is War

By LORIE C. GOODING

Soldier, there is war between the flesh  
And spirit: such a war there is, and not  
War between man and man, as has been thought.

Soldier, the battle rages long,  
A mortal conflict between the right and wrong.  
The enemy is wary, crafty, strong.

Soldier, have you yet found out your foe?  
Look into your own heart, if you would know,  
And watch the definition of your warfare grow.

Soldier, your steel is useless here.  
Carve you a shield of tested faith with care.  
Forge you a blade of love tempered with prayer.

Soldier, search out the cause which claims your loyalty;  
And when you know what you are fighting for,  
Take up the gentle weapons of your war.

Millersburg, Ohio.

in the permission of barriers to genuine fellowship between persons or groups of persons. These barriers Christ came to dissolve, and any failure to let His love conquer these barriers is a sin against Christ and man.

Christ came to dissolve the barrier of sin between God and the repentant sinner. He came to conquer the selfishness and hatred which so cruelly separate men. The only barrier He would not dissolve is the barrier which stands between the church and the world because of the antagonism of the kingdom of the devil and the kingdom of God. Jesus draws men together. Thus, to cry "separate but equal" is to cry, "I love and respect the man but will not fellowship with him." That is blasphemy for a Christian, because Jesus fellowshiped with all, and we claim to be His disciples. "Separate but equal" is a falsehood used to hide from ourselves and others the cruel fact that we do not love the Negro as Christ loves him; otherwise we would fellowship with him as Jesus does. To place the bar of social distance between me and the Negro is to close my heart to him while denying my real attitude. A Christian heart cannot permit the inhumanity of refusing to fellowship with another Christian as one with himself, regardless of race. "Separate but equal" is a cruel weapon when used to raise barriers between rich and poor, between

the "more talented" and the "less talented," between the "wheels" of the college students and the out-group. It hurts; it is unchristian! Love ruins these barriers. I cannot expect the non-Christian world to understand the depths of this barrier-dissolving love of Christ; yet we cannot be true prophets of Christ unless we raise this basic issue.

Although the legal aspect of the problem of enforced segregation in schools, transportation, and public facilities is a flagrant abuse of the Christian spirit, it is not the basic issue, nor dare it be the primary focus of our witness. We must witness to Christian love springing from the heart and spontaneously destroying barriers to true fellowship.

### Represent Christ

If the church has a right to speak to this problem of segregation, she must fulfill that responsibility by representing Christ and not merely the North. In fact, to be a Northerner is sometimes a liability. Somehow we must disassociate ourselves from the political North and sub-Christian groups such as the National Association for the Advancement of Colored People. The few months here in Meridian have convinced me that the fierce resentment occurs not primarily because of coming integration, but because of the Northern self-righteousness and all-knowing attitude as they look

## Our Readers Say—

I appreciate very much the article in the April 7 issue of the GOSPEL HERALD, "Grief's Slow Work," by Harold Bauman. I'm sure those who have experienced grief could testify to the appropriateness of the title.

I was struck with how one who says he has not experienced grief very closely, except as he has walked through it with others, could write so understandingly and sympathetically.

Bro. Bauman's message should be a help to those of us who have experienced sorrow. Also those who are yet to face this experience would be helped to better understand themselves as they go through these various stages of grief, and be more helpful and understanding and even less critical of the actions of their grief-stricken friends. For, as Bro. Bauman pointed out, we do not all react in the same way.

How true his words in the next to last paragraph are: "And in the weeks, the months [I would like to add, the years] that follow, there needs to be that standing by in prayer, in remembrance, and in fellowship."

We do not choose this experience, yet there is much to gain in a spiritual way as we sense the presence and help of the Lord and learn how much Christian fellowship and helpful friends and neighbors can mean as they help in material and spiritual needs.—Mrs. Jacob A. Shenk, Harrisonburg, Va.

\* \* \*

I was very thankful for the article, "The Runaway Train," by J. Paul Sauder, in the April 21 issue of the GOSPEL HERALD. As I see it, the runaway train is the Mennonite Church as a whole, going down without brakes. . . . Praise the Lord, we have a Chief Dispatcher who will switch the track and keep the church from being wrecked if we all mind God and get back to real earnest prayer. "Pray without ceasing."—Mrs. Walter S. Kinsey, Quarryville, Pa.

\* \* \*

This in reference to your editorials of Feb. 10 and April 7—"Whom Shall We Support," and "A Reply."

I suppose persons who agree with an article or editorial seldom write you; those who disagree are the ones who express their disagreement.

I am impressed with the attitude which many are prone to accept—when we make the decisions on our local level we are apt to be critical with those who refuse to give their support, but when we disagree with others who make such decisions we are quite free to withdraw our own support. How inconsistent can we become?

Possibly the deciding factor which guides us in our decisions is the amount of confidence we have in others as compared with the confidence we have in ourselves.

At times the people who are the most inconsistent that everyone support their work are the most inclined to refuse support of others.—J. D. Hartzler, Wellman, Iowa.

southward. We must disassociate ourselves from the political integrationists for two reasons.

(Continued on page 501)

## GOSPEL HERALD

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## EDITORIAL

### *The Decline of Good Reading*

Guest Editorial

The reading habits of the average evangelical Christian in the United States, as far as I have been able to observe them, are so wretchedly bad as actually to arrest the spiritual development of the individual believer and block the progress of the faith he professes to hold.

So powerful is the effect of the printed page on human character that the reading of good books is not only a privilege but an obligation, and the habitual reading of poor ones a positive tragedy.

Of course I do not here refer to the output of the yellow press. I think we may safely assume that no true Christian would stoop to read the under-the-counter literary obscenities of the corner newsstand or the hole-in-the-wall bookstore. By "poor" books I mean the religious trash being turned out these days by the various publishers under the name of Christian. Tons of this stuff are produced each year to satisfy a market which a previous output has in large measure helped to create.

This religious rubbish is mostly fiction and serves three ends: It helps to fatten the bank account of the evangelical "novelist" who writes it; it keeps the publishers in business; and it feeds the depraved, or at least underdeveloped, appetites of the demi-Christians who find serious reading hard going but who lap up the denatured pabulum of the press as avidly as a kitten laps cream. And if I were allowed a choice, I would go along with the kitten, for cream is both tasty and nutritious, while the average religious novel is wholly lacking in nutriment and is found palatable only by those persons whose taste buds have been debauched by prolonged exposure to Christian literature which is, if the truth were told, neither Christian nor literature.

Were a Christian to backslide and read a bad book secretly, as the proverbial schoolboy is said to read the dime novel behind his geography book, one could hope that he might later come to himself and leave the swine pen for the Father's

house; but what are we to say when bad books become part of the approved curriculum for evangelical Christians in almost all churches? What can we do when books of a mental level not above nine years are hailed as masterworks and given rave reviews in the religious press? What are we to say when the melodramatic love stories and spine-chilling adventures of a generation ago are retold by our modern religious writers with a bit of pious dialogue sandwiched in between torrid love embraces or "drop-thet-gun-podner" artificialities to sanctify what would otherwise be a wholly evil production?

Being free from external compulsion, the Christian public quite naturally reads what it likes; and apparently it likes inferior religious literature. Should the conscience protest against the waste of time and energy involved in chronic addiction to literary trivialities, it is soon subverted by the argument that practically everyone approves such stuff, almost all religious publishers produce it, and all the bookstores sell it. So what chance does one feeble conscience have against such tremendous odds?

All this accords with the false philosophy current among us which holds that to read *anything* religious is better than nothing; so we continue to produce literary mediocrities, vapid, amateurish, illiterate, and dedicated to the proposition that anything goes if only somewhere in the book someone makes the point that everybody ought to be born again. No matter how impossible the book in style and substance, if it puts in a dutiful plug for the Gospel now and then, the evangelical leaders will bless it with their imprimatur and *nihil obstat*. Indeed it is hardly too much to say that illiterate religious literature has now become the earmark of evangelicalism. It is lamentable that we are content to leave quality to the Catholic and the liberal.

Why does the Gospel Christian of today find the reading of great books almost beyond him? Is the intellectual capacity of the evangelical of 1959 inferior to that of his spiritual progenitor of two hundred years ago?

The answer to the first question is somewhat complicated, but the second can be answered easily and correctly with an emphatic *No*. Intellectual powers do not wane from one generation to an-

other. We are as smart as our forefathers. Any thought they could entertain we can entertain if we are sufficiently interested to make the effort.

The major cause of the decline in the quality of current Christian literature is not intellectual; it is spiritual. To enjoy a great religious work requires a degree of consecration to God and detachment from the world that few modern Christians have experienced. The early Christian Fathers, the mystics, the Puritans are not hard to understand, but they inhabit the highlands where the air is crisp and rarefied and none but the God-enamored can come.

Rather than climb the mountain we choose to dig our shallow caves a few feet above the floor of the valley. Our spiritual moods and emotions are degraded. We eat and drink and rise up to play. We take our religious instruction in the form of stories, and anything that requires meditation bores us. And writers and publishers contribute to our delinquency by providing us with plenty of religious nothing to satisfy our carnal appetite.

O ye Americans, our mouth is open unto you, our heart is enlarged!

"Give attendance to reading . . ." (1 Tim. 4:13).

—A. W. TOZER, in *The Alliance Witness*. Reprinted by permission.

## Sound Speech

*Sound speech that cannot be censured.*  
—Titus 2:8, RSV.

*Let your speech always be gracious, seasoned with salt.—Col. 4:6, RSV.*

It takes a long time to learn to talk and to write. Language is a very effective, but also a very difficult, form of communication. One must learn much more than how to make the oral sounds or how to form the written characters. One must accumulate a reservoir of vocabulary, which is a never-ending process. And one must develop a sense of the implications and the overtones of what he says, for words do not always mean the same thing to all people. And any one word may mean different things in different contexts. The speaker or writer of words is using a slippery instrument.

Paul gave to Titus a very high standard: speech beyond censure. James says, "If any one makes no mistakes in what he says he is a perfect man" (3:2, RSV). And this is a perfection to which none of



us can lay claim. The only safe thing is never to say anything. But how then can the word of truth be proclaimed? We can only take the risk of language which is less than perfect, holding before us this high goal of speech beyond censure, and praying that God will guide our tongues and our pens.

In the context of Paul's word to Titus is the suggestion that there are ready critics of our words. Certainly a healthy criticism is justified. People are nurtured and influenced by the words they hear or read. If these words are not healthful (which is what Paul's word means), then hungry or poisoned people have a right to complain.

But Paul's reference is evidently to the enemies of the Christian message. They were like the Pharisees who watched every word of Jesus to find something to condemn. We are to aim at such language as will deprive even these hostile critics of anything to say against us. The critics should be made ashamed of their detective tactics.

And so while we are properly watchful of the words which we hear and read, we will avoid the overcritical attitude. We will be ashamed to read the worst meanings into language.

A non-Mennonite speaker in a meeting of Mennonites purposely used an expression which to another group had something of an indecent double meaning. She wanted to see whether Mennonites would register the same reaction. When they did not, she thought it was to their credit.

Critics of language must remember that speakers, but especially writers, are in a very stiff competition to gain attention. Language must be so forceful that people will have to hear. There is a kind of expression that is so cautious, so reserved, so conventional, so "proper" that it becomes trite and vapid, hardly worth listening to. And there is no use in speaking if no one listens. Publishing is futile if there are no readers.

To the Colossians Paul wrote that their speech should be both gracious and well-seasoned. He means that we shall make our presentation of truth palatable, not insipid and uninteresting. Our talk should not be a dish that men set aside. We could say that we should use salty talk, that is, with some piquancy, except that somebody is sure to remember there can be in "salty" also a suggestion of lust, even of filth.

Certainly we editors dare not deny our writers the use of a vivid and racy style. Interjections are used in the Bible

and there is no reason why we should not use them. Current expressions in the common idiom of home and market place (like "cockcrow") abound in the Scriptures, and our language need not be less appealing. Particularly the writers of stories for children and young people must use the language that they know. Their characters must speak like real people. This does not mean that we need to include profanity and obscenity. But even Christians use the lingo of their era.

The purpose of language is communication. Christians are commissioned to communicate the content and spirit of the Gospel. We owe it to our message not to handicap it with language that either connotes the wrong thing or connotes nothing at all.—E.

## Testimonies on Holy Living

COMPILED BY MRS. WALTER S. KINSEY

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (1 Thess. 5:23, 24).

"Many years since I saw that 'without holiness no man shall see the Lord,' I began by following after it and inclining all with whom I had intercourse to do the same. Ten years after, God gave me a clearer view than I ever had before of the way to obtain it; namely, by faith in the Son of God, and immediately I declared to all, 'we are saved from sin; we are made holy by faith.' This I testified in private, in public, and in print, and God confirmed it by a thousand witnesses. I have continued to declare this for above thirty years, and God has continued to confirm my work."

—John Wesley in 1771.

"I knew Jesus, and He was very precious to my soul; but I found something in me that would not keep it down, but it was there. I besought Jesus to do something for me, and when I gave Him my will, He came into my heart and took out all that would not be sweet, all that would not be kind, all that would not be patient, and then He shut the door."

—George Fox.

"All at once I felt as though a hand—not feeble, but omnipotent; not of wrath, but of love—was laid on my brow. I felt it not outwardly but inwardly. It seemed to press upon my whole being, and to diffuse all through me a holy, sin-con-

## 50 Years Ago

(from GOSPEL HERALD, May 6, 1909)

Several of our exchanges are waging a vigorous warfare upon the mammoth hats worn by the fashionable women of today.

Mr. Lewis Nixon, the [war] shipbuilder, says that within five years he expects to see England and Germany in the most terrific war in the world's history.

Bro. J. D. Charles . . . has accepted a position as teacher in the New School at Hesston. . . .

(from GOSPEL HERALD, May 13, 1909)

. . . 27 baptized and four reclaimed [Reiff's, Md.].

(from GOSPEL HERALD, May 20, 1909)

. . . Rose Shank [Buckwalter] . . . has joined our force at the Publishing House.

suming energy. As it passed downward, my heart as well as my head was conscious of the presence of this soul-cleansing energy, under the influence of which I fell to the floor, and in a joyful surprise of the moment, cried out in a loud voice. Still the hand of power wrought without and within; and wherever it moved, it seemed to leave the glorious influence of the Saviour's image. For a few minutes the deep ocean of God's love swallowed me up; all its waves and billows rolled over me."—Bishop Hamline.

"My whole heart has not one single grain, this moment, of thirst after approbation. I feel alone with God; He fills the void; I have not one wish, one will, one desire, but in Him; He hath set my feet in a large room. I have wondered and stood amazed that God should make a conquest of all within me by love."

—Lady Huntington.

"Holiness appeared to me to be of a sweet, pleasant, charming, serene, calm nature; which brought an inexpressible purity, brightness, peacefulness, and ravishment to the soul. In other words, it made the soul like a field or garden of God, with all manner of pleasant fruits and flowers, all delightful and undisturbed, enjoying a sweet calm and the gentle vivifying beams of the sun."

—Jonathan Edwards.

"Love's resistless current sweeping

All the regions deep within;  
Thought and wish and senses keep-

ing  
Now, and every instant, clean:  
Full salvation! Full salvation!

From the guilt and power of sin."

—Streams in the Desert.

Quarryville, Pa.

# Which Side of the Road?

By Eugene Stoltzfus

(Prize oration at Eastern Mennonite College)

"As for integration, you can quote me that I am one hundred per cent against it. I never let any nigger close to me." These are the words of the brother of the governor of Virginia. This is one side of the race problem. Liston Pope, the Dean of the Yale Divinity School, takes a somewhat different approach when he says, "Segregation violates both the central values underlying and inspiring democracy."

Books and articles by the thousands have been written dealing with the problem. We read of legal battles to bar Negro pupils from public schools. The religious magazines speak of racial barriers within the church. Other writers tell us of unfair job opportunities and inadequate housing conditions.

Our reactions to all these facts about the Negro often are ones of pity, but we pass it off and say we can't do anything about it. We excuse ourselves by saying that is what the government is for. But is it none of our business and can't we do anything about it?

A Negro poet has put this slant on it:

Brothers, come!  
And let us go unto our God,  
And when we stand before Him  
I shall say—  
Lord, I do not hate.  
I am hated.  
I scourge no one.  
I am scourged.  
I covet no lands.  
My lands are coveted.  
I mock no peoples.  
My peoples are mocked.  
And, brother, what shall you say?

Yes, what shall you say? An age-old saying says, "Silence is consent." If we don't speak out against this racial injustice, we are virtually saying that we are willing to cast our votes toward a continued unjust treatment of the American Negro.

The problem of racial prejudice is one that each of us must cope with. Theories by the dozens have been suggested to solve the problem. The national government has wrestled with it for over a hundred years. State and local authorities have also tossed the problem around. No one has shown any worthwhile signs of success. The problem is thus left to you, the Christian, and if you won't deal with it, who will?

The reason many of us are potential race discriminators is that we often unconsciously harbor unchristian attitudes toward the Negro. We may not be aware

of these weaknesses, but many of us can love the Negro only as long as he is allowed his traditional second-class citizenship. We harbor ideas of their intellectual inferiority. This may appear outwardly true, but close examination will reveal that less learning opportunity itself has held the Negro back. His inferior social condition has also killed his incentive to learn. For he knows knowledge will bring him little gain. Furthermore, it is scientifically proved that there is little inherent intellectual superiority in any race. One contemporary authority says this, "Racial groups differ internally more than they differ from one another."

## Thought for the Week

We had better be cultivating our lubricating faculties. We had better be sifting the sand and gravel and sharp unpleasantness out of our lives. The world of human relations needs lubricants, not sand.—E.

Some of us have spiritual attitudes of superiority. We hesitate to go to the same church as the Negro. It has been said that eleven o'clock Sunday morning is the most segregated time of the week. Scriptures inform us that God is no respecter of persons. How can we take the Gospel of the brotherhood in Christ to Africa and Asia when at home we can't worship with the dark-skinned people of our home town?

Recently a northern college student was speaking to me about a weekend trip he had taken to a large city. When he was returning from his trip, he was stopped by a policeman. He had committed a traffic infringement of such a nature that a fine was levied. He concluded his story by adding as an afterthought that his humiliation was deepened by the fact that the cop was a colored man. This off-the-cuff illustration is a typical example of the attitudes one holds against these people unconsciously. We unknowingly discriminate against them.

We must do away with such attitudes. They are unchristian and unhealthy. They are basically selfish and must be routed out of the Christian's heart. Only when these attitudes are dealt with and disposed of can the Christian begin to live a life free from racial discrimination.

A positive attitude toward the Negro race will make itself known in practical, everyday living. Paul Peachey has point-

edly written this: "It will affect our attitude, our language, our personal contact. It will entail active witness against evil around us. It will call for some attempt to step into certain conflict situations with a word and deed of redemption. It will mean identification with men who have been wronged, whether white or colored."

A practical approach to this will mean your exerting an anti-prejudice influence among the people with whom you mingle. As employers, fellow workers, neighbors, students, and as a church we must take positive action in dealing with racial prejudice. We need definite convictions on this matter. And having these convictions we should take a bold stand. We aren't afraid to speak boldly of our nonresistant stand. In our society a stand on the racial issues is fully as pertinent as a stand on nonresistance or separation. In fact, a Christian stand on the race problem is nonconformity in a most relevant form.

We must also reconcile ourselves to the realization that there must be more interaction between the Negroes and whites. One race authority says, "The more contact a person has with other groups, the lower is his level of general prejudice against them." This could be done through recreational activities of organized ball games. We can also welcome the Negro into our neighborhood and give him his rightful privilege to any property. As students we can lead out in the race battle by giving the Negro his rightful place in our school.

In some situations direct physical assistance may be the best answer. We often help in disaster units where floods or tornadoes have left their scar. We need not go twenty miles to help many Negro settlements, where there is an ever-present state of disaster. In every area we must be willing to give the Negro the respect he deserves. We must practice what Voltaire proposes when he says, "Mortals are equal; only their masks are different."

Christ spoke of the man who fell among thieves, was robbed, stripped of his clothes, and left to die. A priest passed by on the other side of the road. A Levite did the same. They were not willing to help because of their class superiority and indifference.

The Negro is the twentieth-century victim of robbery. What will you do with him? Pass by on the other side of the road and leave him there to waste away? Or will you stop, kneel, bandage his wounds, and lift him to a higher state?

Parents, teachers, students, the race problem is your problem. The solving of it must begin with you. You, the Christians, are God's agents in this. He who favors no color must work through you. Will you be a good Samaritan?

## Let Us Love, Not Judge

By JACK KYTLE

What is the mighty power of Christ in winning human hearts? Recently a wise and much-loved pastor asked this question in a discussion of soul-winning with a men's class. Then he gave the answer: "Love, never criticism—sympathy and understanding, never judging."

The pastor said, "All of us have friends or acquaintances we would heartily welcome to share acceptance of Christ. A Christian knows how much of living, how much happiness are being wasted by those who have not given their lives to the Saviour. But in eagerness to win sharers of this Christian happiness, too many of us allow criticism to surmount encouragement and understanding; too many of us allow love to fall into second place."

"What is the mainspring of Christ's power?" he asked. "The clear answers are before us in His words, 'I judge no man' (John 8:15); 'I came not to judge the world, but to save the world' (John 12:47); 'He that is without sin among you, let him first cast a stone at her' (John 8:7); 'A new commandment I give unto you, That ye love one another . . . ' (John 13:34)."

"And so," the pastor concluded, "if we would win sharers of Christian fellowship, we must love, understand, encourage, and pray. Judging drives away, never draws. Each of us has sinned in some way. When we judge others, we only call attention to our own shortcomings. Those criticized want to know if the judge himself is guiltless."

Love triumphs where all else fails. One young man, after joining the church, explained, "I was loved into this. One of my sisters did it. If she had only condemned my way of living, I would have been bitter; I would have resisted her. If she had persisted in literally picking me to pieces, I would have found ever-stronger cause to resist. She never did that. She was kind, patient, and always tolerant. All the time, she was praying for me, and I knew great love was behind those prayers. Love bound me to her and her faith. She inspired me to go to Jesus and His church."

Among the friends and acquaintances of every Christian today are those desperately in need of love. Their hearts hunger for tolerant understanding, patient guidance, and assurance of Christ's great mercy. They need assurance that He joyfully washes clean the sins of those who return His love, accepting Him with complete faith. They need comfort of the truth that He never turns away from a sinner, that His patience is mightier than any human can realize.

Let us love, not judge. Arthur H. Stainback once said, "The value of com-

passion cannot be overemphasized. Anyone can criticize. It takes a true believer to be compassionate. No greater burden can be borne than to know no one cares or understands."

Every Christian has power, through Christ, to lift this burden for some fellow being.

Birmingham, Ala.

## Must I Tell the Truth?

By GLADYS KENNEL

To use beautiful truth as a mask for hideous unkindness is a disgrace. Yet I've seen followers of Christ do this disgraceful thing.

Bertha and I spent several hours mending clothes for a mother who needed help. We were asked to shorten some trousers. Before I started to sew, I held up a pair handed to me. "How can I best fix this pair?" I asked. "They seem a bit out of proportion, don't they?"

"Oh, it doesn't matter how they look. Those boys have to wear them anyway, if they fit or not," remarked Bertha bluntly.

"Oh, now, Bertha," I chided gently. "That wasn't kind."

"Maybe it wasn't, but it was the truth," said Bertha firmly, as if she had the final word in the matter.

But tell me—must I tell the truth?

We'll agree that truth is a necessity for the Christian. However, extreme caution is necessary that the unkind, hurtful story isn't clothed with the flimsy justification, "Well, it's the truth."

Too often we are certain we have the truth, and forgetting about love, we speak it completely. ". . . speaking the truth in love . . ." is the way Paul puts it, and I add, speaking only in love is going to eliminate a lot of "true" stories we tell. Being careful to tell stories only in love will drill our nature in loving. This love will compel us to check the necessity of telling the truth many times.

If I knew that a word of mine,

A word not kind, but true,  
Might leave its trace on a loved one's face,  
I'd never say it, would you?

I really didn't mean to bring pain by stating the unkind truth I did. But almost instantly, instinctively, I knew I had hurt one person in the room. Rushing to justify myself, I murmured, "What I said about her is true."

"Yes, I believe it is," agreed someone in the group. He added quietly, "But there is much truth that is better unsaid."

His rebuke is wise. Words, once spoken, are all but permanent. I'm living in a time of marvelous spot removers, but not one of them will eradicate one word after I've said it.

I say—well, I know it's so,  
But must I tell this tale I know?  
This careless, cruel truth so fine  
May bring heart-wounds to friends of mine.  
Parkesburg, Pa.

## Water from Many Wells

By NORA OSWALD

Someone has outlined the sum total of life into four parts: birth, marriage, work, and death. This classification, of course, applies to a representative group of persons. Birth and death are certain, inevitable. They come to all, young and old, rich and poor, high and low, pure and impure. Some undergo birth and death only; others experience birth, marriage, and death; or birth, work, and death; but many know birth, marriage, work, and death.

The span between birth and death may be mere minutes, or it may be a century. We can do little concerning the birth and death phases of our lives. If we grow normally after birth, then what we endeavor to do between birth and death is largely a matter of discrimination. We choose the type of work we like best, where we work, how we work, when we work, how we manage our incomes, and how we utilize our leisure. We are free to pledge marriage vows or to stay single. We may choose our associates, and set our future destination.

Marriage is optional; work may be required, but birth and death present no alternatives.

Topeka, Ind.

## What Sort of Sinners?

By RAYMOND L. COX

Samuel Colgate, the man who took over and expanded the soap-manufacturing business founded by his father William and made the Jersey City enterprise one of the largest of its kind in the world, belonged to a church which in the late 1800's conducted a season of special prayer for the salvation of sinners. The congregation prayed earnestly for many days.

Shortly afterward a woman applied for membership in the church. She was requested to relate her background and religious experience. The woman hid nothing of her sorry past. She had been a thoroughgoing sinner, but God had forgiven her. "Now I wish to enter a corner of the church and enjoy the fellowship of God's people as I pursue my path to heaven," she declared in closing.

An ominous silence settled over the session of that church. Grave expressions appeared on the faces of the fashionable



members. They did not seem to be sure that this woman's kind belonged in their number.

It was an embarrassing situation, but a deacon hoped to relieve the pressure by his proposal: "Mr. Chairman, I move that this application be tabled for further consideration."

Several nodded agreement, with the idea of postponing action. But Samuel Colgate, who knew how soap could clean up the outside of a man, and how God could cleanse his soul, was on his feet protesting. "Mr. Chairman! Mr. Chairman! We must have made a blunder some days ago when we prolonged prayer that God would save sinners in our church."

Gasps of astonishment hissed through the lips of amazed auditors. "What does Colgate mean?" many wondered.

The soap manufacturer continued, "We forgot to specify what kind of sinners we wanted God to save. I think we should all call upon God for forgiveness because we did not suggest the kind of sinners we solicited. Evidently when He sent us this woman, God didn't understand what sort of sinners we wanted!"

The soap magnate sat down. His irony proved effective, and the woman with the questionable past was admitted into that church.

Hillsboro, Oreg.

## The Pressures of Life a Blessing?

By GRACE V. WATKINS

Over the coffee and doughnuts, served in the comfortable living room where a hearth fire burned brightly, we'd talked of many things—the group of over-the-years friends.

Finally there was silence for a long moment. Then one of the women said, "I suppose you've all heard about Jim D. Terrible for his only daughter to be killed in that plane crash, wasn't it? Right before her senior year at college, too."

A man on the other side of the room added, "It seems as though some people have more than their share of trouble. So many tragedies have come Jim's way."

"But how magnificent he's been about all of them," another man said. "Remember how he took it when his business failed three years ago?"

"Jim's simply undefeatable," a woman sitting beside me reminded us.

Everybody agreed. Then, from a corner of the room, a chemist said quietly, "Jim's a perfect example of the carbon and diamond principle."

"Carbon and diamond principle?" I echoed. "What do you mean by that?"

Everyone looked toward the chemist, waiting silently for his explanation.

"Carbon is one of the blackest of all substances," the chemist told us, "but when it's subjected to enormous pressure, it's transformed into a diamond, which is one of the clearest and most beautiful of all gems." He hesitated. There was a stillness in the room that could be felt. "That's the way it is with Jim," he continued. "Jim's had terrific pressures; but because of his Christian faith, his complete trust in God's supreme wisdom and ever-loving care, Jim has become one of the diamonds."

A murmur went through the group of friends, a murmur woven through with admiration.

How many times since, I've remembered that evening and heard again the chemist's voice, felt the inspiration of that moment!

Jim probably has never known what an impression his faith and trust have made on those of us who were gathered in that living room; and on countless others. But whenever I think of him, I say a prayer asking God to give me grace and faith that, rather than asking to have the pressures of life removed, I may humbly and courageously bear them and become, in a degree, at least, transformed as Jim has been.

Fargo, N. Dak.

## I Hope in Thee

Because I am weak and Thou art strong

My hope is in Thee, O Lord;

For Thou art my strength, Thou art my song;

My hope is in Thee, O Lord.

When at night my eyes I close,

Thou art my Guide and Stay;

Throughout the night, in my repose,

Thou guardest all my way.

Because I am weak and Thou art strong

My hope is in Thee, O Lord;

For Thou art my strength, Thou art my song;

My hope is in Thee, O Lord.

—By a sister.

✱

The American exhibit at the Moscow fair this summer will include some representations of religious life in the United States. Among the things to be shown, according to the Chief of Information Agency, will be the role of the church and church affiliated groups in community affairs; the pride we take in our traditional and modern ecclesiastical architecture; typical American families exercising their right to worship as they please in accordance with our constitutional provisions for freedom of worship; and separation of church and state.

## A Prayer

FOR THIS WEEK

Dear God, we thank Thee for Thy great mercy which has made possible forgiveness of our sins and has brought us into Thy family.

We thank Thee for a salvation that commands even the interest of angels. We thank Thee for lives made new in Christ which leave behind the rags of self-centeredness and are dressed up in His righteousness. We thank Thee for hope which dispels doubts and makes present troubles look small as we live in the perspective of our heavenly inheritance. We thank Thee for love that draws us on to corresponding love. We thank Thee for fellowship which grows into Christlikeness. We thank Thee for faith which proves its worth, whose roots are made strong by the storms of life. We thank Thee for joy that swallows up adversity, for vision that sees the fields white unto harvest.

Help us, O Father, to be merciful in action, compassionate in heart, humble in mind, patient and tolerant, always willing to forgive, ready to let another have the credit. Accept our living sacrifice and send us forth to serve at any task at home, abroad—anywhere in Thy providence. Amen.

—Samuel E. Miller.

## Prayer Requests

(Requests for this column must be signed)

Pray for a number of persons who have professed faith in Christ at Vila Santa Catarina, Brazil, as a result of the work of the Peter Sawatskys. Pray for the son of an elderly believer who is addicted to drink.

Pray that capable national Christians may be provided to carry on the work in Sao Paulo, Brazil, while the Peter Sawatskys come home on furlough.

Pray that a proper location and building will become available for the work among Spanish-speaking people in Corpus Christi, Texas. Pray also that the club work carried on among the youth will be a means of reaching both the youth and their parents for Christ.

Pray for a mother of seven children who recently took a stand for Christ.

Pray that a young couple unfaithful to their vows to Christ may be brought back to Him.

Pray for a group of intermediate girls in a city who have expressed interest in the things of God.

Pray for a young couple who are just beginning their family altar. The husband is Catholic but is beginning to study God's Word.





## OUR SCHOOLS

### HESSTON COLLEGE

The last monthly faculty study of the school term was held on Wednesday, May 6, at 4:20 p.m. Irene Weaver spoke on "The Teacher-Student Relationship," and J. P. Duerksen led the discussion.

Dean Holsinger spent May 5-7 in Topeka, Kans., meeting with the Professional Advisory Committee to the State of Kansas study of higher education. Mr. Holsinger reported to the Citizens Advisory Committee on the problems of private junior colleges. His report was one of six given by representatives of institutions of higher education.

The Hesston administration received the following note from the North Central Association of Colleges and Secondary Schools:

"We are pleased to inform you that the Hesston High School has been placed on the list of secondary schools approved for the ensuing year by the North Central Association of Colleges and Secondary Schools. This action was taken at the annual business meeting of the Association in Chicago, April 20-24, 1959."

The Hesston High School has been a member of the Association since 1952.

Kenneth Steider, the college librarian, is doing practice teaching in the high-school English classes to secure a secondary teaching certificate, required of Kansas high-school teachers and librarians.

In the dean's and registrar's offices the new 1959-61 college catalogs are being prepared for mailing.

Frank Wright, the field representative for the Myers Yearbook Publishers, was given the contract for the 1960 Lark. On May 6, Mr. Wright entertained at a steak dinner the newly appointed Lark editors—Ivan White and Becky Ruth—and the sponsor, Kenneth Steider.

On May 2 the junior-senior banquet was held in the Hesston Grade School auditorium. The theme was a southern plantation one, "My Old Kentucky Home," and the speaker of the evening was President-elect Tilman R. Smith.

The members of the Married Students' Wives' Fellowship invited their husbands and families to their final meeting of the school year—a potluck supper in the Sunday-school wing, on Tuesday evening, May 5. Their sponsor, Mrs. Roy D. Roth, and President Roth and their family were also present. James Horsch led the group in a devotional meditation following the supper.

President and Mrs. Roy D. Roth entertained at breakfast the nineteen members of the student and faculty personnel staff, on Wednesday morning, May 6, in the Sunday-school wing. This group has gathered for a prayer meeting before breakfast each Wednesday morning during the past six months.

President Roy D. Roth served as speaker at the Sixty-first Annual Meeting of the Mennonite Bethesda Hospital Society, held at the Goessel Mennonite Church, Goessel, Kans., Wednesday, May 6.

On Friday, May 8, Paul Bender interviewed high-school seniors about college plans at Central Christian High School,

Hutchinson, Kans.; and at Haven High School, Haven, Kans.

Perry Yoder, college freshman from Salem, Oreg., has been appointed manager of the Lark's Nest for 1959-60.

Irene Weaver spent four days visiting and counseling the Mennonite nursing students at the Kansas City General Hospital School of Nursing, Kansas City, Mo., April 21-24. On Saturday, May 9, President and Mrs. Roth also visited these students.

The week of May 4-8 was observed as Career Emphasis Week on the Hesston College campus. Materials pertaining to various vocational opportunities were on display for distribution to students, and the following special lengthened chapel programs were given:

Monday, May 4—representatives from the La Junta Mennonite Hospital and the La Junta Practical School of Nursing, to present the various medical opportunities: Mary Oswald, Luke Birky, and Wade Jones.

Wednesday, May 6—students from Hesston's N.E.A. organization, to present the opportunities in professional education.

Friday, May 8—Russell L. Mast, pastor of the Bethel College Mennonite Church, "Giving Your Best in the Worst of Times."

The Bethel College Chorale, under the direction of David Suderman, sang Bach's "Jesu, Joy of Man's Desiring," during the chapel service in Hess Hall on Tuesday, May 5.

During the week of May 11-15 students met with their academic counselors for pre-registration for 1959-60.

### GOSHEN COLLEGE

Plans have been made for the sixty-first annual commencement season on the Goshen campus, May 24 to June 1. The Senior graduation program will begin the activities on Sunday evening, May 24, at 7:30 p.m. in the Union Auditorium. John R. Munaw, President of Eastern Mennonite College, has been selected for the evening address.

On Friday evening, May 29, a groundbreaking ceremony for the new dormitory for men will be held at 6:15 p.m. at the dormitory site. Leland Bachman will serve as chairman of the meeting, Atlee Beechy will present the address, and Paul Mininger will be in charge of the ground breaking.

The senior class of the School of Nursing will give their class program on Saturday afternoon, May 30, at 3:00 p.m. in the Union Auditorium. On Saturday evening at 6:00 alumni and the 1959 graduates will attend the annual alumni banquet in the Alumni Memorial Dining Hall.

Brahm's "Requiem" will be presented by the combined choruses of the college on Sunday afternoon at 2:30 p.m., under the direction of Dwight Weldy. The baccalaureate service will be held on Sunday evening at 8:00 with the sermon given by President Paul Mininger and music by the Collegiate Chorus.

Monday activities will include the final chapel service held in Assembly Hall at 10:45 a.m. The senior class will present

their program at 2:30 p.m. The annual sixty-first commencement program will be held in the Union Auditorium at 8:30 p.m. on Monday evening, June 1. The address will be presented by Dr. Frank E. Gaebel, Headmaster of the Stony Brook School, Stony Brook, Long Island, N.Y. Music will be presented by the A Cappella Chorus.

President Paul Mininger will confer 173 degrees upon the graduates of the Seminary, School of Nursing, Liberal Arts curriculum, and of the two-year program.

The public is invited to attend all of these meetings.

### EASTERN MENNONITE COLLEGE

J. Lawrence Burkholder, Associate Professor of Bible and Philosophy, Goshen College, will deliver the commencement address at the forty-first annual commencement of Eastern Mennonite College on Monday, June 1, at 10:00 a.m. The baccalaureate sermon will be preached on Sunday evening by B. Charles Hostetter, pastor of The Mennonite House. Eighty-six students will be receiving degrees, fourteen college students will receive diplomas or certificates, and seventy-nine high-school students will receive diplomas.

A. J. Metzler, Urie Bender, and Mervin Miller represented the Mennonite Publishing House on the campus on May 4 and 5. During their visit they addressed the faculty and student body and interviewed students interested in the publishing work of the church.

Bro. Don McCammon, missionary to China and Japan, spoke in high-school and college chapel exercises on Friday, May 15; he also addressed the Bible School Fellowship while he was on the campus.

The Forensic Science closed its activities for the year in a public debate on Friday evening, May 15, in which the faculty accepted a challenge to debate on the resolution: Resolved, That the Further Development of Nuclear Weapons Should Be Prohibited by International Agreement. Herbert Weaver and J. Otis Yoder, debating the negative side of the resolution for the faculty, won the judges' decision over the defending Forensics team composed of Duane Diller and J. Mark Brubaker.

On May 12 a comparison of applications for enrollment in 1959-60 with those on the same date last year showed an increase in the college of twenty-six. Applications for the freshman class are about the same. Prospective enrollment in the high school is also about the same.

It is said that one day Tolstoi came to view a picture of the Last Supper which an artist had painted. After looking at it for a while, Tolstoi's face seemed to show disappointment. The artist anxiously asked the reasons, and Tolstoi said, "You don't love the central figure." "What makes you think I don't?" asked the artist. Tolstoi replied, "If you did, you would have painted Him better."

How are you and I portraying the central Figure in the picture of our lives?

—Zula Evelyn Coon, in *Worship Services from the Hymns* (Fleming H. Revell Company).

# ✠ CHURCH HISTORY

## Felix Manz, Anabaptist Pioneer

Manz, Felix, one of the founders and first martyr of the original Swiss Brethren congregation in Zürich, Switzerland, was born about 1498, the son of a Zürich canon, acquired a thorough knowledge of Latin, Greek, and Hebrew. When Zwingli came to Zürich in 1519, Manz joined him enthusiastically and became a regular attendant at Zwingli's Bible classes.

Differences of opinion soon arose when he and his associates demanded the abolition of the tithes and interest. Zwingli hesitated, although he could not entirely close his mind to the Biblical basis for this demand. Even more insistently the Brethren demanded the abolition of the Mass. When Zwingli left the decision in this matter in the hands of the Zürich city council, the Brethren broke with him and henceforth held their own meetings in the home of Felix Manz's mother.

The question of baptism at once arose. Several fathers refused to have their children baptized. They were fined. On Jan. 17, 1525, a public disputation was held in the city hall of Zürich to decide the issue, with Conrad Grebel and Felix Manz representing the Brethren. Zwingli was pronounced the victor. In consequence an order was issued on Jan. 18, threatening those who would not have their children baptized within eight days with banishment from the city. Grebel and Manz were to desist from their arguing and submit to the opinion of "my lords (of the city council)."

This the Brethren refused to do. On Jan. 21 they performed the rite of adult baptism and held a communion service among themselves, thereby making their break with the Zwingli church final and establishing their brotherhood as a distinct Christian body. The movement spread rapidly through the city and the canton of Zürich. Felix Manz was among the most zealous in proclaiming the new doctrine. He was repeatedly arrested. He earnestly requested an opportunity to express himself in writing on the points in dispute, since it was impossible to do justice to the matter in oral debate. But the council refused.

The second disputation in Zürich took place on March 20, 1525. The result was again negative. The Brethren (14 men and 7 women) were imprisoned in the Hexenturm on bread and water. On April 5 they managed to escape. But they were soon captured and subjected to a severe cross-examination. Felix Manz testified that he had never rejected government, interest, and tithes. If he had

taken the liberty to preach in other parishes, he had only done what a disciple of Christ must do. Capital punishment he had denounced, as well as the use of the sword; community of good he had not taught, but only willingness to share with the needy. Two weeks after his escape from the Hexenturm he had baptized in Embrach, and would continue to do so.

After his release Manz went to the Oberland of Zürich, especially to Grüningen. But he did not stay here long. By the middle of May we find him with George Blaurock at Chur in the canton of Grisons, Blaurock's home. On July 18 he was seized and taken back to Zürich. The letter which the magistrate of Chur sent to the Zürich council on July 13, 1525, states:

"For a long time we have had among us one who calls himself Felix Manz. The same has created much trouble and discord among our people by baptizing old people and corner preaching, to such an extent that we ordered him to leave the city. After this he returned and did as before, disregarding the public proclamation in the church forbidding adult baptism on penalty of death, loss of honor, and loss of property. Therefore we arrested him and held him a few days. But because he is an obstinate and recalcitrant person we released him from prison and because he is one of yours we have sent him to you, with the friendly request that you look after him and keep him in your territory, so that we may be rid of him and our people remain quiet, and that in case of his return, we are not compelled to take severe measures against him."

In Zürich Manz was confined in the Wellenberg for several months and then released on Oct. 7. On the next day he was already with Grebel taking part in a meeting of the Anabaptists at Bezholz. Here they were surprised by the magistrate. Grebel was seized, but Manz escaped until Oct. 30, when he was also

put in prison. At the suggestion of the magistrate the third public Anabaptist disputation was held in Zürich on Nov. 6 and 8 in the Grossmünster of the city. Grebel and Manz were again the spokesmen of the Brethren. The outcome was that on Nov. 18 the council sentenced Blaurock, Grebel, and Manz to prison on bread, water, and "Mus," forbidding all contact with the outside, "as long as my lords should see fit."

This imprisonment was not of long duration. Soon afterward we find the three leaders of the Brethren again in the highlands of Zürich, where they promulgated their doctrines more vigorously than ever. They were again arrested and subjected to a severe questioning. They held to their faith and were ready to die for it. Again they requested permission to present their case in the matter of baptism in writing, as Zwingli had already done in his book, *Vom Tauff, vom Wiedertauff und vom Kindertauff* (at the end of May, 1525). Manz expressly stated that he had never disputed, but had only testified to his faith; the Scriptures alone had led him to his position on baptism; no Christian could strike with the sword, nor does he resist evil.

The council now resorted to severer measures. On March 7 the sentence was pronounced: "Manz, Grebel, and Blaurock, besides 15 other Anabaptists including six women, shall be placed on straw in the new tower on bread and water until they die and decay. No one may visit them or have power to change their condition, be they well or sick, without the consent of my lords." Repetition of the offense would be punished without mercy by drowning. Sooner than the severity of the verdict would indicate, the prison doors were opened. At any rate, by April, 1526, the three Brethren leaders were assisting their brethren in Grisons and Appenzell.

In the fall of 1526 it was learned that Manz and Blaurock were in the region of Grüningen baptizing. To put an end to this activity the council applied the edict of March 7, which made adult baptism punishable by drowning. On Dec. 3, 1526, Manz and Blaurock were surprised at a meeting of the Brethren, seized, and taken to Zürich, where they were placed in the Wellenberg prison. It was Manz's final imprisonment. On Jan. 5, 1527, he was sentenced to death, "because contrary to Christian order and custom he had become involved in Anabaptism, had accepted it, taught others, and become a leader and beginner of these things because he confessed having said that he wanted to gather those who wanted to accept Christ and follow Him, and unite himself with them through baptism, and let the rest live according to their faith, so that he and his followers separated themselves from the Christian Church and were about to raise up

(Continued on page 501)

## Question Box

A recent question related to Isaac Rich, a well-educated preacher. Isaac Rich (died 1878) was a European Amish Mennonite preacher who preached also in America, and who had been educated at Wadsworth, Ohio. He founded a small Mennonite school in France which gradually became an orphanage. See the article "Exincourt" in *The Mennonite Encyclopedia*.—J. C. Wenger.



## FAMILY CIRCLE

### Teach Me How to Go

By Vada Stutzman

"Teach me, Mommy, how to go."

His eyes were, oh, so blue.

"My puzzle's all mixed up, you see;

Oh, show me what to do.

"Where do I put this kitty cat?

This turtle must fit so.

This airplane, this monkey, too—

Oh, show me where to go."

Just half past three, how often yet

He'll need the way to know.

Oh, will I hear those same sweet words,

"Teach me, Mommy, how to go?"

Will life e'er be a puzzle?

Will he wonder what its goal?

Will he bring to me his problem?

"Teach me, Mommy, how to go."

May my life e'er point him upward

To the Pilot of the soul;

May he give to Him his future

When he knows not how to go.

Wellston, Ohio.

### Next Door to Sin

By GRACE CAIN

1. "Hello, Sally. So glad you stopped by. I've been dying to tell you about Ann. Is this ever a choice bit of gossip! I'm sure you'll never believe it. Our Ann—the pillar of the church—at least that's what we've been made to believe."

*You love to gossip. You seek the company of those who you know will respond to your tidbits.*

2. "No—not that dress. Something more up-to-date. No—not that one either," you say to the saleslady. "I've just got to find something! All the women at the party tonight will be dressed in the latest fashions. Well—thank you—I'll look somewhere else."

*You shun apparel that is un-Christlike, yet you succumb to the fashions of the day.*

3. "No. Definitely, I can't. As a Christian I can't attend the college dance—well—maybe, yes, I guess I could help with the decorations."

*This girl wouldn't admit it, but it's fun to be "looking in on sin," while maintaining an air of spiritual consecration.*

4. "No, I don't smoke. Of course I'm a Christian! I don't see anything wrong in selling cigarettes in my store. After all, I run a business!"

*This man believes that his body is the temple of the Holy Ghost, but because of filthy lucre is willing to destroy the temples of others.*

5. "You go on to bed, dear. I'm going to sit up and watch the late movie on TV."

Supposing this man's wife said to him one evening, "There's a good movie over at the Banjo. Let's go tonight." I'm sure it would take a few moments for him to recover from the shock. Can't you hear him exclaim, "Movie—us—Christians?"

*He wouldn't go to a movie, but sin is closer to him than the theater.*

These are some of the Christians in America crying for a spiritual revival. Christians who are flirting with sin!

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14).

Seattle, Wash.

### 360 Miles for a Book

An old man in the Kachin hills of North Burma had never had a chance to go to school. But as a young man in his twenties, he had sometimes seen things wrapped in printed paper and he was very much interested.

Although there was no school in his area, one or two of his friends had gone down-country to study. When they returned, they offered to teach him how to read. With their help, he was soon able to master some of the simpler primers.

Having learned how to read and having heard that the missionary had a bigger book that told about Jesus, he wanted to go down-country and get the book.

He walked ninety miles and when he came to the missionary, he asked for the book that told about God. The missionary asked him if he wanted the big book or the little book, for the Old and New Testaments were bound separately.

The old man thought he might as well get the big book, so he said, "I want the big book." Wrapping up his purchase carefully he walked the ninety miles home.

When he got there, he started looking for the word "Jesus," because he had been told the book was about Jesus. Although he looked through the book very carefully, he couldn't find it. Thinking he had overlooked it, he hunted through once again.

He was in the process of going through the Old Testament the third time when

someone came to his village who was able to tell him that he had the wrong book to find the name of Jesus. He discovered that he wanted the smaller book, the New Testament.

He walked back the ninety miles and got the New Testament. When he returned home, he read about Jesus and said, "I believed immediately!" Later, this man became a pastor.

—Lit-Lit Newsletter.

### The Magnificat

By STANLEY C. SHENK

This is the title by which the Christian Church has come to refer to Mary's great poem of Luke 1:46-55. The title comes from the use of the word "Magnificat" as the first word of the Latin translation ("Magnificat anima mea Dominum"). It is the poetic, Spirit-inspired outpouring of a superb young woman who knew her Bible (the Old Testament) intimately. Under the spur of deep emotion at the greeting of her kinswoman, Elisabeth, and through the special blessing of the Holy Spirit, beloved phrases and concepts of the Old Testament leaped to her lips, and arranged themselves in a pattern of poetry.

Mary begins the "Magnificat" on a personal note and humbly glories in the great honor that has been granted her, but then (in vv. 49b-55) her language rises in the rich fullness of a hymn of praise to God for His greatness and goodness. "Reverence, gratitude, high spirituality, and great sympathy with the common lot of humanity are all in the Magnificat" (Barton).

If we knew nothing more of Mary than what is revealed in this poem, we would still have abundant evidence of her high character, and of her spiritual fitness for her high destiny.

—Herald Youth Bible Studies.

### EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks to my many friends and neighbors for their prayers, visits, gifts, and cards when I was in the hospital and since I am at home.—Reuben C. Clymer, Elverson, Pa.

• • •

We wish to thank our many friends for the prayers and the words of encouragement given us due to the sudden passing away of a kind husband and father. May the Lord bless each one of you.—Mrs. Rudy Hess and family, Millersville, Pa.

• • •

I want to thank all my friends, neighbors, and relatives, also the sewing circle members who have been so kind to me in remembering me in prayer, and with many cards, personal visits, flowers, and many gifts during my hospitalization and at home. May God richly bless you all in my prayer.—Mrs. Earl Strie, Chambersburg, Pa.





# TO BE NEAR TO GOD

## The Parable of the Ten Virgins

The last seven verses of Matt. 24 seem to have been in the mind of our Lord Jesus to teach the servants of God the necessity of being always ready and alert for the Savior's second coming. The wise virgins went in to the marriage supper of the Lamb, while the foolish virgins were shut out.

### Sunday, May 31

"It was not a matter of character." They were virgins, and in that respect, at least, were morally good. They were typical of a large group of professing Christians whose outward life and conduct are probably without reproach. They were found among, and associated with, the best class of people. But they had no oil, except what was in their lamps, and that was not enough. We need the grace of God for emergencies as well as when life moves along like a song.

### Monday, June 1

"They had noble intentions." They went forth to meet the Bridegroom. Others were going, and they followed with them. They wanted to meet the Bridegroom, and share in the marriage feast. No one ever questioned their moral character, or their condition before God. But they lacked just one thing: they made no preparation for a possible delay in His coming. They were blind to their own best needs.

### Tuesday, June 2

"They were thoughtless and neglectful." They took no oil with them. Verse 3. Their lamps were burning, but their oil supply was too low. When it was needed most, it failed. Oil in their vessels is suggestive of the Holy Spirit in their hearts. In times of testing, it's the grace of God that enables us to stand. The Lord will abundantly supply His grace, if we trust Him.

### Wednesday, June 3

"Helpless indifference." "While the bridegroom tarried, they all slumbered and slept" (verse 5). There is nothing wrong with sleeping, if it is done at the right place and the right time. But "waiting time is also testing time," and while the Bridegroom tarried, it afforded an opportunity for all to make sure of readiness for His appearance. But instead of making sure, they slept. Our Lord has waited to return for His bride for almost 2,000 years, but He has promised to come, and in His own good time. He will. And when He comes, will you be ready to meet Him?

### Thursday, June 4

"Begging for oil." "Give us of your oil; for our lamps are gone out" (verse 8). The midnight cry of His coming will be too late to go for oil. There will be many alarming discoveries made when Jesus comes again. The cry of His coming will create "chaos" in many hearts, and great joy in others. "No oil." What a tragedy! And the Bridegroom is at hand! The oil of grace can be neither

borrowed nor bought from your fellow man. It is a gift of God. "I counsel thee to buy of me," saith the Lord. It would be just too bad to miss the marriage supper of the Lamb for a neglectful lack of His grace, especially since it is so freely and abundantly offered.

### Friday, June 5

"Earnest endeavor." They went to buy, but it was too late. Verse 10. In the parable, there was a lot of excitement when the Bridegroom came. Some filled their lamps with oil, and went in with Him to the marriage. Others hurriedly went for oil, and when they returned, the Bridegroom, and those who were ready, went in to the marriage feast, and the door was shut. Hoping to go in to the feast is not enough. We must be ready when He comes. The Bible says, "Behold, now is the accepted time" (11 Cor. 6:2). "Be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44).

### Saturday, June 6

"Appalling disappointment." Afterward came the other virgins, but the door was

shut. Verse 11. They cried, "Lord, Lord, open to us," and the answer they got was, "I know you not." Such a fatal disappointment will be without parallel. It is just by a personal experience with the Lord Jesus Christ and the grace of God that our future fellowship is secured. The foolish virgins were shut out because they were not ready to enter in when He came. "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). "Behold, now is the accepted time; behold, now is the day of salvation" (11 Cor. 6:2).

—Oliver H. Zook.

Figures on personal consumption expenditures in the United States of America for 1957 have just been released by government offices. Aggregate crime costs topped all records in the United States with a \$22,000,000,000 total, 2,000,000,000 more than in the previous year. Americans spent for gambling in 1957 \$20,000,000,000. Total expenditures for alcoholic beverages were \$10,700,000,000, with a per capita advance in consumption from .3 gallons of wine in 1935 to .89 gallons in 1957, from 10.45 gallons of beer in 1935 to 15.54 gallons in 1957, and from .7 gallons of whiskey and other distilled liquors in 1935 to 1.17 gallons per capita in 1957. Total expenditures for religious and welfare activities totaled only \$3,600,000,000. This figure ranks seventeenth in the list. Tobacco expenditures were \$6,074,000,000.

## A Prophet Denounces Corruption

### Sunday School Lesson for June 7

(1 Kings 21:1-22:40)

What kind of corruption did the prophet denounce? Ahab was living in luxury. And since we are tempted to live in this same state of corruption, we had better "take heed" to Ahab's experience with things.

Two royal palaces, one in Samaria and one in Jezreel, were not enough. At least the one, he felt, should be enlarged. What was his desire? Did Ahab not know the Levitical law of a family inheritance? Why then did he try to bargain with Naboth? To possess this vineyard must have been a passionate desire. Possession of many things does give strong desire for more. It was dangerous for a king even to have so much.

Ahab had an ivory house. 1 Kings 22:39. Amos declares, "Woe to them that are at ease . . . that lie upon beds of ivory . . . eat the lambs . . . and the calves." "The houses of ivory shall perish, and the great houses shall have an end." Truly the abundance of things, even very good things, did not give Ahab a happy life. How much can a man or woman possess and keep a happy spiritual life?

How did Ahab's petty greed, his unrestrained desire, express itself? Ahab acted like a spoiled child. Recall also David's deep-seated experience with covetousness.

Then Jezebel took over. Why was this wicked woman in the court? No doubt

Ahab exercised some strong passion and took her regardless. 1 Kings 16:30-33. What crafty plot did Jezebel devise and carry out? "Thou shalt not covet" was not a doctrine of Baalism. God said that Ahab had killed. And notice the crime was committed in the name of religion. How often since Ahab's day royalty has gotten the land from the common people and reduced them to serfdom!

Now Ahab has his desire and takes a walk through his blood-bought vineyard. Conscience and God also walked with him. What pleasure did he get from this new possession? How thankful Ahab should have been that God followed him up by sending Elijah! We have the Holy Spirit to denounce our corruption.

Consider carefully the judgment God passed on Ahab. How had he sold himself to work evil in the sight of the Lord? What doom did Elijah prophesy on Ahab? On Jezebel? What a price to pay for one more luxury!

Christ says to us, "Take heed, and beware of covetousness." To what depths excessive desire without regard for others can lead us! "Woe unto him that buildeth his house by unrighteousness."

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: The International Bible Lessons for Christian Teaching," copyrighted 1957 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.





## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. Richard E. Martin preached the baccalaureate sermon at the Elida, Ohio, high school on May 17.

Sister Bertha Good, Elida, Ohio, is the new receptionist at the La Junta, Colo., hospital.

Bro. Roy Otto, Springs, Pa., was guest speaker in communion services at Salem, Elida, Ohio, on May 24.

Bro. C. F. Destine, Kitchener, Ont., spoke at the Ontario Christian Writers' Dinner on May 21.

Bro. Lester Culp, instructor at Bethany Christian High School, will study this summer at Case Institute of Technology, Cleveland, Ohio, on a National Science Foundation Scholarship in chemistry.

Bro. J. Lawrence Burkholder, Goshen, Ind., spoke to the Mennonite Fellowship, Ann Arbor, Mich., on May 10.

Bro. Albert Meyer of the Goshen College faculty gave two chapel talks at Bluffton College in Ohio, May 13, 14.

Seven Goshen College faculty members attended the Illinois Alumni reunion in Peoria on May 16, and the following day served in different Illinois churches, with a vesper service at Roanoke in the afternoon.

The Executive Committee of the Mennonite Board of Education met at Pittsburgh, Pa., on May 18, and several other groups, using some of the same personnel, met there that evening and the following day.

The Mennonite Historical Bulletin is now in its twentieth year. It contains valuable material for the historical-minded and is sent to all members of the Mennonite Historical Association. Dues of \$1.50 a year can be sent to Ira D. Landis, Route 1, Bareville, Pa.

Winners in Class II of the John Horsch Mennonite History contest were all Eastern Mennonite College students: James O. Lehman, John R. Glick, and James Good.

Amish Life and Mennonite Life, popular booklets by J. A. Hostetter, have been completely revised and issued with new colored covers and new illustrations.

The Pleasant Valley congregation, Harper, Kans., has adopted a new constitution, which has provision for a Minister of Music and a Board of Elders.

A class in the rudiments of music has been organized in Burton, Ohio.

Bro. J. C. Hallman, Kitchener, Ont., discussed stewardship opportunities and plans at Clarence Center, N.Y., on May 10.

Sister Mary Ellen Shoup gave an illustrated talk on her years of orphanage work in France at Los Angeles, Calif., on May 3.

The Men's Chorus from Leetonia, Ohio, sang in a community Mother's Day musical program at the Fairfield High School.

Love at Home is the May Song-of-the-Month at Leetonia, Ohio.

Bro. Henry Wyse, Archbold, Ohio, preached at Detroit, Mich., on May 10. The

evening service there was conducted by the Pigeon River congregation.

Bro. M. M. Troyer has accepted full-time service as General Secretary of the South Central Conference and has resigned as pastor of the West Liberty (Kans.) congregation.

Bro. Ira E. Miller, dean of Eastern Mennonite College, spoke in an Education Conference at Denbigh, Va., on April 26.

New teachers at Eastern Mennonite College next year include Kenton Brubaker, Manheim, Pa., and Paul Kurtz, Reading, Pa.

Bro. Bruno Epp, Mennonite missionary in Paraguay, gave an illustrated talk at Yellow Creek, Goshen, Ind., on May 13.

Renate Paetzold, registered nurse from Germany, being sponsored in America by MCC and now employed by the Community Hospital, Lebanon, Ore., spoke in the Bible Study Hour at the local church there recently.

Open house was held at the Lebanon, Ore., church the afternoon of May 17 for Bro. and Sister Allen H. Erb, who will soon be moving to Hesston, Kans.

Sister Helen Brenneman, Iowa City, Iowa, spoke at a Mother-Daughter banquet at the nearby Sharon E.U.B. church on May 12.

The East Union congregation, Kalona, Iowa, has voted to proceed with recommended building improvements.

A brother recently deceased left a bequest of 50 per cent of his net estate for mission purposes.

The Zion congregation, Hubbard, Ore., is giving to each eighth-grade graduate of the community the booklet, "When You Date," by Esther Eby Glass, and to each high-school graduate "Clear Thinking About Courtship," by J. C. Wenger.

New members: one by baptism at Zion, Hubbard, Ore., May 10; ten by baptism and nine by letter at Blooming Glen, Pa., May 17; ten by baptism, including four young men from non-Mennonite homes, at Hanover, Pa., May 9; one by transfer from another denomination at Cheraw, Colo., May 10; nine by baptism at Leo, Ind., May 17; three by baptism at Casselton, N. Dak., on May 3; one by baptism at East Goshen, Ind., on April 26; three by baptism at Cheraw, Colo., on April 12.

Young people from White Cloud, Mich., gave the evening program at Herrick, Clare, Mich., on May 3, and a group from Midland gave a similar program on May 10.

Bro. J. Paul Sauder, who has spent a number of months in a cast, is promised a "walking cast" on June 2, to be worn at least four weeks. Bro. Sauder's spirit is triumphant and the literary result of his physical incapacitation is undiminished.

Former Pastor J. L. Horst preached at Market Street, Scottsdale, Pa., on May 17. He was in the area for a weekend meeting of the Laurelville Camp Association.

A Nashville bookstore ordered fifty nursery pupils' summer Bible school books. When they arrived, they sold so fast that the manager sent a telegram inquiring why

they had not been sent. Later a phone call ordered one hundred more.

An annual published by the Pennsylvania German Society and printed at Scottsdale contains a thorough biography of William Rittenhouse, early Mennonite minister who was America's first paper maker.

Bro. Irwin Schantz, Loman, Minn., preached at Elmira, Ont., on May 17.

Bro. Edgar Metzler, Kitchener, Ont., spoke on May 17 to the Young Adults of Pittsburgh, an interdenominational group which meets weekly. Bro. Metzler spoke on "Christian Pacifism, Option or Imperative."

Bro. C. N. Hostetter, Jr., president of Mennonite Central Committee, is acting executive secretary during the absence from the country of both Secretary William Snyder and Assistant Secretary O. O. Miller.

Bro. E. B. Frey, Pettisville, Ohio, preached at Clark Lake, Mich., on May 10.

(Continued on page 499)

## Calendar

Annual meeting, Ontario Conference, Clarence Center, N.Y., June 2-4.  
Annual meeting, Indiana Conference, Locust Grove, Sturgis, Mich., June 2-4.  
World-wide Missionary Conference, Lancaster Mennonite School, June 3-7.  
Annual meeting, Gulf States Inspirational Conference, Tuttle Ave., Sarasota, Fla., June 5-7.  
Annual meeting, Mennonite Board of Missions and Charities, Hesston, Kans., June 8-14.  
North American Conference and associated meetings, Bloomfield, Mont., June 15-21.  
Camp Hebron, Hallifax, Pa.: Work camp for young people, June 15-21; Informal Family Week, June 29 to July 5; Boys' Week, 13 years and younger, July 6-13; Girls' Week, 13 years and younger, July 14-21.  
Laurelville Mennonite Camp: Johnstown Youth Retreat, June 15-21; American Sunday School Union, June 22-29; Youth Camp, June 27 to July 3; Girls' Camp, July 4-10; Junior High 1, July 11-17; Junior High 1, July 18-24; Youth Camp, July 25-31; Family Week, Aug. 1-7; Music Conference, Aug. 8-14; Missionary-Bible Conference, Aug. 15-21; Business Family Week, Aug. 23 to Sept. 2.  
Peace Sunday, June 8.  
Little Eden Camp, Onkama, Mich.: Boys' and Girls' Week, June 27 to July 4; Junior High, Grades 7, 8, July 4-11; Junior High, Grades 8, 9, July 11-18; Senior High, Grades 10, 11, 12, July 18-25; Home Builders' Week, July 25 to Aug. 1; Christian Business Week, Aug. 1-8; Christian Fellowship and Family Week, Aug. 8-15; Farmers' Week, Aug. 15-22; Rest, Relaxation, and Meditation, Aug. 22-29; Golden Age Week, Aug. 29 to Sept. 3; Goshen College Faculty Retreat, Sept. 3-7.  
Camp Luss, Orrville, Ohio: Boys' Camp, July 4-11; Girls' Camp, July 11-18; Missions Week, July 18-Aug. 1; Junior High 1, Aug. 1-8; Junior High 2, Aug. 8-15; Youth Camp, Aug. 15-22.  
Annual meeting, Alberta-Saskatchewan Conference and associated organizations, Telford, Alta., July 4-7.  
Annual meeting of Virginia Conference and associated meetings, Lindale, near Edom, Va., July 28-31.  
Annual meeting, Indiana-Michigan Christian Workers' Conference, Bethel, Indiana, Aug. 1-14.  
Annual meeting, Allegheny Conference, at Stuhl's, Johnstown, Pa., Aug. 7, 8.  
Annual meeting, Iowa-Nebraska Conference, Shickley, Nebr., Aug. 11-14.  
Annual meeting, Conservative Mennonite Conference, Locust Grove, Belleville, Pa., Aug. 11-14.  
Annual meeting, Illinois Mennonite Conference, Metamora, Aug. 13-16.  
Annual meeting, Ohio Christian Workers' Conference, Nettville, Pa., Aug. 16-20.  
Annual meeting, Camp, Sept. 25.  
Annual meeting, Kansas Conference, Hesston, Kans., with entertainment by West Liberty congregation, Aug. 18-20.  
Church School District, Aug. 22.  
Biennial meeting of Mennonite General Conference, Goshen, Ind., Aug. 23-27.  
Annual week-wide M.Y.F. meeting, Orrville, Ohio, High School, Aug. 28-30.  
Study Conference on Home Interests sponsored by the Mennonite Commission for Christian Education, Goshen College, Goshen, Ind., Aug. 28-31.  
Third church-wide Music Study Conference, Laurelville Mennonite Camp, Sept. 25.  
Annual meeting, Mennonite Board of Education, Hesston, Kans., Oct. 1-4.  
Fall meeting, Commission for Christian Education, Oct. 30, 31.  
Universal Bible Sunday, Dec. 13.

# Missions



THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE · 1711 PRAIRIE STREET, ELKHART, INDIANA  
TELEPHONE Jackson 2-2630

## News Notes

A dietitian is urgently needed for the Menominee Youth Village summer camp program at White Pigeon, Mich., beginning June 17. Interested persons should write Mervin Yoder, Director, at R. 1, White Pigeon, or Voluntary Service, 1711 Prairie St., Elkhart, Ind.

The Royal Snyder family, La Plata, Puerto Rico, will be returning home for furlough about June 18. Bro. Snyder expects to attend an institute on rural extension immediately following his return.

The Guavate, Puerto Rico, congregation is planning for anniversary evangelistic services, June 3-7. Remember these services in your prayers.

The five persons graduating from the four-year ministerial course in the Mennonite Bible Institute, La Plata, Puerto Rico, on June 1 include José Antonio Santiago, La Plata; Samuel Rolón, La Plata; Manuel Lopez, Guavate; Agdelia Ortiz, Rabanal; and Irma Cruz, Guavate. Two persons are graduating from the two-year Christian Workers' course: José M. Ortiz, Coamo Arriba; and Samuel Matos, Guavate.

Bro. and Sister Jacob Flisher, missionaries on furlough from India, served the Winton, Calif., congregation on May 3, the Los Angeles congregation on May 5, and the Upland congregation on May 6. At the evening services Bro. Flisher gave an illustrated message of the work of the Mennonite Church in India.

Bro. Naswood Burbank, speaker on the Navaho Gospel Hour broadcast, and Sister Bertha Alsdorfer, Telford, Pa., who served as a nurse in the Navaho Migrant VS Unit at Grants, N. Mex., and later gave assistance in the Black Mountain Mission Clinic, were scheduled to be married at Black Mountain on Saturday afternoon, May 16. They will reside in a new hogan which Bro. Burbank has built with the help of friends near the mission property at Black Mountain.

Evangelistic-revival services have been scheduled at the East Side Mennonite Church, Saginaw, Mich., for May 24-31. In preparation for these services, Bro. LeRoy Bechler, Ninth Street Mennonite Church, Saginaw, brought a pre-revival message on Sunday evening, May 17.

Bro. Eugene Garber and his evangelism class from Iowa Mennonite School, Kalona, Iowa, participated in the Sunday morning service at the Bethesda Mennonite Church, St. Louis, Mo., on May 17. Bro. Garber brought the morning message.

The East Side Mennonite Church, Saginaw, Mich., showed slides on Sunday evening, May 10, regarding the work at Menominee Youth Village, White Pigeon, Mich., where many of the children go for their summer camp experience.

The Joe Richards family left Yokohama, Japan, for Seattle, Wash., and North American furlough on May 17. They are scheduled to arrive in Seattle on May 31 and to go directly to Newton, Kans.

Bro. Laurence Horst, Chicago, Ill., was scheduled to preach the baccalaureate sermon at the Cullom, Ill., Community High School on Sunday evening, May 24. The ladies' trio from the Englewood Mennonite Church, Chicago, was to provide special music at the same service.

Services will continue as long as possible at the Union Avenue Mennonite Church, Chicago, Ill. Mrs. Mary Hauke was received into church fellowship upon confession of faith on Thursday evening, May 14, before the communion service. Pray that adequate plans can be made for the congregation worshipping at Union Avenue when the church needs to be demolished for the expressway.

The Maynard Rohrer family will be going to Araguacema, Brazil, from language study in Anapolis for a month, beginning May 30, so that the Richard Kissells can take a vacation. Bro. Kissell has had five attacks of malaria since their return last July and is in the midst of a heavy mission building program and responsible for the spiritual ministry at Araguacema while the other missionaries are in language school. Pray for the workers at Araguacema and the developing witness there.

Bro. and Sister Herbert Minnich and son Darrel, Anapolis, Brazil, have been ill with hepatitis recently. Pray for their complete recovery so that plans for their going to Araguacema following language study will not be hindered.

A five-year-old boy brought to the Menominee General Hospital, Aibonito, Puerto Rico, recently weighing 17 pounds and unable to sit up, now weighs 30 pounds, eats, plays, talks and laughs, but still cannot walk. Although this is an unusual case, it underscores the need for continued medical service and teaching regarding nutrition.

The United Mission to Nepal is now setting up an office for its executive secretary in Katmandu. Formerly the office was located in India. At the end of its first five years of operation the Mission was using a total of 85 Christian workers in its various projects. Even though somewhat limited in its witnessing possibilities because of government regulation, the Mission will continue to give its witness through a medical and educational program, by word and through literature.

Sister Rebecca Martin, St. Jacobs, Ont., a 1959 graduate of OMBI, Kitchener, Ont., began six months of service in the Tilman Martin home, Montreal-Nord, Quebec, on May 7. She is a sister of Tilman.

Sister Elsie Cressman, Tanganyika, showed slides and presided over an African supper with the Twilight Circle at Baden, Ont., on May 13.

## Your Treasurer Reports

In order to plan for and promote contributions needed for the program of the General Board we have established a per-member request on an annual basis. There are different ways that the need could be presented. All of these have advantages and disadvantages.

We could make more special appeals to encourage designated giving. For some this is the most acceptable approach but it does not offer a good basis for planned giving programs which many of our congregations are establishing. Another approach would be to report total budget needs. This would let the church become aware of the estimated needs for each area of the Board's program in large figures but would not help the congregations or individual contributors to easily determine their share of the need.

The objection most often raised against a per-member request is that there are some persons who cannot give this amount while others who are able to give more may be encouraged to limit their giving. For this reason it is desirable that planning be done on a congregational basis. It needs to be made clear that to meet the average request some must give more than the average. This can be done if each one is encouraged to give as the Lord prospers.

Currently the budgets of the General Board require an average of \$20 per member per year for missions and \$6 per member per year for relief and service.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

Attendance at the Bethel Mennonite Community Church, Chicago, Ill., averaged over 200 four out of five Sundays recently.

Bro. Elam Stauffer, Tanganyika, spoke to the Missionary Fellowship at Eastern Mennonite College on May 24.

Sister Catharine Leatherman, Tanganyika, spoke at Easton, Pa., on May 10.

Sister Margaret Destine, who plans to return to Cuba in June, will speak at Easton, Pa., on May 27.

Sister Rosanna Roth, Halsey, Oreg., will be sent to Mexico this summer by the Franconia Mission Board to assist with the mission work there.

Bro. John Koppenhaver, Argentina, spoke at Deep Run and Blooming Glen, Pa., on May 10.

Bro. LeRoy Bechler, Saginaw, Mich., spoke at Shore, Shipshewana, Ind., on May 17.

(Continued on page 500)

# Mennonite Board of Missions and Charities Program

Fifty-Third Annual Meeting, June 8-14, 1959

to be held at Hesston, Kansas

Theme: Spirit-directed Witnessing

Cochairmen—John H. Mosemann, Chester K. Lehman  
Music Director—John Duerksen

## Monday, June 8

2:00 p.m. Executive Committee  
7:00 p.m. Executive Committee

## Tuesday, June 9

8:30 a.m. Executive Committee  
1:30 p.m. Executive and Personnel Committees  
7:00 p.m. Executive and Personnel Committees

## Wednesday, June 10

8:30 a.m. Executive, Personnel, and Administrative Committees  
1:15 p.m. Public Opening Business Session of the Board  
Devotions  
President's Message . . . . . John H. Mosemann, Goshen, Ind.  
Keynote Address . . . . . J. D. Graber, Elkhart, Ind.  
4:00 p.m. District Board Treasurers' Meeting  
7:00 p.m. A Spirit-directed Witness Through Relief and Service  
Devotions . . . . . Norman Derstine, Harrisonburg, Va.  
Testimonies of relief and service workers  
Address . . . . . John H. Mosemann, Goshen, Ind.

## Thursday, June 11

6:30 a.m. Prayer Meeting  
8:30 a.m. Discussion and Study Session—Relief and Service  
led by Boyd Nelson, Elkhart, Ind.  
1:15 p.m. Discussion and Study Session—Health and Welfare  
led by E. C. Bender, Martinsburg, Pa.  
\*WMSA Business Session  
7:00 p.m. A Spirit-directed Witness at Home  
Devotions . . . . . Norman Derstine, Harrisonburg, Va.  
Testimonies of home mission workers  
Address . . . . . Myron Augsburg, Goshen, Ind.

## Friday, June 12

6:30 a.m. Prayer Meeting  
8:30 a.m. Discussion and Study Session—Home Missions  
led by Nelson E. Kaufman, Elkhart, Ind.  
1:30 p.m. Discussion and Study Session—Broadcasting  
led by Lewis Strite, Harrisonburg, Va.  
\*WMSA Delegate Session  
7:00 p.m. A Spirit-directed Witness Overseas  
Devotions . . . . . Norman Derstine, Harrisonburg, Va.  
Testimonies of overseas workers  
led by E. V. Snyder, Puerto Rico  
Address . . . . . John R. Mumaw, Harrisonburg, Va.

## Saturday, June 13

6:30 a.m. Prayer Meeting  
8:30 a.m. Discussion and Study Session—Overseas Missions  
led by J. D. Graber, Elkhart, Ind.  
\*Mennonite Nurses' Association  
8:30 a.m. Executive Committee Meeting  
10:30 a.m. Public Meeting  
1:15 p.m. Program by the Medical and Nurses' Association  
The Growth and Impact of Our Mennonite Health Witness  
Allen H. Erb, Lebanon, Oreg.  
Special Music . . . . . arranged by  
Mrs. Marvin Hosteller, McPherson, Kans.  
The Role of Spirit-directed Witnessing in Caring for  
the Sick, . . . . . Clayton H. Diener, M.D., Haven, Kans.  
2:15 p.m. Discussion and Study Session—Literature  
led by A. J. Metzler, Scottdale, Pa.  
\*WMSA Public Session  
7:00 p.m. Program by Mennonite Youth Fellowship  
Chairman . . . . . Eugene Herr, Youth Field Worker,  
Scottdale, Pa.  
Chorister . . . . . Marvin Miller, Hesston, Kans.  
Choral Devotion by Central Kans MYF Chorus  
Youth and the World Mission Paul M. Miller, Goshen, Ind.  
Missionary Film: "The Hokkaido Challenge"  
(Premiere showing)

## Sunday, June 14

8:30 a.m. Prayer Meeting  
9:45 a.m. Devotions . . . . . Elam Stauffer, Tanganyika  
Spirit-directed Stewardship J. Robert Kreider, Goshen, Ind.  
Spirit-directed Prayer . . . . . Don McCammon, Japan  
Mission Sermon: Spirit-directed Leadership  
Paul Mininger, Goshen, Ind.  
1:30 p.m. Devotions . . . . . Elam Stauffer, Tanganyika  
Spirit-directed Witnessing—  
Through Medical Missions  
J. G. Yoder, M.D., Goshen, Ind.  
Through Technical Service Paul Bender, Hesston, Kans.  
To Ethnic Groups, John I. Smucker, Bronx, N.Y., LeRoy  
Bechtel, Saginaw, Mich., Mario O. Snyder, Chicago,  
Ill.  
7:00 p.m. The Holy Spirit Calls Workers  
Devotions . . . . . Elam Stauffer, Tanganyika  
Testimonies of newly appointed workers  
Address . . . . . B. Frank Byler, Argentina  
Consecration Service . . . . . Paul M. Müller, Goshen, Ind.  
\*Simultaneous session.

The public is cordially invited to attend all sessions of the Mission Board Program.

## Relief Project Effectuated by Rural Church

By EUGENE and LOUELLA BLOSSER

Bansei, a small country village on Hokkaido, Japan, had again received publicity in the local newspaper. For three successive years these folks have experienced crop failures, and now their plight was again brought before the public. Takahashi-san read this account, as did many others no doubt, but he was deeply moved and God spoke to his heart. The following Sunday evening he shared his burden for these people and their

struggle for life with the others who had gathered for worship at the church. "Christian faith is a faith with works and although the Christian group here is very small, perhaps we could do a little as a gesture of concern," he reasoned.

In the meantime preparations for the Christmas events were in process in Taiki. Again concern for the needy was brought up, and this time received considerable discussion and prayer. Until this time we had always set aside one half of our offerings for a building fund, but if during December we used the entire offerings toward such a project, perhaps something could be done which would bring some joy to several families.

But how far would this go toward helping the situation at Bansei? There were 17

homes in desperate need, and how could one decide which ones could be helped? At this point the missionary proposed using funds which had been appropriated for such help. By contacting Church World Service, an international relief organization, we could obtain powdered milk and flour by paying the freight charges from Yokohama.

The idea ignited and soon everyone became enthusiastic. Members who hadn't attended worship services for months were notified as well as others who also sent their contributions of money and clothes. Almost everyone responded, and there were hours of mending, sorting, and preparing bundles.

A letter was written to the relief headquarters office, and arrangements were made

(Continued on page 499)



# Three Love Institutes

## Rural Church Extension in Japan

By LEE H. KANAGY

"And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed. . . . And God saw every thing that he had made, and, behold, it was very good. . . . And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground . . . in sorrow shalt thou eat . . . thorns also and thistles shall it bring forth . . . in the sweat of thy face shalt thou eat bread, till thou return unto the ground" (Gen. 1:29, 31; 3:17-19).

Bread, bread, bread! Rice, rice, rice! This is the cry of every hungry stomach. From the beginning with Adam until now, the farmer is one of the most important, but often neglected, men of the universe. He toils and produces food for the hungry, fulfilling the laws of God laid down thousands of years ago. As a consequence of Adam's sin, there are thorns and thistles, toil and sweat, wearied minds and tired bodies; nevertheless the farmer toils on. He has a unique calling under the blessing of God.

To bring hope, light, and salvation in Christ unto the farmers, God has called us to witness to their needs, and the need is spiritual. A farmer dislikes being bothered with agents, salesmen, and prying government officials. He feels the freedom of the open fields, the pure air, and blue sky. The average farmer is conservative, sincere, hard-working, kind, and helpful. Often he is tradition-bound in spiritual values that make witnessing difficult. It takes a loving understanding of how the farmer looks at the world to witness to him.

How were we to witness to these folks? Where could we begin? Through believers

who graduated from a Christian agriculture college at Napporo, a Three Love Institute was started. In co-operating with Dr. Hiura, president of the college; Mr. Murayama, now in Goshen, Ind.; Mr. Matsui, professor at Napporo, who also studied at Goshen; Mr. Santo, now getting rural life experience in Virginia; and Mr. Takahashi, a farmer at Kenebetsu, and his Christian sister, Miyako, the first Three Love Institute was opened Jan. 15-21, 1958. Eighteen men and six women registered for the full time. Local day students raised the enrollment to more than 35. The second Three Love Institute was held Jan. 1-15, 1959, with 13 men and six women registered for the full time, with day students bringing the enrollment up to 41.

Each day was started with 45 minutes of Bible study, teaching of hymns, and prayers. Local Christians and missionaries led these services. Sunday was observed as the Lord's day with Sunday school and church worship. This was the first church worship experience for these young farmers.

The courses during the day ranged from soil conservation to highly developed technique in dairy farming and milk marketing. Each half day had a two-hour session, followed by hours of questions and answers. For the women there were courses in cooking, homemaking, knitting, nutrition, flower arrangement, and child care. The evenings were sharing periods about farm people in Germany, Denmark, America, Australia, New Zealand, and Africa.

The teaching staff was dominated with Christian teachers from Napporo. Dr. Hiura put stress on faith in Christ as a prime factor to ease the toil of rural people and to bring about a new revolution in rural areas. Local specialists from the Government Agriculture

Experiment Farm, the Farmers' Co-op, health center, village office, and creamery all contributed from their knowledge and experience.

The Three Love Institutes' symbol is a three-leaf clover, patterned somewhat after the four-leaf clover of the 4-H club, with somewhat similar aims. However, the Three Love idea has stronger spiritual emphasis. On each leaf is an initial: one is C, which stands for Christ; one is M for man; another is S for soil. In the heart of the clover leaves is the Chinese character for Love, symbolizing the binding force in all three relationships—love for Christ, love for man, and love for the soil.

This powerful idea embodies all that we normally think is included in a Farmers' Gospel School, or rural church extension. Under Dr. Hiura's able leadership, Three Love Institutes are rising all over Hokkaido and spreading down to Honshu.

Some visible results of the two Institutes in Nakashibetsu are heart warming. Three young men and two women have come into the church. Three more men, able leaders in their communities, are thinking seriously of making the decision to be baptized into the church. Bro. Shirgero Kimura and Sister Shizuko Kikuchi from the pilot farm area united their hearts in marriage under the blessing of God on Feb. 22, 1959. These young Christian farmers will make a real contribution to the church of Christ in their neighborhood.

There are invitations from rural neighborhoods to come this summer and hold discussions. Bibles and hymnbooks have been sold to students who have attended the Three Love Institutes. The outreach of the Three Love Institutes appears to be an effective way to reach rural people.

Surely in the future the Three Love Institute must continue as God leads. The effect on the community has been good. We have seen persecution, which is a good purifying agent, and we have seen influential leaders from this village and a nearby village offer 65 acres and 250 acres respective-



Three Love Institutes in progress, Jan. 6-15, 1959.



Young farmers and women returning home at the end of the school term.



ly. There are a number of rural Christian centers in Japan and after investigating some of these and in counsel with Dr. Hiura at Napporo, and as God leads, it is hoped that some kind of Christian rural center may come to reality in the near future in the Nakashibetsu area.

To weed out thorns and thistles; to work and toil under the guidance of God; to bring the message and Spirit of Christ into rural farm homes; to drive out fear, the sting of death, and to save the whole family for the glory of God; and to raise food to feed the families of the world is the enlarged vision of the Three Love Institute.

Nakashibetsu, Japan.

## Brazil Beckons Missionaries

By DAVID HOSTETLER

During Passion Week we had a series of meetings in the church here at Valinhos, Brazil, conducted by a young seminary student from Campinas by the name of Levison, who in his humble way brought out the significance and meaning of Calvary. The congregation was taken to new heights of understanding through these meetings.

On Easter Sunday we had a meeting in Barao de Geraldo, our preaching outpost, in which a lady accepted Christ as her personal Saviour. Her neighbor, who had been an enemy of hers, was also present. We are praying that she, too, might be converted. This work in Barao de Geraldo gives evidence of flowering into a permanent work. We pray that whatever we do there may be permanent.

We are now looking for land for the construction of a church. Land is very expensive. But the people are in earnest. In our collections so far, the people have raised approximately \$100.00.

This last week (April 5-11) we had the wonderful privilege of traveling to Anápolis with the Glenn Musselman family to visit Herbert and Shirley Minnich and Maynard and Awilda Rohrer and their families who are in language study there. The trip was an adventure in itself. We traveled over hundreds of miles of dirt roads full of holes and dust. Along the way we passed through such cities as Ribeirão Preto, Uberaba, Uberlândia, and Goiás. We traveled through three of Brazil's 21 states—São Paulo, Minas Gerais, and Goiás. While enjoying a rich fellowship with the missionaries who will be going to Araguacema, we decided to visit the city under construction which is to be the future capital of Brazil, Brasília.

Brasília is located in the center of Brazil. It is impossible to describe one's feelings as he travels over the elevated prairies and suddenly sees before him bright orange, all-

## Missionary Bible Conference

### Laurelville Mennonite Camp

#### Route 2, Mt. Pleasant, Pa.

#### August 15-21, 1959

#### Theme: Spirit-directed Witnessing

#### Saturday Evening

Registration—4:00 p.m.  
Supper  
Getting Acquainted—7:00 p.m.  
"Come . . . apart . . . rest a while" Paul Kraybill  
Film: Colombia Conflict

#### \*Sunday, 10:00 a.m.

Sunday School Lesson . . . . . Elam Stauffer  
Missionary Sermon . . . . . Nelson Litwiler

#### \*Sunday 3:00 p.m.

Missions Today and Tomorrow John R. Mumaw

#### \*Sunday, 7:30 p.m.

Missionary Round Table . . . c/o John Litwiler  
Souls in Conflict . . . . . Nelson Litwiler

#### Monday-Friday, 9:15 a.m.

Bible Study Hour . . . . . J. Allen Blair  
Intermission

#### Witnessing for Christ—11:00 a.m.

Mon.—In France . . . . .	Orley and Jane Swartzentruber
Tues.—In Ethiopia . . . . .	Paul and Ann Gingrich
Wed.—In Puerto Rico . . . . .	Elvin and Mary Snyder
Thurs.—In Tanganyika . . . . .	Don and Anna Jacobs
Fri.—In Argentina . . . . .	B. Frank and Anna Byler

Prayer Time  
Lunch

#### \*Monday-Friday, 7:00 p.m.

#### Devotions

Mon.—Men—The Key to Missions . . . . .	John R. Mumaw
Tuesday—Radio—A 20th-Century Missionary . . . . .	J. Allen Blair
Wed.—Stewardship—The Lifeblood of Missions . . . . .	J. Allen Blair
Thurs.—Literature—A Vital Tool of Missions . . . . .	Paul M. Lederach
Fri.—National Leadership—The Goal of Missions . . . . .	Elvin Snyder

#### Missionary Offering

#### \*8:00 p.m.

Mon.—Same Gospel—New Age . . . . .	J. Allen Blair
Tues.—Same Challenge—New Concepts . . . . .	J. D. Graber
Wed.—Same Devil—New Strategy . . . . .	Nelson Litwiler
Thurs.—Same Commission—More People . . . . .	J. Allen Blair
Fri.—Same Lord—New Commitments . . . . .	J. Allen Blair

\*Conjoint service with Mission Study Conference group.



Guest speaker for the Missionary Bible Conference, Dr. J. Allen Blair, St. Louis, Mo.

steel structures rising up to meet the sky. These will be the ministry buildings of the new capital. New reinforced-cement structures are also going up on every hand. We visited the new, extremely modern Catholic chapel in the new city. Also included on the itinerary was a visit to the Palace of the Dawn, a modern building which will be the home of the nation's president. Behind the palace is a beautiful blue swimming pool. It would have been most refreshing to have gone for a swim. But, of course, there were guards on every hand to keep people from doing just that.

Back at the missionaries' home in Anápolis we enjoyed spiritual and social fellowship in prayer, singing, and conversation. It gave us a real feeling of unity to share ideas and goals even though we will be working approximately 1,500 miles apart.

Our trip home, like our trip there, was occasionally interrupted by picturesque cattle herds being driven to market by modern cowboys. One of the main differences between these drives and the drives of our own Far West was that the cattle here are a different kind—the hump-backed East Indian variety.

Grateful for God's overriding providence we arrived safely back in Valinhos, newly inspired to give our all for His work. Certainly there is no lack of work to be done. On the contrary, our greatest lack in Brazil is workers. We need intelligent, well-trained workers who are willing to throw their lives into the future of a great country. We are all praying, as a mission, that God will call more missionaries to one of the most open mission fields in the world, Brazil.

Valinhos, Brazil.

## Broadcasting

### Radio Meeting with Manitoba Leaders

Lewis Strite, Secretary for Broadcasting, and B. Charles Hostetter, Mennonite Hour pastor, met on May 8 with leaders of three Mennonite groups in Manitoba to discuss further co-operation in the field of broadcasting. These groups have been hearing the English Mennonite Hour over CFAM, Altona, and are eager to continue supporting it.

These Manitoba Mennonites with their German and Russian background are vitally interested in the new German broadcast on Radio Luxembourg and a proposed Russian broadcast.

### Good Interest in Manitoba Meetings

Bro. Hostetter spent a very profitable two weeks in Manitoba where he was invited to speak in youth conference work. Audiences numbering as high as 1,000 attended some of the sessions. A very fine interest was shown in spite of the fact that usually services are held in the German language.

Bro. Hostetter reported that about 50,000 members of various Mennonite groups live

expressing appreciation for the program. The following day letters started coming in. The following quotes are from these letters:

"The message of Jesus, coming in the morning when on my way to my daily work, is a great strengthening experience. May the Lord bless you to give a joyful witness to many."

"Your message on Thursday, 6:05, which was begun a short time ago, has brought me great blessings at the beginning of the day. Often I can hardly wait for it."

"Your broadcast, Words of Life, gives me great joy. They are truly Words of Life. I thank you for them."

"With great joy I have heard two broadcasts and must say they are the best of all broadcasts I have yet heard. They are truly Words of Life and I thank you very much for them."

"We have heard your broadcast, Words of Life, twice, and it gives us great joy that the Luxembourg morning devotions have been made richer by your valuable program."

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

## Men Wanted!

(Source Unknown)

The great want of this age is men:

Men who are not for sale.

Men who are honest, sound, true to the heart's core.

Men who will condemn wrong in friend or foe, in themselves as well as others.

Men whose consciences are steady as the needle to the pole.

Men who will stand for the right if the heavens totter and the earth reels.

Men who can tell the truth and look the truth.

Men that neither brag nor run.

Men in whom the current of everlasting life runs still and deep and strong.

Men who know their message and tell it.

Men who know their duty and do it.

Men who know their place and fill it.

Men who mind their own business well.

Men who are not too lazy to work, nor too proud to be poor.

Men who are willing to eat what they have earned, and wear what they have paid for.

—Selected by Stanley K. Souder.

The study of African languages will soon be introduced in Russia's universities, according to the Soviet Ministry of Higher Education.

Textbooks on Zulu, Swahili, and Amharic will be issued at Leningrad University toward the end of the year. Moscow University will be next. As a result, Russia expects to increase its influence throughout the Dark Continent.

Students of the African department of Leningrad University must learn two allied African languages. To improve controversial speech, specialists from Africa are invited to the University. (The Pentecostal Evangel)—EFMA.

## MISSIONS

## EDITORIAL

### Why Nigeria?

If an area is 95 per cent Christian, does it still need the attention of a mission board? This is a legitimate question that requires an answer. The answer, furthermore, is closely tied in with our definition of "Christian," our view of the church, fundamental mission policy, and similar considerations.

Mission work in Calabar Province, Nigeria, began more than 100 years ago. Progress was slow at first, but by the late twenties it appeared that a powerful revival movement swept about 95 per cent of the total population of certain areas of the province into the church.

Someone failed to follow through on this tremendous movement. This was the analysis of a missionary of the area whom we met. The result has been that there are numerous churches and church groups loosely attached to each other and operating under Nigerian leaders usually of very meager training and preparation. Most of these Christians have not progressed beyond the earlier steps of accepting Christ and forming themselves into worshiping groups, usually small, and meeting in simple mud meetinghouses with palm-thatched roofs.

To use a common mission terminology, these people have been "disciplined" but have not been "perfected." The mood most commonly found among them was one of desiring to be taught. "We need help. We want missionaries. We want a Bible school. We want schools. We need a hospital. We do not know much about the Bible, but we want you to teach us."

These and similar requests indicated for us a deep soul hunger and spelled out a challenging opportunity. If we do not meet this need, someone else will. This need and this desire for advancement represent a vacuum, and someone will move in to fill it. Already various sects and marginal Christian groups have reaped a veritable harvest.

Our objective is to build the church. The fundamental need is nurture and a grounding in the faith and life of Christ. The first steps toward full discipleship have been taken, and now they are eager and ready for fuller instruction and guidance. In this lies our great opportunity.

We believe this challenge has been brought to us by the Lord's leading. We do not know exactly how nor just why these numerous people are appealing to us. We only know that the Lord has here led us into "a large place." We must not fail to meet the challenge. We need to send missionaries, as they constantly request, to give them the help they need for becoming the strong and true church Christ desires to build with them and among them.—J. D. Graber.



H. H. Janzen, speaker on German broadcast, "Worte des Lebens."

in Manitoba. Many were born in Russia or have close relatives living there now.

### Excerpts from German Mailbag

Paul Lehman reports from Switzerland that a few hours after the first German broadcast went out over Radio Luxembourg a number of telephone calls were received



## RELIEF AND SERVICE

### Voluntary Service

Phoenix, Ariz.—Grace Shenk, R.N., Harisonburg, Va., and John Leaman, Lancaster, Pa., represented the Phoenix and Stanfield VS units respectively in reporting to the Arizona Migrant and Indian Committee on May 12. Each gave a summary of the unit's activities among Indian and migrant workers.

VS unit leaders John Myer, Lancaster, Pa., of the Phoenix unit, and John Leaman, accompanied by Millard Osborne, Elkhart, Ind., met May 13 with Harold Lundgren, State Director of the Arizona Migrant Ministry, to discuss the working relationship between the VS units and the Migrant Ministry.

John Marmer, Sheridan, Oreg., led a camping trip during May 15-17 with his Navaho teen-age boys' club to Seven Springs, about 40 miles from Phoenix. Darrell Blosser, Dixon, Ill., and Eldon Christophel, Battle Creek, Mich., both members of the Stanfield unit, accompanied the group.

Mathis, Texas—Members of the unit recently devoted a day to working in the carrot fields alongside the Spanish workers. The VS-ers, although somewhat exhausted at the end of the day, felt that this experience had given them valuable insight into the life and problems of those whom they attempt to serve.

Approximately 50 children have been enrolled in the kindergarten here during this year. As the school term draws to a close, the teachers can again listen with much satisfaction to the numerous English words which these Spanish children have learned, better preparing them for their public school experience.

Iowa City, Iowa—The VS unit was recently host to a conjoint meeting in the unit home of the Witnarsum Fellowship and United Student Fellowship. The former is an organization composed of VS-ers and Mennonite students on the State University of Iowa campus, and the latter a Congregational Church student group.

A discussion of nonresistance and pacifism was stimulated by the showing of the film, "Which Way to Peace?"

### I-W Service

Elkhart, Ind.—A Service Tour for Orientation was held May 15-17 for young men of the Indiana-Michigan Conference. Beginning with a period of informal fellowship at the Elkhart VS Center, the tour took the group to Indianapolis on Saturday where they visited two institutions employing I-W men.

A period of discussion with I-W men and participation in the regular worship service at the First Mennonite Church constituted the Sunday morning activities.

Prior to their return to Elkhart and their homes, the fellows enjoyed a series of sketches entitled, "What Would You Do If?" dealing with situations commonly facing I-W men.

## MCC Weekly Notes

### Ruth Becomes MTS Managing Director

Paul L. Ruth transferred to Akron from Amsterdam May 7 to become managing director of Menno Travel Service. Ruth first joined MTS in 1948 as manager of the Amsterdam office. In his present position he assumes general management of MTS with branch offices at Newton, Kans.; Goshen, Ind.; Winnipeg, Man.; Asuncion, Paraguay; London, England; Amsterdam, Holland; and Beirut, Lebanon.

Arthur Voth, who has been MTS manager since 1949, is continuing at the home office as associate managing director. The present change in organization was made in view of the constant growth and expansion of MTS operations. During 1958 the volume of business was 30 per cent higher than the previous year.

The MTS staff continues to be challenged by its work, aware that the task it performs is significant in the church's outreach. Established in 1947 primarily to serve MCC workers and missionaries, MTS is also happy to serve any private individuals who seek to broaden their outlook and experiences by traveling at home and abroad.

### Jet Service Between the Americas

Pan Air is initiating jet service to South America, making a direct run from New York to Buenos Aires with landings at Caracas and Asuncion.

Frank Wiens reports that the first Boeing 707 (165 passenger capacity) stopped in Asuncion on a trial run May 8, then continued on its way to Buenos Aires. The next morning the plane returned to Asuncion in one and a half hours, whereas the regular flight takes four hours.

The New York to Buenos Aires run, which is more than 5,000 miles, can now be flown in a bit less than 11 hours, cutting in half the traveling time by normal plane. Pan American Airways Service is planning a once-a-week schedule. This may bring a more direct mail service also.

Several MCC workers were among the large group of local residents to see the plane at the President Stressner Airport in Asuncion. This new airport was recently constructed with the help of the U.S. government, at a cost of approximately two million dollars, to make possible the landing of jet planes.

Until now, Braniff Airways was the most satisfactory connection to La Paz, Lima, and other points north to New York Panagra (Pan American Grace Lines) operates an east-west run with landings in Asuncion, connecting Santiago, Chile, with Sao Paulo and Rio, Brazil, and continuing on to Germany. The new airport assures Paraguay of continued landings of planes on such important routes.

### Newcomer's Reaction to Hospital

"Hospitals certainly are different here!" writes Irma Dyck, R.N., Yarrow, B.C., who arrived in Korea at Easter.

Typical of Africa and the Far East, entire families stay with the patients to look after them. Frequently three or four people are in a bed, or the patient himself is up and his relatives are in bed, making it difficult for the nurses to know who is who. Many patients lie in bed with their street clothes on, removing only their shoes.

Lack of the high standards of cleanliness she is accustomed to in North American hospitals strikes Miss Dyck forcibly. She reports: "The rooms as well as the patients are not clean. Flies are everywhere, even crawling on the patients' faces and arms. I was really shocked in the kitchen one day to find a basket of freshly cooked barley just black with crawling flies!"

However, she thoroughly enjoys working in the Medical College Hospital at Taegu, where she was given a warm reception. Her work is threefold: to advise and assist the superintendent of nurses, to teach student nurses English for charting purposes, and to teach nursing procedure to a class of new students.

### Bad Duerkheim Helps German-Polish Refugees

Children from recently established refugee camps in Kaiserslautern are being admitted for three-month convalescent periods to the Bad Duerkheim Children's Home, reports Lucinda Snyder, directress of the home.

The children belong to German families that had been living in Poland until a year ago. When they were permitted to leave the country, many families headed for Germany. Those that came to Kaiserslautern are housed in former school buildings, roughly partitioned, with as many as six families to a room.

Some of their children speak only Polish, while the older ones have had some Russian in school. In Poland they were permitted to speak German only in their homes, never in school or on the street.

At Bad Duerkheim these children not only improve noticeably in their general health, but also readily pick up the language. Grateful parents are requesting that more of their youngsters be admitted to the home.

Typical of the many "Erholungsheime" (convalescent homes) for all ages in Germany, Bad Duerkheim accommodates 45 boys and girls between the ages of five and ten for a concentrated dose of nourishing food, plenty of rest, and well-planned activities. Miss Snyder has directed this home for more than seven years.

In July she returns to her home in Hamilton, Ont., for a year's furlough. During her absence, Orpha Zimmerly, currently Pax matron in Greece, will serve as her replacement.

via MCC, Akron, Pa.

✱

Within the last two or three years approximately 1,500 Korean children have found homes in the United States. Most of these are mixed blood babies, the offspring of Korean mothers and foreign fathers. An Act of Congress permits orphans and abandoned children from Korea to be admitted to the United States on a nonquota basis, provided an authorized agency handles the adoption and immigration procedures.



## WMSA Weekly Notes

### More District Meetings

Over 1000 women attended the Indiana-Michigan district meeting May 3 at Goshen, Ind. Dr. Willard Krabill, Levi C. Hartzler, Mrs. Alton Horst, Mrs. Don McCammon, and Mrs. Alvin Hosteler brought missionary messages from home and foreign fields. New officers installed by Mrs. J. D. Graber were: Mrs. Paul Davidhizer, vice-president; Carol Yoder, secretary; and Mrs. Clayton Sutter to the new office of Secretary of Home and Special Interests. Mrs. Earl Mann, district president, had charge of the day's activities.

On this same level of missionary interest the South Central meeting convened on April 18. Mrs. John Duerksen from Hesston, Kans., was the main speaker. Mrs. Clarence Burkholder, district president, directed the activities of the day. The following new officers were elected: Mrs. Kenneth King, treasurer; Mrs. Charlie Sommerfeld, vice-president.

### A District President Expresses Herself

"Thank you so much for your kind remembrance of our district executive and WMSA as we are looking forward to our annual meeting. It has been a year of hard work and rewarding service in the WMSA program of our church. As I checked the reports before submitting them for printing, in preparation for the annual meeting, I felt a glow of satisfaction and deep appreciation for the successful year we had. (You will receive a copy when they are completed.) Each group presented such a fine report. Our devotional committees have been working hard to raise the spiritual tone of our meetings, which is encouraging. Your general WMSA meeting program looks so interesting. I am hoping circumstances will permit me to enjoy the fine fellowship and inspiration of that meeting."

A letter such as this, even before a meeting, shows a fine sense of responsibility. . . .

1. Contact with the general WMSA office.
2. Checking with her district officers.
3. Optimistic handling of her work.
4. Serious plans for attendance at the annual meeting at Hesston.

### Encouraging Sentences from Today's Mail

"If ever you have any more requests for work, our circle will be glad to know about them."

"The president told me that the newly elected secretary of literature called her and thanked her for giving her this responsibility."

"We had 43 active circles in our district during the past year, and all of these reported."

WMSA Office, 1711 Prairie St.  
Elkhart, Indiana

### RELIEF PROJECT EFFECTED

(Continued from page 494)

with the town office here to contact the head of the rural village to come and receive flour and milk for every family. This they did after it arrived, coming by horse and horse.

With the weekly offerings and gifts during December and the used clothing contrib-

uted, we were also able to provide packages for six local families whose names were provided by schoolteachers in Taiki. The families were notified and called upon Takahashian to receive it. Besides soliciting used clothing, he also called on several grocery and book stores and explained what the church was trying to do. In each case they sold things at cost, so that fruit, cookies, notebooks, pencils, and crayons could be included for the children of each family. He also had carefully obtained the ages and sex of each individual in the family, so that we could better prepare suitable bundles. Sometimes there was even a sweater or mittens for Grandpa as well as a pair of trousers for Father, but mostly the children benefited. Christian tracts were given along with the bundles.

In each case our small gifts were gratefully received, and there is no doubt that those participating received the greater blessing. It is our prayer that this experience may be the beginning of a more active Christian witness to others and that more individuals may have the courage to heed and obey the Spirit's promptings.

Taiki, Japan.

## Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

**The Life Beyond**, by Ray Summers, Broadman; 1959; 233 pp.; \$3.25.

This book by a professor at Southwestern Baptist Theological Seminary deals with six themes of eschatology: death, disembodied state, resurrection, second coming, judgment, and eternal destiny. In appendices are graphs of premillennial, postmillennial, and amillennial eschatology. Though scholarly, the book is readable and interesting to a mature person. The chapter on judgment is a splendid example of objective scholarship. I wholeheartedly recommend this book.

—C. F. Yake.

## Field Notes

### CONTINUED

A men's group from Phoenix, Ariz., witnessed on May 3 to men in the State and Federal prisons at Florence, Ariz.

Bro. Morris Swartzendruber, Kalona, Iowa, preached at Phoenix, Ariz., on May 3.

Bro. Noah Landis, Alpha, Minn., spoke in a Home Conference at Iowa City, Iowa, on May 10.

The Johnstown Youth Organization surprised Bro. Sanford G. Shetler on May 2. All his sisters were there from points as distant as Arizona and Montana. It was the first time in 17 years that the entire family was together. Other out-of-town guests were from Alden, N.Y., Vineland, Ont., Masontown, Pa., Scottsdale, Pa., Ann Arbor, Mich., and Goshen, Ind. Gifts included a

new automobile, an automatic washer, and a cash gift. The young people of the Springs, Pa., area had a similar surprise for the Alva R. Yoder family on May 7 in appreciation for a long period of effective leadership.

Bro. I. E. Burkhardt, Goshen, Ind., spoke in a summer Bible school emphasis day in Fisher, Ill., on May 17.

The policy adopted by Maple Grove, New Wilmington, Pa., concerning the use of church property includes the following: "Church property shall only be used for church activities of the Maple Grove Mennonite Church except for emergencies, in which a Christian witness can be given."

Guest speaker at Zion, Hubbard, Oreg., recently was Free Methodist Pastor George Norsworthy from Woodburn.

Bro. Milton Brackbill, Paoli, Pa., spoke in the Tract Meeting at Groveland, Wismer, Pa., on May 11.

Bro. George Uhler, pastor of the First Mennonite Church of the Deaf, Lancaster, Pa., has been engaged to speak in services at Scottdale, Pa., for the deaf of this community.

Bro. John A. Lutz, Hanover, N.H., writing concerning the special cancellation authorized for the Hesston, Kans., post office to mark the fiftieth anniversary of Hesston College, says: "As far as I know, this is the first item of philatelic significance to our church." Does anyone know that this is not true?

Five brethren of the Church of God in Christ Mennonite were in Scottsdale May 7, 8, checking proofs on the Christian Hymnal, which the Publishing House is printing for them.

Church Literature Day was observed at Eastern Mennonite College, May 5, 6, with A. J. Metzler, Mervin Miller, and Urie A. Bender representing the Mennonite Publishing House.

Bro. Jess Kauffman, Colorado Springs, Colo., preached at Mellinger's, Lancaster, Pa., on April 26.

Guest speaker at Midland, Mich., on April 28 was Cerit J. Jager, of the Saginaw Rescue Mission.

Bro. Irvin Schantz, Loman, Minn., spoke at Elora, Ont., on May 16 concerning work among the Indians in Western Ontario.

The Executive Committee of the Mennonite Publication Board met at Laurelville Camp, May 11, 12. A number of hours were given to consultation with division heads and sales and editorial personnel from the Publishing House on the question of policies in book publishing. Over the Monday supper hour the wives of a number of brethren joined the group to celebrate the thirty-ninth wedding anniversary of Financial Agent C. L. Graber and wife.

Bro. Glendon L. Blosser was ordained to the ministry by lot at Weavers, Harrisonburg, Va., on May 10. Bro. Franklin Weaver preached the sermon; Bro. D. W. Lehman gave the charge. Bro. Lloyd Horst also participated in the service.

Bro. Arnold Roth, former Pax man, now a student at Goshen College, spoke on voluntary versus earning service at Bon Air, Kokomo, Ind., on May 10.

Bro. Fred Alderfer, Denver, Colo., spoke in the morning service at Cheraw, Colo., on May 3. In the evening a Denver I-W group presented a program.



Bro. John Diller, Hesston, Kans., spoke on Mennonite Disaster Service at Harper, Kans., on May 10.

Signs purchased from the Mennonite Publishing House, giving direction to the church from the highway, have been erected by the Cheraw congregation. In the evening service on May 10 at Cheraw a clinical psychologist from Pueblo spoke.

Bro. Amos C. King, Westover, Md., preached at the Marion Baptist Church nearby on May 10.

Used copies of the Church Hymnal have been donated to the Sunnyside congregation, Elkhart, Ind., by the Oak Grove congregation, Smithville, Ohio.

Bro. Kermit Derstine and a group of young people from Holdeman's, Wakarusa, Ind., spoke at Ashley, Mich., the weekend of May 17.

Bro. Abe Sabbah, Nigeria, was the speaker on May 13 at Holdeman's, Wakarusa, Ind.

Former Pax man George Ediger described highway construction in Peru to the Men's Fellowship in Hesston, Kans., on May 11.

Bro. Paul L. Yoder, Gulfport, Miss., preached at La Junta, Colo., on May 10.

Two ministers were ordained in Eastern Ohio on May 10. Bro. Albert Schlabach, Baltic, Ohio, former deacon of the Farmerstown congregation, was ordained and installed as pastor at Longenecker's, Winesburg, Ohio. Bro. Paul Lantz, former pastor there, has accepted a call to Dayton, Ohio. Bro. Homer Kandel, who has been serving as licensed pastor at Farmerstown, was ordained to the ministry and full pastorate. Bro. Paul R. Miller was in charge of these ordinations, assisted by Bro. O. N. Johns of the Ohio and Eastern Conference Ministerial Committee.

Bro. Edward Stoltzfus, West Liberty, Ohio, spoke in a Music Conference at Olive, Elkhart, Ind., on May 17.

#### Announcements

Annual Sunday-school meeting at Mumbasburg, Pa., with Jesse Peachey, Warren Martin, Mervin Baer, and Henry Ruth as speakers evening of June 6 and all day June 7.

Bill Detweiler and other members of the Calvary Hour staff at Hopedale, Ill., morning and evening of June 7.

E. E. Miller, Goshen, Ind., at Waldo, Ill., evening of June 7.

S. S. Wenger, Lancaster, Pa., at Father-Son banquet, Leetonia, Ohio, June 13.

Paul M. Miller, Goshen, Ind., at Wooster, Ohio, June 6, 7.

S. C. Yoder, Goshen, Ind., mission meeting speaker at South Union, West Liberty, Ohio, June 7.

C. F. Derstine, Kitchener, Ont., guest minister for the Evangelical Churches Convention at Stayner, Ont., June 27-30.

Change of address: C. F. Derstine from Route 3 to 1102 Victoria St. N., Kitchener, Ont.

A man's light brown topcoat was left at the Manheim, Pa., church last fall. Owner contact Lester Harnley, 449 Elwyn Terrace, Manheim, Pa.

Raymond Bucher, Lititz, Pa., speaking on "Appreciating Christian Environment" at Landisville, Pa., YPM, May 31.

Annual Bible Instruction Meeting at Sunnyside, Lancaster, Pa., with Elam Stauffer,

Samuel Longenecker, and Willis Kling as instructors all day May 30.

Mrs. Samuel Miller, speaker in Mother-Daughter Fellowship, at Smithville, Ohio, June 4.

Monthly hymn sing at Hartville, Ohio, Mennonite Church, May 31, instead of June 7. Up to one thousand people have been attending these hymn sings. The change of date is due to the Augsburg revival meetings.

Elizabeth Showalter, Scottsdale, Pa., will speak at a Writers' Conference sponsored by General Conference Mennonites at North Newton, Kans., June 17-19.

Ordination of a deacon at Plains, Lansdale, Pa., afternoon of May 31.

Grant and Ruth Stoltzfus, Harrisonburg, Va., in Home Conference at Maple Grove, Belleville, Pa., June 14.

M. S. Stoltzfus speaking on world conditions in the light of prophecies in Ezekiel at Vine Street, Lancaster, Pa., evening of June 1.

We add to the calendar this week the program at Camp Hebron, located fifteen miles north of Harrisburg, Pa. Following the features listed, six weeks of mission children's camping will follow, sponsored by the Eastern Mission Board. For information write to Camp Hebron, Inc., Norman E. Shenk, Secretary, Route 2, Mount Joy, Pa.

Ordination of a minister at Bossler's, Elizabethtown, Pa., June 17.

The Mothers' and Daughters' Fellowship of the Pleasant View Church, Mt. Pleasant, Iowa, has decided to distribute Mother's Pledge wall mottoes to the new mothers in the area. Other groups interested in such a ministry to homes may write to Christian Family Service, Harrisonburg, Va.

Two high school teachers needed at Bethel Springs, Culp, Ark., for the coming term. Some of the subjects for which teachers are needed will be foreign language, commercial courses, home economics, history, and algebra. The school is qualified for I-W service. Any interested persons please contact Frank Horst, Calico Rock, Ark., president of the school board.

President Roy D. Roth of Hesston College has sent a detailed announcement of the anniversary commencement season at Hesston College which arrived too late for inclusion in this issue. It will appear in the "Our Schools" column next week. The article describes the extensive Fiftieth Anniversary celebration of Hesston, especially the program at this commencement season, which begins Friday morning, May 29, and closes Monday morning, June 1. Hundreds of alumni are expected to attend. Among the features are a pageant to be presented Friday evening and the singing of The Holy City on Sunday afternoon, by a mass stu-

#### Constitutional Revisions

To be presented to Mennonite General Conference on Aug. 25, 1959.

Change Article VI, paragraph 3 to read:

"3. A Historical and Research Committee of six members shall promote historical studies, conduct research on behalf of the church, and administer the Archives of the Mennonite Church."

In Article V, Section 1, paragraph c, the name Historical Committee be replaced by Historical and Research Committee.

dent and alumni chorus, directed by Paul Erb. Harold S. Bender, Goshen, Ind., will preach the baccalaureate sermon Sunday evening, and Franklin H. Littell, Atlanta, Ga., will deliver the commencement address Monday morning. President Roth says, "Responses all the way from Pennsylvania to California substantiate the prediction that this will be the greatest commencement of Hesston College in fifty years."

#### Evangelistic Meetings

Elias Kulp, Bally, Pa., in tent meetings at Miners Village, Cornwall, Pa., May 27 to June 7 (one mile north of Lancaster and Lebanon turnpike interchange). Richard Martin, Elida, Ohio, at Worcester, Pa., June 10-17. Delvin Nussbaum, Louisville, Ohio, at Meadville, Pa., June 21-28. William McGrath, Beltsville, Md., at Haycock, Quakertown, Pa., May 24-31.

## Mission News

### CONTINUED

Sister Mildred Eichelberger, Brazil, will speak at a women's fellowship meeting at East Union, Kalona, Iowa, on May 29.

The Mission Conference addressed by Bro. Don McCammon at Hess's, Lititz, Pa., May 9, 10, was blessed with deep conviction of responsibility for our mission work. An overflow audience heard Bro. Don McCammon on Sunday evening describe his experience under the communists.

Bro. John F. Shank and wife, Broadway, Va., are being appointed to a regular term of service in Jamaica by the Virginia Mission Board and will possibly be going in September. They will administer the Peggy Brunk Brydger Memorial Girls' Home in the property that has been purchased by the Board. They will also handle the correspondence work for the Way to Life broadcasts, and follow up contacts in new areas. The Shanks spent seven months in Jamaica last year while Metzlers were on furlough.

Speakers at the annual World-Wide Missionary Conference to be held on the L.M.S. campus, Lancaster, Pa., June 3-7, include Urie A. Bender, Scottsdale, Pa.; Ray Emswiler, Bergton, Va.; Donald Lauver, Oakland Mills, Pa.; John R. Mumaw, Harrisonburg, Va.; John F. Shank, Broadway, Va.; Aquila Stoltzfus, Grayson, N.C.; David Thomas, Lancaster, Pa.; Lloyd Weaver, Jr., Denbigh, Va.; Ross Goldus, Argentina; George Miller and Norman Hockman, Honduras; Robert Keener, J. Clyde Shenk, and Elam Stauffer, Tanganyika; and Paul Gingrich, Ethiopia. Moderator is Raymond H. Charles, president of the Eastern Board.

Sister Velma Esheleman, Tanganyika, showed slides to the Goodwill Circle of the Trissels congregation, Broadway, Va., on May 19.

Bro. Willard Heatwole and wife have moved into a new area of Jamaica, about forty miles away, to open a work at Retreat. Their new address is Ocho Rios, Jamaica, B.W.I.

Bro. and Sister Arthur Cash, Saginaw, Mich., served the Bethel Mennonite Community Church, Chicago, Ill., on May 3. Bro. Cash preached at both morning and evening services.

## INTEGRATION AND THE COLONY

(Continued from page 482)

First, the Southern man will not hear us if we do not. He has learned from "Little Rock" and the Northern "unlove" in general to react to all suggestion of integration as communist-inspired and worthy of only defeat.

Second, the political agitators for integration are basically sub-Christian in their motives and methods. I admit that a sense of human dignity is one factor in the Northern and NAACP call for integration, yet it cannot be doubted that political gain, personal egotism, and easing of their own consciences for their own sins are a great factor in the name-calling applied to those south of the Mason and Dixon line. We dare to represent no political faction, but must represent Jesus Christ.

### The Approach

I believe the primary focus of our witness must be within the framework of God's greatest weapon on earth—the church. This I believe for two reasons.

First, the "church" stands as the major factor in fighting integration, at least in this part of the South. (By the "church" I mean those who profess to be Christians.) During the month of November, 1958, a Mississippi Southern Baptist Laymen's Association requested the resignation of Brooks Hays of Arkansas as president of the Southern Baptist Convention because of his moderate views on segregation as former U.S. representative. (He is known as a moderate segregationist; they preferred a radical.) This action they justified, claiming Southern Baptists believe in "Southern Tradition." A few weeks later a similar Southern Baptist Laymen's Association of Alabama called for the same resignation from Birmingham.

Yet more menacing than this display of "unlove" on an organized church level is the reaction of the rank and file of church members against the lessening of racial barriers. If all who claim to be Christians would discontinue their hate program, the anti-integration movement in this part of the South would collapse almost at once.

Second, the "church" becomes prophetic to society primarily by becoming more nearly the "colony of heaven," rather than by giving philosophic answers to social dilemmas in the language of mere sociology or political philosophy.

One of our greatest dangers is to speak to world sins on a human level, accommodating our advice to those in authority to the political level on which they operate, fearing that otherwise our advice will go completely unheeded. We can learn from our Anabaptist forefathers at this point. Concerning them, Roland Bainton says of their approach to society, "The cross is not a strategy. It

is a witness before God, no matter whether there may or may not be any historical consequences."\* The church, when giving evidence of the Spirit of Christ in contrast to the spirit of this age, stands as a judgment to society and thus accomplishes her central responsibility of witness to the world. Thus the primary task of the church is to "clean house" within her own ranks. We need to relearn the love which casts down barriers within the church. We must learn to love as Christ loved, asking not color, nationality, nor size of bank account of any man as he comes to enter our full fellowship. Then and then alone will we have a message for the world, for this far the army has done far better on this problem than we who claim to follow Jesus.

Perhaps we have been speaking of the sins of the South while we should have been repenting for the sins of the church. On this point we could learn from Dr. Clarence Jordan, who led in establishing a community near Americus, Georgia, which practices brotherhood to the extent of community of goods. More than a year ago while I was visiting there he voiced concern that some visiting integrationists were impelled by motives other than the Gospel of Christ. He declared he was no more interested in mixing Negroes and whites than in mixing blondes and brunettes. He and his group simply sought to be a church who loved as Christ loved and welcomed into their full fellowship believers of any color or background. The church and nation felt the impact because they practiced love as a church.

Why do we not "forget" the schools for a moment, fall on our knees before God in repentance, and learn within the church to love as Jesus loved? Then in the spirit of Christ we could call on all who claim the name of Jesus to become a "colony of heaven," where barriers between men are abolished by the love of Christ, or admit their antagonism to Christ and His people the Negroes.

### In Love We Triumph

If we are to have an impact for the lowering of segregation barriers as a church, it must be with the weapon of love. With our emphasis of positive love as Christ's disciples, our church should be uniquely prepared to speak to the problem. Yet I believe our difficulty is similar to that of the Corinthian church, which caused Paul to cry out in his second letter to them, "Widen your hearts." Our doctrine of nonresistance has become too nearly a mere formal statement of creed coupled with a church-wide negative approach to political and military activity. This emphasis is necessary but insufficient. I thank God for the warmth of love that does exist within the Mennonite Church; yet I believe the words of Paul cry out to us, "Widen your hearts,

O Mennonites," in every circumstance of every day.

Wherever God has a church in which brotherhood is a magnetic reality, He has a weapon to declare war on segregation! I feel a bit embarrassed as I remember some too prevalent attitudes and ways of life. I think of the class consciousness within our own group—the "gifted" versus the "non-gifted"—the leaders versus the less important—the thrifty versus the lazy—the Smiths versus the Joneses—the pleasing personalities versus the uninteresting persons—the whites versus the colored. I ask, What is love? Are persons primarily for my personal benefit, a steppingstone up the ladder, something from whom I have a right to get all the good I can? Or are persons God-given opportunities for self-giving and a widening of the heart? To the extent to which we have given evidence of unselfish love, we have been effective in the present crisis.

When the church of Christ practices within her own ranks a warm heart, self-sacrifice, and a classless, self-giving love, unconscious of prestige, then God has a powerful weapon. When the church of Christ bears the cross in reality instead of merely singing it; when she feels the terror of the world's despair and permits the task of evangelism to cost her "blood, sweat, and tears" instead of simply praising the forefathers, then God has a weapon. When the church of Christ responds to every other Christian with a pulsing thrill of mutual Christian fellowship, unconscious of color, bank account, or social standing, then God has a weapon. When the "church" becomes more nearly in reality the church, walking in the steps of Jesus, then segregation will feel the judgment of our eternal God through the "colony of heaven."

Meridian, Miss.

\* Roland Bainton, "The Anabaptist Contribution to History," *The Recovery of the Anabaptist Vision* (Scottsdale, Pa.: Herald Press, 1957), p. 325.

## CHURCH HISTORY

(Continued from page 489)

and prepare a sect of their own under the guise of a Christian meeting and church; because he had condemned capital punishment, and in order to increase his following had boasted of certain revelations from the Pauline Epistles. But since such doctrine is harmful to the unified usage of all Christendom, and leads to offense, insurrection, and sedition against the government, to the shattering of the common peace, brotherly love, and civil co-operation and to all evil, Manz shall be delivered to the executioner, who shall tie his hands, put him into a boat, take him to the lower hut, there strip his bound hands down over

his knees, place a stick between his knees and arms, and thus push him into the water and let him perish in the water; thereby he shall have atoned to the law and justice. . . . His property shall also be confiscated by my lords."

He was taken bound from the Wellenberg over the fish market to the boat. As he was being taken between the shops he praised God with a loud voice and cheerfully testified to the people that he was about to die for the truth. Meanwhile the dismal procession had reached the place of execution. It was three o'clock in the afternoon. "As he stood there with the depths of Lake Zürich below him, the blue sky over him, and the mountains with their snowy peaks in the sunshine, around him, his soul in the face of death looked out above these. As a preacher at his side spoke sympathetically to him encouraging him to be converted, he hardly heard him; but when he perceived his mother's voice on the opposite bank, together with his brothers admonishing him to be steadfast, he sang with a loud voice while he was being bound, *'In manus tuas, Domine, commendo spiritum meum'*, and the waves closed in over his head." He was buried in the St. Jakob cemetery in Zürich. The *Ausbund*, No. 6, has a song written by him: "Mit Lust so will ich singen." While he left no published writings, the *Protestation und Schutzschrift* of December, 1524, addressed to the Zürich Council, attributed to Conrad Grebel by Egli, Köhler, and Bender, has been shown by W. Schmid to have been written by Manz.

—Mennonite Encyclopedia.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Barhdy—Oberlin.—Raymond H. Barhdy and Ruth Oberlin, both of Elkhart, Ind., by D. Richard Miller at the Sunnyside Church, May 3, 1959.

Esh—Carpenter.—Harold F. Esh, Christiana, Pa., Media Heights Chapel, and Pauline Wanda Carpenter, Manheim, Pa., Gantz cong., by Homer D. Bomberger at the Gantz Church, May 2, 1959.

Geiser—Kaufman.—John Geiser, Jr., Apple Creek, Ohio, Sonnenberg cong., and Iva Ruth Kaufman, Clarksville, Mich., Bowne cong., by Harlan Steffen at the Bowne Church, Oct. 25, 1958.

Good—Lehman.—Roy F. Good and Kathryn L. Lehman, both of Harrisonburg, Va., Weaver cong., by Isaac M. Risser at the church, April 18, 1959.

Groff—Brubaker.—Harold Groff, Jr., and Miriam Ruth Brubaker, both of the Martindale (Pa.) cong., by J. Paul Graybill at his home, April 25, 1959.

Herschberger—Hochstetler.—David A. Herschberger, Arthur, Ill., and Esther Hochstetler, Goshen, Ind., both of the East Clinton Amish Mennonite Church, by Elam Hochstetler at the Dan Beachy home, March 22, 1959.

Kaufman—Yoder.—John K. Kaufman and

Becula Elizabeth Yoder, both of Belleville, Pa., Beachy A.M. Church, by Jesse D. Spicher at the home of Louis S. Yoder, May 7, 1959.

Martin—Williams.—Gerald L. Martin, Smithsburg, Md., Stauffer cong., and Fannie Elizabeth Williams, Downsview, Md., Pinesburg cong., by Stanley H. Martin at the home of David Rudolph, April 23, 1959.

Schultz—Gochenaur.—Harold B. Schultz, Willow Street, Pa., Strasburg cong., and Alma Mae Gochenaur, Strasburg, Pa., New Providence cong., by Jacob T. Harnish at the Strasburg Church, April 18, 1959.

Shope—Shope.—Robert Shope, Jr., and Joan Shope, both of Harrisonburg, Va., Weaver cong., by Isaac M. Risser at the church, April 18, 1959.

Unruh—Greider.—Dwayne Unruh, Winton, Calif., Sharon cong., and Carol Greider, West Liberty, Ohio, Bethel cong., by Edward Stoltzfus at the Bethel Church, May 10, 1959.

Wolgmutth—Strickler.—Joseph M. Wolgmutth, Mount Joy, Pa., Cross Roads (Brethren in Christ) cong., and Edna G. Strickler, Mount Joy, Pa., cong., by Henry E. Lutz at the Mount Joy Church, May 9, 1959.

Witmer, Irwin L. and Mary E. (Gall), Elizabethtown, Pa., sixth child, fourth son, Howard Eugene, May 6, 1959.

Yoder, Henry J. and Mary Ellen (Schrock), Harrisville, Ohio, fifth daughter, Deborah Diane, May 19, 1959.

Yoder, Ivan and Polly (Miller), Burrton, Kans., second child, first son, Donald Gene, April 19, 1959.

Yoder, Jesse and Glady (Wert), Greenwood, Del., fifth child, fourth son, Robert Seville, April 10, 1959.

Yoder, Vernon E. and Dolores (Langshaw), Daled, Tex., first child, Cynthia Louise, born Dec. 28, 1958; adopted May 5, 1959.

Youndt, Leon E. and Eva (Martin), Lancaster, Pa., eighth living child, a son, Donn Neil, April 29, 1959.

Correction: the name of Carl J. Wesselhoft's daughter is Ruth Evelyn, not Evelyn Faith, as announced in the May 19 issue.

## Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

"Lo, children are on heritage of the Lord" (Ps. 127:3).

Bonilla, Alfred and Valetta (Sauder), Aibonito, Puerto Rico, first child, Leslie Jay, May 1, 1959.

Byler, Wilmer T. and Nancy Y. (Stoltzfus), Belleville, Pa., eighth child, fourth daughter, Cristine Joy, May 2, 1959.

Benner, Charles B. and Marie (Moyer), Souderon, Pa., fifth child, fourth son, Marlin Neil, April 3, 1959.

Bouger, Delbert and Grace (Shank), Fairview, Mich., seventh child, third son, Kevin Layne, April 8, 1959.

Clemens, Abram P. and Naomi (Yoder), Centereach, Long Island, N.Y., third child, second daughter, Rebecca Joy, March 25, 1959.

Dettwiler, Carl and Ellen (Martin), West Montrose, Ont., first child, Gwendolyn May, April 30, 1959.

Godshall, Clyde M. and Eileen J. (Alderfer), Frederick, Pa., second son, Gerald Kent, May 5, 1959.

Hershberger, Kenneth and Virginia (Fisher), Wellman, Iowa, fifth child, fourth son, Randall Joe, May 5, 1959.

Hochstetler, Roger L. and Glennis (Hershberger), Wellman, Iowa, third child, first son, Roger Dean, April 30, 1959.

Miller, Glenn and Katie (Miller), Hutchinson, Kans., third child, second son, Wendell Scott, May 1, 1959.

Miller, Marvin J. and Ruth (Yoder), Goshen, Ind., third child, first daughter, Sandra Gale, March 31, 1959.

Miller, Ray Lee and Arlene (Lehman), Wooster, Ohio, first child, Bonnie Elsie, April 25, 1959.

Nolt, Miles O. and Irene (Eby), Manheim, Pa., fourth child, third son, Dale E., May 11, 1959.

Rohrer, Nelson G. and Pauline (Lefever), Quarryville, Pa., fifth child, second daughter, Sharon Irene, April 29, 1959.

Schlabach, Theron F. and Sara A. (Kaufman), Goshen, Ind., second son, John Carlyle, May 4, 1959.

Sheats, LeRoy and Reta (Howe), Florida City, Fla., second son, Jay LeRoy, May 10, 1959.

Shettler, Marlin and Marlene (Rychener), Denver, Colo., first child, Michael Ray, May 1, 1959.

Smucker, John R. and Donna (Gerber), North Lawrence, Ohio, first child, Elizabeth Ann, May 7, 1959.

Stalter, Ronald L. and Martha (Glick), Eureka, Ill., fourth child, third daughter, Betty Lou, March 14, 1959.

Egli, Christian Benjamin, son of Joseph and Barbara (Sutter) Egli; born near Hopedale, Ill., Nov. 22, 1874; died at his home in Manson, Iowa, April —, 1959; aged 84 y. 5 m. In December, 1894, he was married to Emma Grimm, Hopedale, Ill. In 1911 they moved to the Manson, Iowa, vicinity. They became the parents of 13 children. His wife died in June, 1934; three sons and one daughter also preceded him in death. On Nov. 28, 1936, he was married to Lettie Wenger, who survives. Also surviving are 6 sons and 3 daughters (Joe H., Conneautville, Pa.; Jesse O. and Louis L., Gilmore City, Iowa; Emery E., Barnum, Iowa; Mrs. Maude Swartzendruber, Bloomington, Ill.; Samuel N., Atlantic, Elsie—Mrs. Chancy Littlefield, Washington, Iowa; Ida, La Junta, Colo.; and Stanley M., Denver, Colo.), 31 grandchildren, 30 great-grandchildren, 5 sisters (Mrs. Lydia Miller, Middlebury, Ind.; Mrs. D. H. Miller, Conneautville, Pa.; Mrs. Emma Fleenor, Lowell, Ind.; Mollie, Kalona, Iowa; and Mrs. Lavina Grieser, Conneaut Lake, Pa.), and 2 brothers (Dan, Hopedale, Ill.; and Joel, Manson). He was a member of the Manson Mennonite Church, where funeral services were held April 25, in charge of Nick Stoltzfus and Edward Birkey; interment in Rose Hill Cemetery.

Derstine, Katie M., daughter of the late Paul and Mary (Dohler) Schmidt, but from the age of two weeks reared by the late Mr. and Mrs. Christian H. Moyer; born Nov. 13, 1876, at Souderton, Pa.; died April 7, 1959, following an illness of four years (death was caused by cardiovascular disease); aged 82 y. 4 m. 24 d. She was married to James B. Derstine, June 30, 1906. Surviving are her husband, 3 daughters (Hilda—Mrs. Walter M. Kraz, with whom they had been living the past two years; Naomi—Mrs. Claude M. Shuler; and Kathryn—Mrs. Ernest K. Landis, all of Souderton, Pa.), 11 grandchildren, 8 great-grandchildren, one sister, and one half sister. Three sons and one daughter preceded her in death. She was a member of the Rock Hill Church, where funeral services were held April 12, conducted by Alfred Dettwiler and Clinton Landis; interment in adjoining cemetery.

King, Martha Baker, born Jan. 5, 1882, at Dashwood, Ont.; died from heart complications at Mary Rutan Hospital, —, Ohio, May 8, 1959; aged 77 y. 4 m. 5 d. She was a member of the Evangelical United Brethren Church of Dashwood, Ont. On Nov. 20, 1958, she was married to Lee D. King (of the Bethel Church, West Liberty, Ohio), who survives. From a former marriage she is survived by one son and 4 daughters. Services were held in West Liberty, Ohio,



May 9, in charge of Edward Stoltz, after which the body was taken to Dashwood, Ont., for funeral services and burial.

Miller, Joseph L., son of Joel and Amelia (Yoder) Miller; born near Kalona, Iowa, April 11, 1907; died as a result of a heart attack at his late home in Washington, D.C., April 19, 1959; aged 52 y. 16 d. On Dec. 29, 1929, he was married to Gertrude Marner, who survives. Also surviving are one son (Elvin, Archbold, Ohio), 3 brothers (Noah, Ezra, and John), and one sister (Lena—Mrs. John S. Yoder, Jr.), all of Kalona. He was an active member of the Eureka Mennonite Community Church, Washington, Iowa. Funeral services were held at the Lower Deer Creek Church, Kalona, April 29, with Vernon E. Roth in charge, assisted by Vernon Gerig and J. Y. Swartzendruber; interment in nearby cemetery.

Neuschwang, Dan A., born May 24, 1903, at Birch Tree, Mo.; died in Jefferson, Oregon, May 7, 1959, after an extended illness, aged 55 y. 11 m. 7 d. Occupation: welder and mechanic. He was married in 1932 at Yuma, Ariz., to Genevieve Slater, who survives. Also surviving are 2 daughters (Mrs. Richard Reid, Sweet Home, Oregon; and Mrs. Ronald Kemp, Plimoth, Oregon), 3 grandchildren, and a sister (Mrs. Laura, Denver, Colo.). He was a member of the Mennonite Church. Funeral services at the Fisher Funeral Home, Albany, Oregon, were conducted by Allen H. Erb.

Reesor, Annie, daughter of Christian G. and Annie (Grove) Wideman; born at fifth line, Markham Twp., Ontario, April 28, 1900; died at her late home, Elmira, Ontario, 6 months after a failing health, aged 58 y. 11 m. 14 d. She was married on Dec. 14, 1921, to Carl W. Reesor. Surviving are her husband, 10 children (Cecil and John, Unionville, Ont.; Marion—Mrs. Norman Wenger, Wakarusa, Ind.; Marie—Mrs. Abner Brubacher, Elora, Ont.; Elmer, Unionville; Harold, Joliet, Ill.; Evelyn, Toronto; Nancy—Mrs. Owen Witmer, Salem, Ohio; Kenneth and Kathryn, at home), and 17 grandchildren. She was a member of the Almira Mennonite Church. Funeral services were held at Wideman's Church, April 15, in charge of Abram Smith, Fred Neigswander, Paul Hoover, and Joseph O. Weaver; burial in adjoining cemetery.

Roth, Barbara, daughter of the late Christian L. and Elizabeth (Zehr) Jantzi; born in Wellesley Twp., Ontario, March 7, 1886; died after a short illness March 8, 1959, at the home of her daughter, Mrs. Nelson Zehr, —, Ont.; aged 73 y. 1 d. On Jan. 3, 1908, she was married to David K. Roth, who died Dec. 9, 1958. Surviving are 7 sons and 2 daughters (Elmer, Michael, David, and Earnest, of the Wellesley district; Alvin, London Rescue Mission, London, Ont.; John, Ailsa Craig, Ont.; Milton, Toronto; Nancy—Mrs. Aaron Bast; and Barbara—Mrs. Nelson Zehr), one sister (Mrs. Joseph Schlegel, Wellesley), and 2 brothers (Jonathan, Wellesley, and Samuel, Croghan, N.Y.). One daughter and two grandchildren preceded her in death. She was a member of the Wellesley Maple View Church, where memorial services were conducted by Samuel Schultz and Christian Streicher; interment in adjoining cemetery.

Schmidt, John, son of Jacob and Catherine (Schwartzendruber) Schmidt; born July 19, 1889, in East Zorra Twp., Ont.; died at his home in Poole, Ont., Feb. 23, 1959; aged 69 y. 7 m. 4 d. On Nov. 12, 1924, he was married to Mary Steinman, who died Nov. 20, 1951. Surviving are one daughter (Catherine), one brother (David, St. Jacobs, Ont.), and one sister, Annie, Stratford, Ont.). He was a member of the Wellesley Maple View Church, where memorial services were conducted by Samuel Leis, Samuel Schultz, and Christian Streicher; interment in adjoining cemetery.

Steinman, Katie, daughter of the late John L. and Barbara (Oesch) Erb; born in Wellesley Twp., Ont., July 9, 1895; died at St. Mary's Hospital, Kitchener, Ont., after a short illness, aged 63 y. 7 m. 24 d. On Jan. 4, 1921, she was married to Daniel Steinman, Baden, Ont., who

survives. Also surviving are 6 sons and 2 daughters (Olivia, Mahlon, and Wallace, Tavistock, Ont.; Alvin and Orval, Baden, Ont.; Laverne, Gagetown, N.B.; Lauretta—Mrs. Elroy Lichty, New Hamburg, Ont.; and Violet—Mrs. Elroy Brenneman, Baden), 10 grandchildren, 5 brothers (Moses, Christian, and Norman, Wellesley; Daniel, Kitchener; and David, Petersburg, Ont.), and one sister (Mattie—Mrs. Allan Gingerich, St. Agatha, Ont.). One grandchild and one brother preceded her in death. She was a member of Steinman's Church, where memorial services were conducted by Peter Nafziger and Orland Gingerich; interment in adjoining cemetery.

Stoner, Albert M., son of Andrew Kauffman and Mary L. (Miller) Stoner; born Oct. 14, 1877; died of a heart attack at his home in Bainbridge,

Pa.; aged 81 y. 5 m. 14 d. On Dec. 7, 1897, he was married to Mary L. Kraybill, who died Feb. 8, 1921. Nine children were born to this union, of whom 6 survive. On Oct. 22, 1922, he married Mary E. Winters, who died Dec. 5, 1948. Seven sisters and 2 grandchildren also preceded him in death. Surviving are 3 sons and 3 daughters (Mrs. Anna K. Ebersole, Bainbridge, Pa.; Elva K.—Mrs. Walter W. Ebersole, Elizabethtown, Pa.; Menno K., Nampa, Idaho; Mary K.—Mrs. Martin S. Good, Lancaster, Pa.; Paul K., New London, Conn.; and Andrew K., with whom he resided), 30 grandchildren, 38 great-grandchildren, and one sister (Dora—Mrs. Clayton Good). He was a member of Good's Church, where funeral services were held April 11, in charge of Ira Miller and Clarence Lutz; interment in Good's Cemetery.



## YOUR PUBLISHING HOUSE

### SALES—CONCLUSION OF ANNUAL REPORT

The year 1958 was a particularly busy one for Sales Manager Mervin Miller and his staff. Three major projects occupied considerable attention—relocation of the stores at London and Lancaster and the publication of a retail catalog. In addition there were personnel changes and additions.

Our greatest sales expansion in recent years has been in the area of retail stores, where we now have eight. In 1958 the stores at London, Ont., and Lancaster, Pa.,

were moved into larger quarters with more favorable location. A year earlier a similar move was made in Souderton and the new store opened at Bloomington, Ill. These four moves more than doubled the potential sales through our retail stores. Of course it will take a few years to realize the full potentialities of these moves.

The following are the new book titles published in 1958:

Title	Printed	Sold
Integration—Who's Prejudiced?	3,640	2,616
The Church and the Community	2,169	1,291
God Uses Ink	1,271	438
Group Dynamics in Evangelism	1,934	830
The Way of the Cross in Human Relations	2,008	540
Torchbearer's Guidebook	2,054	770
Breaking Bread Together	5,000	3,286
The Miller Five	3,027	1,811
Beginning the Christian Life, Teacher	1,000	324
Beginning the Christian Life, Pupil	2,000	1,520
Our Hymns of Praise	4,969	1,788

The ten titles with the largest sales during 1958 and the total sales of the same are shown here:

Title	1958 Sales	Total Sold to date
Amish Life	14,806	81,845
Mennonite Life	8,860	45,854
Mennonite Yearbook	8,184	8,727
An Invitation to Faith	5,997	7,053
Hidden Rainbow	4,649	7,689
Meditations for the New Mother	4,634	17,466
Breaking Bread Together	3,286	3,744
Instructions to Beginners	2,745	33,174
Integration—Who's Prejudiced?	2,610	14,712
Mennonite Cookbook	2,604	2,982

Here are the circulation figures of our periodicals at the close of the year:

Title	Circulation	Title	Circulation
Gospel Herald	17,999	The Way	223,632
Christian Living	14,110	Christian Ministry	936
Y.C.C.	33,619	Christian School	969
Words of Cheer	26,754	El Herald	2,630
Story Friends	22,387	Program Builder	12,229

Tract circulation continues good. Last year our Tract Department mailed a total of 3,232,000 tracts. Sunday-school materials continue to be a substantial portion of our total sales. Graded materials sales totaled \$52,153, and Uniform materials totaled \$184,377. Mail-order sales of books, Bibles, and church and Sunday-school supplies have always been a part of the Publishing House's

service to our constituency. However, with the growing number of bookstores and bookshops in most communities, this area of the work does not expand as other areas of sales. It is a service, however, which we believe many areas of the brotherhood depend upon.

This concludes this series of selections from the Annual Publishing House Report.



As indicated in the first installment several weeks ago, the complete report as well as pictorial pamphlets describing the work of your Publishing House will gladly be mailed in any quantities to those requesting them.

—A. J. Metzler, Publishing Agent.



## ITEMS AND COMMENTS

### BY THE EDITOR

Protestant churches have been urged by the executive director of the New York Mission Society to welcome Puerto Rican newcomers to their fellowship. "One out of every five or six Puerto Ricans coming to this country has a Protestant background," he said, adding that "many others are potentially Protestant." The number of Puerto Ricans in America is now approaching 1,000,000.

The bicentenary of the death of George F. Handel, German composer, will be marked next October by the erection of a commemorative plaque in Dublin on the site of the old music hall where "The Messiah" was first performed.

A survey by the United Presbyterian Church shows that ministers of that denomination list as their biggest personal problem the fact that they have too little time at home for normal family living.

Martin Niemoeller, German churchman, said recently that if a soldier were to ask him, "What shall I do?" he would answer, as a Christian, "You must not wear a soldier's uniform."

The holiness movement in America, according to resolutions adopted by the National Holiness Association, is becoming more concerned about demonstrating practical holiness in helping to solve social, moral, and economic problems in the country. These problems, one resolution said, "challenge all who believe in the Gospel of perfect love to demonstrate that their holiness is practical, to do all within their power to correct these tragic conditions."

The Mennonite Brethren in Christ Church of Pennsylvania, New York, and New Jersey has voted to change its name to the Bible Fellowship Church. This denomination has 5,000 constituents in three states. It refused to go along with the other Mennonite Brethren in Christ churches of other areas when they changed their name some years ago to the United Missionary Church.

L. Nelson Bell, executive director of Christianity Today, has listed the following description of a Christian gentleman:

A Christian gentleman will be slow to lose patience—a Christian grace.

A Christian gentleman will look for a way to be constructive, even when provoked.

A Christian gentleman will not envy the good fortune of others.

A Christian gentleman will refrain from trying to impress others with his own importance.

A Christian gentleman has good manners.

A Christian gentleman will not be touchy, even when he feels the right of resentment.

A Christian gentleman will think the best, not the worst, of others. He will try to be as wise as the serpent and as harmless as a dove in handling others.

A Christian gentleman will not gloat over the wickedness of other people.

Above all else, a Christian gentleman will exhibit the love of Christ in his heart and life.

Twenty-seven young Christians from East and West Germany will soon leave for Holland as the first contingent of young volunteers who will work abroad in repentance

MRS BEN SPRINGER  
MINIER  
ILL

AL34

for the suffering caused by Nazi tyranny before and during the last war. Sponsored by the Evangelical Church in Germany, the work effort is known as "Token of Repentance Action."

The governor of Florida asked the legislature to abolish capital punishment in the state. He declared: "Only God can give human life. Man should not take it away." The governor insisted that capital punishment does not deter crime. This, he said, is universally agreed upon by criminologists.

A spokesman for the Christian Council of Nigeria reports that evangelist Billy Graham will visit that African country in 1960.

Just as the newspapers report the conversion of Lin Yutang, Chinese philosopher, to the Christian faith, come reports that certain of America's "beat generation" are converts to Buddhism.

## An Evangelistic Arm of the Church—The Summer Bible School

You can use the Herald Summer Bible School material with confidence. Here's why:

- 1 The lessons are graded to the pupil's age level. He can understand the lessons and will be challenged through them. Using material that is above or beneath his understanding frustrates your teaching.
- 2 The emphasis of the course is upon Bible study. The lessons and workbooks are designed to help the student learn and study the Word of God.
- 3 It is a course planned for the total summer Bible school years of a pupil. Each grade is complete in itself and yet builds upon past grades. Your school will operate with the same smoothness as does a public school.
- 4 A permanent course complete with activity material saves you time and money. Teachers' manuals can be used year after year. Because the material does not become obsolete each year any extra pupils' books can be used the following year.
- 5 The purpose and goal of the Herald Summer Bible School Series is to confront every child with the living Christ, to lead him to a decision for Him, and to develop a mature Christian mind able to make right choices throughout life. This purpose is based upon the belief that the Bible, God's inspired Word, is man's guide in life, and that Biblical truths learned must be expressed through Christian living to give concrete evidence that they have been appropriated through a vital faith in Jesus the Saviour.
- ?

Are you using all your summer Bible school opportunities? Have you invested the Herald Summer Bible School Series effectively in your community? Are you telling other Christian workers about it? Write for a pamphlet entitled, "Helpful Hints for VBS."

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# Gospel Herald

TUESDAY, JUNE 2, 1959  
VOLUME LII, NUMBER 22

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The miracle of the unity in Christ of such a church as we know today, and have known in history, either drives to unbelief and despair, or into trust of the Lord who said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it."

## Sources of Security in Times of Change

By Nelson E. Kauffman

The rapid changes of the past two decades have made the world dizzy and sick. Only God by drastic intervention with the free will of man could have prevented these changes from coming. Scores of nations have acquired freedom from old controls, and are now demanding equal rights with others. Neither change, nor freedom, nor equal privilege in themselves are wrong. They are potentially good, but may issue in very serious consequences.

These changes in attitudes of peoples around the world are paralleled by changes in America, and also in the Mennonite Church. She too is sick, because of change precipitated by a craving for a certain freedom, a demand for rights and privileges which, in effect, may throw off the true meaning of Christ's lordship. In other areas she is sick because there have been no changes from traditions of the past. To turn violently or vigorously from "circumcision" as availing nothing (Gal. 6:15), only to be deceived by thinking that "uncircumcision" avails with Christ, is both tragic and common. Confused persons often take upon themselves simply the emptiness of the "formalities" of world conformity and expect that these "formalities" will satisfy, only to be disillusioned.

The insecurities of the world are being experienced by our brotherhood, as well as by other Christians. It requires more than pious platitudes, or sacred clichés, and attempted or actual ignorance of the forces moving in our world to give a measure of spiritual security in our time.

However, there is security for the true Christian and the Mennonite today! "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity" (II Tim. 2:19). "God is our refuge and strength, a very present help

in trouble. Therefore will not we fear, though the earth be removed . . ." (Psalm 46:1, 2). "I am the Lord, I change not" (Mal. 3:6). "I am persuaded, that neither death, nor life . . . nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39). "I am with you alway, even unto the end of the world" (Matt. 28:20). "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

We all believe and appreciate these verses and yet many of us confess some uncertainty regarding the future as we face the realities of life, and the happenings among us, as well as around the world. How then may we realize confidence and security when, apparently, changes are developing like a flood and sweeping away those things which in the past gave us some assurance?

### Understand the Situation

A recognition and understanding of the situation which faces us is necessary. All true faith and confidence is based upon knowledge of the truth. When we are disturbed by changes, we must endeavor to understand them, and ourselves, as well as our reaction to them. We must realize that we can no longer isolate ourselves from this present evil world, although we must continue to be separate from it. The world system of culture, values, or lack of them, its sense of futility and frustration surround us, and tend to make us pessimistic if we see only with this-world eyes. We can spend our time lamenting changes that indicate the passing of certain things that had real value, but which are not essential to Christ-centered living, such as the family farm, the privacy of a rural home, the traditional revival meeting, winter Bible school, large crowds at General Conference, the nonsupported ministry, the cir-

## Go Forward

Exodus 14:15

By IDA M. YODER

Sometimes God says, "Go forward!"

When every way seems closed.

Before us are deep waters,

Behind, advancing foes.

Beside us, rise steep mountains

In a rugged wilderness;

And like the frightened Israelites

We cry in deep distress.

But God says, "Now go forward!"

So by faith I march along

While the waters part before me;

Hand in hand with Him, I'm strong.

Walton, Kans.

cuit ministry, and the uniform Sunday-school lessons.

We dare not close our eyes to the fact that with these changes we need, and I believe God will give us, creative, courageous, consecrated, Spirit-guided leadership in homes and churches to plan, in place of former activities, fresh, new spiritual services that will challenge our people in our time, and through Mutual Aid, Biblical stewardship, MYF, regional overseers, literature evangelism, and Voluntary Service, lead today's Christian to overcome the destructive forces of degenerate society. Some changes come regardless of our desires or wishes. Some changes we initiate, in adjusting to new and different situations. In such changes we are always threatened with a loss of true and real values.

The church on the move to the ends of the world, to the end of time, will continue to work as "lambs among wolves." She will continue to be a light which shines in darkness that cannot put it out. She will continue "filling up that which is behind in the suffering of Christ," looking for "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." In the world there will be tribulation of change, but our Lord said, "Be of good cheer; I have overcome the world" (John 16:33). This is most significant in light of the fact that only a few hours after this He was hanging on the cross, the world thinking it had now overcome Him.

### LOSE OURSELVES

We find a source of security in our

hopeless world situation in taking the way He took to overcome death, hell, and the devil. He conquered by allowing Himself to be crucified. We find security in losing ourselves to find ourselves, in being fools to be wise, in being weak to be strong, in dying to live. I Cor. 1, 2. The world always was wicked and will continue to be so. In this sense there has been no change.

We must read and reread the discussion of Jesus with the Jews in John 8. The world is sick with a false freedom. Believers then as now disavow any slavery, yet are in the control of the evil one. We must ask ourselves if we may also belong to that crowd that misunderstands freedom. Freedom may be only uninhibited glorified selfishness, abominable to God and disgusting and destructive to man. The delusion of modern times is that freedom is thought to be release from all outside controls. This lack of control by the God of truth makes any society vulnerable to control by deceivers and the father of lies, bringing man under intolerable slavery.

In a period of change from a paternalistic control, the danger in the church is a similar vulnerability to the controls of a degenerate society that vomits out its own filth and perishes in its own purposelessness and meaninglessness. There are evidences of a lack of the sense of direction in certain sections of the church because people have thought to free themselves from bishop, or conference, or any organizational control. The situation is now characterized by virtually no God-ordained control. As some nations freed from colonial government seem to feel that every vestige of the former regime must be destroyed, regardless of the loss of real value and of consequent suffering, so the temptation of these Christians is to feel that any formality that represented righteousness in the past must go, because it is tradition, therefore evil. Yet there seems to be a total unawareness that they are in the process of adapting another formalism that has spiritually bankrupted other Christian groups, and becomes an even more binding tradition than what was set aside.

### HAVE CONFIDENCE IN CHRIST

I have confidence in Christ as the Head of His church ("my church") that there is still now, and will be until He comes again, a church here that He will own and call by name. I believe there are many who would rather suffer re-

## Our Readers Say—

In the April 28 issue of the GOSPEL HERALD, there was an article entitled "Menno Simons and the Mennonites" by Cornelius Krahn. In the latter part of the article it was stated that Menno Simons was buried in his own garden, and that this was in the village of Wusterfelde, which was destroyed during the Thirty Years' War.

I would like to correct this bit of historical information. The house and the linen tree which were mentioned are located a few kilometers from the site of the village of Wusterfelde. Until the year 1954, the monument was located in the middle of a field which was the site of the village of Wusterfelde. In the spring of 1954, a group of eight Pax men, of which I was one, went to Bad Oldesloe to move the stone from the place in the field to a site near the house. The monument was moved beside the road about 30 yards from the house. The site is a plot about ten yards in diameter, and had to be cut out of a small hill.

Sometime during or after the second world war, the bronze plate was stolen, and I think the Hamburg Mennonite Church was going to replace it after the monument was moved. It was also through the efforts of Pastor Otto Schwalter of the Hamburg Church that the Pax men moved the monument. I think that the responsibility for the care of it has also been taken over by that church.—James Yordy, Chicago, Ill.

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A few weeks ago there was an article on the first page of the GOSPEL HERALD on the drink question. This was the best article we have seen in your paper on the drink question for some time. Some folks think that an article of this kind is not necessary for Mennonites. We think differently, for there are drinkers even in our own church. We never see a program for special church meetings with this subject discussed. When the quarterly temperance lesson comes around, very little is said on the subject. I am reminded of a brother in the church who liked whisky in his mine puffs. He did not like to get his supply of whisky close to his home and so he drove ten miles to a state whisky store to get some. We feel that our young folks should be warned along the line of the drink question, to positively receive any offers made.—John C. Rohrer, Ronsk, Pa.

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When does the church of Christ have to raise money for MCC by carnival methods? Twenty-five dollars for cream puffs. Thirty dollars for a hammer. Is this the kind of offering God wants? Does the Bible teach this kind of giving? I think not. Do we need hammer and cream puffs to stimulate our giving? Or should we give out of our love for Christ? Can we ask God to bless us in such methods of raising money for the church?—Gale L. Brown, Freecport, Ill.

proach from the world, or death, than to conform to its sinful sensual dictates. While a few of our men, and of the I-W boys from our homes, are immoral, steal, or get drunk, the majority, I believe,

(Continued on page 525)

## GOSPEL HERALD

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## EDITORIAL

### *More Religious but Less Moral*

One of the most striking and disturbing facts about American life was pointed up again by President Van Dusen of Union Theological Seminary. In an address at Kansas City recently he said:

"The 'revival of religion' has, thus far, been paralleled by no corresponding resurgence or recovery of morality. Just here is the most disturbing, confounding contradiction of our moral and spiritual situation. In a sentence, in contemporary America religion is gaining ground; morality is steadily losing ground."

The increase of religion is seen in the statistics which show that the membership of practically all churches is increasing, and that in the total a larger proportion of our people belong to church than ever before in our history. It is seen in the increase of interest in things of religion: religious songs becoming big hits, religious books on the best seller list, a religious play winning a Pulitzer prize. It is seen in the enormous crowds attending mass evangelistic meetings and tens of thousands making public decisions and commitments. It is seen in the great wave of church building, or in the increasing number of religious items in our newspapers and secular magazines. Bibles sell by the millions of copies. Public officials and businessmen hold prayer meetings. Do not all these signs indicate that we are increasingly religious?

The decrease in morality is seen in the constantly increasing crime rate, the increased amounts that the government must spend in the prevention, detection, and punishment for crime. It is seen in the frightening increase in juvenile delinquency, in the increase of divorce and extramarital sex relations, in the evident deterioration of home life. It is discerned in the wave of obscenity which threatens to drown us in moral filth. It is seen in the triviality and violence in radio and television. It is seen in the appeal to irreligious force, from the daily murder stories in the papers to the militarism of national policy. There are many evidences that morality is on the wane.

How can this be, that with the more

religion we get less morality? Is there no correspondence between the two? Does not religion, which in America means primarily Christianity, produce good morals?

The answers are not easy. One may observe, for one thing, that professing religion and holding church membership are not synonymous with a real functioning Christianity. Many people carry the badge of the sons of God, but they keep living like the sons of the devil. Church standards are often so low that one can be kept on the church roll even while he continues drinking, cursing, gambling, smoking, philandering, and living for pleasure, honor, and money. The new life of Christian morality is a consequence of the new birth wrought by God following genuine repentance. But repentance and regeneration are unknown to many thousands of church members. They may be religious in some sense of that term, but they are not Christian. Christ is not living in them and the Holy Spirit is not guiding them. No wonder that the sins of the world continue to dominate them. Joining a church or watching a religious play does not wash out the spots of a leopard.

The stressors of our times, the fears which oppress the world today, tend to turn men's hopes to what religion can do for them. Religion can't hurt and it might help. And so there is the resurgence of religious interest, but often only in the hope of the prosperity and success that it might bring. If such self-seeking can be called religion, then religion is growing. But this kind of religion does not produce genuine morality.

There are those who are religious because that is the only respectable thing to do. The "status seekers" we are reading about these days find church membership the ticket to good standing in the community. That is a social move, not religion. But on the books of the statisticians it goes for religion. That kind of religion, however, has no moral power. It does not keep its adherents from the "respectable sins" which easily grow, in their generation or the next, into the sins which everybody calls immorality.

We have not heard anyone suggest that the way to improve our national morality is to have less religion. We simply need more effective religion. Religion can be judged by its moral fruit.

Real faith produces holiness. And heart holiness prevents immorality. The best contribution to our moral need is, by preaching and teaching and writing and personal evangelism, to bring people to that work of God in their hearts which alone can produce true morality.—E.

### *Study Guide Available*

We have just read with appreciation a paper-cover booklet newly issued by Mennonite Publishing House. It is a *Study Guide* with the title, *Following Christ in Our Work*. The author is J. Lawrence Burkholder. The price is \$1.25.

This guide will help in the use of G. F. Hersherberger's *The Way of the Cross in Human Relations* as a textbook for class study. Supplementary materials that should be available are Bonhoeffer's *The Cost of Discipleship*, Kraus's *Integration—Who's Prejudiced?*, Burkholder's *The Church and the Community*, and the General Conference statement on Race Relations. The *Guide* is for the use of the teacher.

The emphasis of the Commission for Christian Education in 1958 on "Following Christ in Our Work" aroused a great deal of interest. It was evident that the discussions should continue, for many questions were raised which were not answered, and new questions keep coming up. Bro. Hersherberger's book, an amplification of the Conrad Grebel lectures of 1954, was published to help in the study of these questions, and it has been enthusiastically reviewed by many outside the Mennonite Church as a timely discussion of pressing issues in Christian living.

The titles of the lessons in the *Study Guide* indicate what some of these issues are: 1, The Great Commandment; 2 and 3, The Christian's Work; 4, Possessions; 5, The Organizational Revolution; 6, The Way of Christian Brotherhood; 7, Employer-Employee Relations; 8, The Dilemma of Abundance; 9, Race Relations; 10, The Consummation: The Kingdom of Our Lord.

The conditions of living are changing so rapidly in our communities that we dare not refuse to face the implications. Farming is a very different way of life from what it used to be; and an increasing number of our people are entering other vocations. What does it mean to be a Christian in our modern world?



This question we must be asking and answering if we are not to be engulfed in the less than Christian solutions of a worldly society.

And so we are hoping that many of our congregations will form study classes, perhaps in the midweek or Sunday evening meetings, to follow through on this assignment. *The Study Guide* will be an excellent pilot. And the reading of *The Way of the Cross* by the rank and file of our membership should go far in establishing Christian convictions in a vital area.—E.

## Feed the Flock of God

By CHESTER S. MARTIN

Pastor Miller walked briskly to the far end of the pasture. Those heifers had jumped the fence again. This was the third time in one week. Just yesterday he had stretched the fence and ran an additional wire over the top so that those heifers would be sure to stay in. But they were out again. Where were they this time? He knew—down by the stream where the grass was greener. Why couldn't they be content as the older cows were to hunt the best in their own pasture? Pastor Miller didn't know that some of those older cows did not stay because they were in love with the pasture, but rather because this had been home for such a long time; besides, it wasn't easy to cross the fence.

It had been a hot, dry summer and the pasture was short. Those heifers were hungry and wanted better pasture, but they had to be kept in. He would stretch the fence again and in this low spot where they usually crossed he would run a wire still higher. Perhaps he should put a chain around their necks and tie a short rail to it. Those heifers should be taught to stay by the barn. Maybe he would just tie them in for several days.

It was Saturday evening. The cows were milked and the milker washed and on the rack. The tractor was in the shed and car was washed. Pastor Miller left his wife in their modern kitchen to do the supper dishes and entered his study to prepare his message for the morning service. He had thought much concerning this because of the apparent need in his congregation. This last week two families had left the church and now would worship elsewhere. He had tried hard to show them the value of their heritage. If they left the church, they would be out in the world and there was only one eternal abode for worldly church members—especially if they had been taught better.

Several weeks ago he had spoken on the subject, "Obedience to Church Authority." Heb. 13:17. He had tried hard

to explain that the church had every right to draw the line for its members.

Two weeks ago he had spoken on "the falling away of the last days" and he had really gone down the line. He had told them what little things lead to. Last week he had not really preached; he just talked about the "good old days." Dad drove a team, Mother wore a shawl, and everybody went to church on Sunday. My! how things had changed! The devil with his modern inventions certainly had got a foothold in the church.

His mind came back to the message he had chosen for the next morning. He looked at the title, "The Voice of the Church." After all, did the church need to, and did it have the authority to, insist on a higher standard of separation from the world? He was sure he had the answer, a definite YES. To raise the standard was the only way to keep the young people in the church.

The fence—oh, yes, those heifers. Why did those heifers always jump the fence? He had raised it; now they would stay in. The church standard to keep members. A fence to keep heifers. Why did those two families leave the church after last Sunday's service and say they would now seek fellowship elsewhere? They had an idea that all we need is the Holy Spirit for our guide and the Bible for our rule book. Dissatisfied heifers; dissatisfied church members. Why did those heifers want out so badly?

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If you carry your light, it will  
shine where you are.

—Walter L. Eberly.

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Pastor Miller's thoughts chased each other in a confusing manner. Slowly his mind came back to his message. He had to prepare that sermon. The text he had chosen was somewhat out of the context, but it did fit for his message. He read it again, "But if he neglect to hear the church." The last few weeks his text had not exactly fit either; at least that was what one member told him. He leafed absent-mindedly in his Bible for a better text. His mind wandered. Restless heifers; restless church members. His eyes fell on I Pet. 5:2, "Feed the flock." Oh, yes, maybe he should give those heifers some hay. The pasture was short this year. Could it be that they were simply hungry?

He started to read again, "Feed the flock of God." Those restless members—he still had some. Could it be that they were hungry? He read on, "... which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."

Pastor Miller buried his head in his

## 75 Years Ago

(from Herald of Truth, June 1, 1884)

The buffalo are entirely wanting this winter. . . . American professional hunters . . . have followed up the herd so persistently and insatiably as to threaten the annihilation of the noble game. . . . These men waste the meat, slaughtering only for the hides.

Isaac Robson [English Quaker] . . . spoke to our people in the Yellow Creek Church.

A great many eastern friends are viewing the country here, (in Kansas), and some are also purchasing lands.

The churches may be said to be in a state of change. . . . Where these facts are fairly accepted as necessary and unavoidable, and where . . . confidence, forbearance, and love are exercised . . . the dangers which attend these changes . . . may be avoided.

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hands in deep thought. Hungry heifers leaving the pasture; hungry sheep leaving the flock. Could it be? Was his spiritual flock's pasture too short? Had he not fed them properly? Tears filled his eyes. "O God," he prayed, "show me the way." "Feed the flock," the verse came back. If he had fed those heifers, the fence would have been high enough; maybe he would not have needed to pay attention to the fence at all. Those families who had so recently left—was the fence at fault or the pasture? "O God," he prayed, "forgive me for my fence building and help me to feed the flock."

It was 11:00 p.m. In the wastebasket lay some torn paper. On the pastor's desk lay some new notes. The heifers in the barn were eagerly watching Pastor Miller opening the bales of hay. Two families would get unexpected company tomorrow. The heifers would get their fill; the flock would be fed in the morning.

Sumner, Ill.

Ralph W. Sockman said recently, "The per capita cost of saving souls is too high. It can be reduced by more personal lay participation; the chief hope of a real religious revival is in the pew rather than in the pulpit."—*Gospel Minister*.

In this day when racial tension and conflict headlines the news, an example from the king of Denmark is noteworthy. When he was urged by the Nazis to institute anti-Jewish legislation, he is said to have replied, "But you see, there isn't any Jewish problem here. We do not consider ourselves inferior to them."—Selected.

# Disaster Service in Vietnam

By Harry G. Lefever

*(MCC workers are particularly gratified when the voluntary service concept catches fire on the local level and people in need are suddenly looked upon as neighbors by their fellow men. The following incident in Vietnam serves as a good illustration.)*

On the morning of Feb. 1, 1959, a fire swept through a small rural village three miles from Saigon. Gone in a few minutes were 42 crudely constructed houses, the homes of 61 families. Someone had been making firecrackers for the coming Vietnamese New Year celebrations, and carelessly started a fire which was soon out of control. Some managed to grab a few of their possessions before their homes went up in flames, but these could not provide a roof to protect them from the scorching sun, nor a bed to sleep on at night.

Word of the fire came to a group of Vietnamese university students who were in the midst of planning a work camp for the New Year vacation which was to begin the following week. The plans were for the camp to be held at Ban-methuot, a town in the hills 220 miles north of Saigon. But when news of the fire came and the emergency situation was understood, the students decided to forego the adventure of traveling 200 miles and decided instead to set up camp at the location of the fire. So on the morning of Feb. 12, 25 students converged upon the village of Go Vap, and for the next four days took up village life.

## Camp Life

The village Buddhist temple became the center of camp activities. Folding cots were set up in the temple right beside the burning incense sticks, the brightly colored figures of the pelican standing upon the turtle, and the wood blocks with Chinese characters used as worship aids. A family living beside the



Vietnamese students at work camp busily digging and carrying dirt.

temple generously gave the campers permission to use their large kitchen during the four days of the camp. The open well of the village served as the source of water for both cooking and bathing.

Upon arrival at the camp site, we immediately chose a camp leader and four committees—a K.P. (kitchen police), work, program, and recreation committee.

The schedule provided for six hours of work during the day, with time out for morning and afternoon refreshments and an after-lunch siesta. The evenings were reserved for singing and games as we sat around a kerosene lantern out in the open among the palm and banana trees. Songs from Japan, Vietnam, America, Palestine, England and France provided an international spirit.

## Thought for the Week

*Christians produce Christians, or the species dies. The church has become the bride of Christ that she may bear Him sons and daughters of the faith. God has no other plan.—E.*

The last evening, by invitation of the chief of the district, the students gave a program for the villagers. Several hundred were present to hear the students sing, to laugh with them at their skits, and to hear explained the meaning of service and the reasons why these students came to help them in their time of disaster.

## The Work Project

A fire always leaves a mess of burned timbers, scattered debris, and dusty ashes, and so the first job was to help the villagers clean up the area. Under the direction of the work committee the students moved in with shovels, baskets, brooms, and a wheelbarrow. After one day's work the debris of forty-two houses had been carried and swept away.

In order to provide a little shelter one family had hung a large torn canvas over a wire to make a tent; one family stacked nail kegs to hold up a roof made of loosely scattered woven leaves and bamboo sections; another family hung up blankets to provide walls. But these crudely built shelters were only temporary until something better could be built.

One family with exceptional fortitude was a middle-aged woman and her aged mother. With the help of the secretary of the village, this woman was able to cut some trees to serve as the frame of the house. The sides were made of woven



MCC worker Glenn Stoltfus gives Christmas bundle and New Testament to tribal boy as Pastor Tin (chairman of Vietnamese missionaries to the tribes) checks list. Of the 3,500 Christmas bundles sent to Vietnam in 1958, more than a thousand were distributed to poor tribes children in the Dalat area. An MCC worker comments: "The distribution of these bundles continues to be a good way for Mennonites to share their concern and interest for needy children and orphans in Vietnam."

bamboo, and the roof "shingled" with woven leaves. The building of this house was largely the work of the campers under the supervision of the village secretary. By evening of the second day the house was finished except for the doors and a few rows on the roof. But the family moved in, and that night again slept with a roof over their heads and four walls to keep out the village dogs.

## Clothing Distribution

The last morning of the camp, before our return to Saigon, we held a clothing distribution for all the families who suffered from the fire. Many of the clothes came from the students who had put on a drive in the university. To these were added clothes from the Mennonite Central Committee, providing enough for sixty-one families. A list was prepared by the village secretary, and as each name was called the person came forward to receive his gift.

## Evaluation

The camp was a very good one for several reasons. First, there were excellent leaders who had participated in many work camps before. These leaders instilled into all of us the spirit of unselfishness, making clear that the purpose for coming to the village was primarily for service to those in need, and only incidentally for the fun involved. This was clearly shown in their willingness to give not only their time, but clothes and money for the assistance of the villagers.

Another reason for the success of the camp was the nature of the project. It was something urgent, something very obviously needful, something easily showing results. Although the entire project of rebuilding forty-two houses could only be started, the completion of one house and the assistance given to an-

other provided a sense of accomplishment.

Also, working side by side with the villagers was of great importance. The students learned to know better the concerns and problems of rural villagers and the villagers discovered that university students are not educated only for selfish reasons.—Information Services.

## Resolution on East-West Program and Policies

Objectives and guiding policies for the East-West program were discussed at the May 2 joint meeting of the MCC Executive Committee and representatives of the Canadian Mennonites in Chicago. Peter Dyck, director of the East-West program, who returned to America expressly to attend this meeting besides going on deputation to Mennonite churches, gave a detailed report on the current situation. The concerns and counsel of the Canadian brethren, growing out of an earlier meeting in Saskatoon, Sask., were expressed by representatives J. J. Thiessen and C. A. DeFehr.

After thorough consideration of the present East-West program and problems relating to it, the following statement of conclusions was adopted:

(1) That the strengthening of the remnant of our Mennonite brotherhood in the Soviet Union as a true church of Christ and as an instrument of God for evangelism and church building in the USSR, in the historic Mennonite faith, is and should continue to be a united concern and goal of our North American Mennonite brotherhood; and that we assist our Russian brethren in their work as may be possible and advisable.

(2) That we believe that our Mennonite brotherhood everywhere, along with other Christians, has the obligation of evangelism in the USSR in the carrying out of the Great Commission; that our mission agencies be encouraged to seek ways and means to fulfill this obligation; and that the radio ministry of the Gospel to the Soviet Union in both Russian and German languages as is carried on by such agencies as the Gospel Light Hour and the Mennonite Hour be encouraged and supported by our people as one means to this end.

(3) That a continuing program of contact, visits, encouragement, and aid for our Mennonite brethren in the Soviet Union be maintained on behalf of the Mennonite brotherhood in North America; and that the Mennonite Central Committee be considered to be the responsible agency for this work.

(4) That the Mennonite brotherhood in other continents such as South America and Europe be encouraged to share in this concern and work, and that the Men-

nonite Central Committee stand ready to help them in this participation and to represent them as they may desire.

(5) That the counsel of our Canadian brethren of more recent Russian background be regularly solicited regarding the various procedures and measures to be undertaken, in view of their direct relation to and deep concern for the Mennonites in the Soviet Union.

(6) That in working on behalf of our brethren in the USSR, counsel and assistance be sought wherever it can be found; that the help of the Evangelical Christian-Baptist Church in the Soviet Union as already given be appreciatively acknowledged, and that we continue to seek its counsel and help.

(7) That while there may be both advantages and disadvantages for the Mennonite Church in the USSR to become registered with the Soviet government, we believe this matter should be the responsibility of the Mennonites in Russia to decide, and that we stand ready to help and encourage them in whatever decision they may make in this matter, subject to their desires.

(8) That the reuniting of broken families either outside or inside the Soviet Union continue to be a vital concern and goal for the Mennonite Central Committee and the Canadian Mennonite agencies as long as the need continues.

(9) That it is our obligation to be fully informed about the state of the Mennonites in the Soviet Union and that the work of the East-West Information Service (Suchdienst) be strengthened to increase its usefulness to any enlargement of future service to our Russian brethren, this to be on a practical basis.

(10) That we urge the Canadian brotherhood to make available strong leaders to share in future delegations or visits to the Soviet Union.

(11) That the Mennonite Central Committee attempt to send a delegation to the Soviet Union either this coming autumn or the following spring, including contacts with both Mennonites and Evangelical Christian-Baptists in the program of the delegation.

(12) That a special Supplementary Parcel Fund be established in the relief fund for the purpose of assisting needy Mennonites now living in the Western Hemisphere (principally Paraguay) to send parcels to relatives in the Soviet Union, this to be an imprest fund to be replenished as needed.

(13) That the East-West office continue to explore all possibilities for sending Bibles and Christian literature to Mennonites and others in the Soviet Union.

(14) That we continue to have an interest in a Christian testimony and possible relief work (including parcel service) in such countries as Poland, Czechoslovakia, Hungary, and Yugoslavia.

—MCC Information Service.

## If They Strike You—

By J. PAUL SAUDER

It happened on the Welsh Mountain where so many things happened. Father was a good storyteller and had interesting stories to tell. He had spent seven serviceable years among those beloved people of a darker skin and different ways. He had gone there at the bidding of his Lord. His dying wife had said, "Promise me that you will do whatever the Lord asks you to do." He had given his willing promise and so here he was, two years later, working at this industrial mission. He loved his work in spite of trials of one sort or another during arduous days of unsalaried toil. You see, he was working for the Lord, not for wages.

Many of the mountain people got their mail from the mission box. When the mail came in, there was quite a knot of folks standing around in those days more than half a century ago. One day the mail was handed out to each by my father and when it was apparent that the remainder was for mission personnel, a woman whom we shall call Jane came up and demanded her letter. She was huge and her manner was belligerent as she towered above Father, who was shorter than average, though very strong and agile. Now Jane barked, "Give me my letter." Father replied, calmly enough, "There isn't any letter for you today, Jane." "There is so," she fairly shouted and slapped Father's cheek hard with her open palm, sending his glasses flying and almost throwing him off balance. Then doubling up her fist she shoved it under his nose and threatened, "I'll pound your face into jelly, too."

Now Father professed a desire to practice the Sermon on the Mount and that sermon by the Master contains specific instructions about just such a situation. Letting his arms hang loosely he calmly said, "When your letter comes, you shall have it."

Muttering to herself Jane walked away. Father went into the house from the presence of the spectators, including the mailman, who had tarried. Then the crisis came. Hot temper surged within him. I knew him as a man of spirit to whom nothing of import could happen without reaction of some sort. In the telling of this story, and he retold it, he always credited the Lord with a restraining hand in that the teachings of the Master, which teachings he professed to love, were not compromised by unchristian conduct while he had been under test and observation. Hereafter if "Mr. Levi" taught the Sermon on the Mount, those bystanders could testify that a missionary had been that sermon on display at testing time.

Next day a considerably humbled Jane came around, apologized, and asked for-



giveness. Considerable pressure had been applied from her own conscience and from without. Had she not struck "Mr. Levi," who not only had been undeserving but had been Christlike through it all? But to her credit be it said that she "could eat humble-pie" and that promptly.

Oh, yes, I must not forget to tell you—her expected letter came later.

Elkridge, Md.

## Candidate for Cannibals!

By RAYMOND L. COX

"The cannibals! The cannibals! Everywhere I go that's all I hear," complained a young Scottish missionary candidate. "Why is everybody trying to discourage me from going to the foreign field?"

The young man had offered his services when the general assembly of the Reformed Presbyterian Church of Scotland was unable to secure a volunteer to join a missionary already serving in the South Sea Islands. In desperation the delegates had even cast lots, but that expedient proved indecisive.

This brilliant young minister was as disappointed as his more experienced colleagues at the failure to find a missionary. As he sat in stunned silence, he suddenly heard a voice within him saying, "No one is better qualified to go than you. Why don't you rise and offer yourself?"

For many months this man had muffled what he called "the wail of the perishing heathen in the South Seas." But now he determined to volunteer. He was accepted.

But the brilliant youth's friends all tried to dissuade him. His pastor cautioned, "If you go to the South Seas, you may be a failure, and besides, you'll only throw away your life among cannibals."

"I can only die once," he replied, "and I am content to leave the time, the place, and the means in God's hands."

Others objected continuously, "The cannibals. The cannibals. Don't take a chance with the cannibals."

An aged uncle pressed this objection very strongly. "If you go, you'll surely be eaten by cannibals."

The missionary finally silenced the objection of his relative by answering, "Uncle, you are growing old and soon will die yourself. They will bury you and soon you will be eaten by worms. I would just as soon be eaten by cannibals as eaten by worms!"

Paton went to the field. He was not a failure. John G. Paton proved a great blessing in the South Seas. His uncle may have been eaten by worms. But Paton was not devoured by cannibals!

Hillsboro, Oreg.

## Water from Many Wells

By NORA OSWALD

You needn't listen to an enthusiastic fisherman's story for long without deducting that "the biggest fish usually get away." Exuberance takes over when an angler feels the weight and strength of a whopper vying for reverse control. Ingenuity tries to outdo the fish by tiring him, then, reeling him to the boat. Oftentimes the fish, at this point, decides that life out of water is not what he wants, bows a final excruciating flip, breaks the line, scurrying into the deep water. Likewise the fishers of men, Jesus and His disciples, had big prospects, only to lose them at the last moment. The young ruler came running with all haste, slid on his knees before Jesus, and begged, "Good fisherman, what can I do to inherit eternal life?" He was a desirable catch, young, a ruler of men, clean, rich, moral, zealous, well-groomed. But when Jesus revealed His kingdom bait, the rich young fish flipped the line and wiggled back into the sea of materialism. Jesus, like many a fisherman, watched lovingly yet disappointedly as the human fish got away. King Agrippa, though almost persuaded, flipped the line, too, as Paul struggled with him.

Topeka, Ind.

## There's One Thing I Can't Do Without

An aged Negro entered a department store. Though poorly dressed, he was clean and character was written on his face. "What can I do for you?" asked the lady in the book section of the store. "Well," said the Negro hesitantly, "to tell the truth, I'm just looking!" Three times he made the rounds of the store, looking intently at the many things the store offered for sale.

The store detective, ever alert for shoplifters, began to look with suspicion at the old Negro. "I'll just keep an eye on him," he thought. "He's acting strangely." The detective began to shadow him, but not once did the oldster's fingers stick to any item.

Finally the old man again wended his way into the book section. "What can I do for you?" the saleslady again asked him politely.

"Now you can do something for me," said the Negro. "I have made the rounds of this store three times just to prove to myself that there are many things I can do without, but there is one thing I can't do without. I can't do without a Bible. Take this two dollars and fifty cents and give me that Bible!" beamingly requested the Negro.—*Gospel Herald* (Cleveland).

## A Prayer

FOR THIS WEEK

O Thou who hearest prayer, show us our need so that we may bring it to Thee in supplication.

Teach us so to trust Thy love and power that in perfect confidence we may also bring to Thee the needs of all whom Thou hast entrusted to our concern.

Teach us to pray in the Spirit, who Himself prays through our weak prayers with groanings which cannot be uttered.

Teach us to pray through discouragement and delay, through dryness and doubt.

Teach us to pray until we are remolded by prayer, and the answer can come.

We ask this for the sake of Thy dear Son, who ever liveth to make intercession for us. Amen.

—*Esther Weber.*

## Prayer Requests

(Requests for this column must be signed)

Pray for an aged mother who has some fears about the sufficiency of the grace of God to cover and forgive her sins.

Pray for a young father who has not been able to conquer drunkenness in his life.

Pray that forward steps in world evangelism may be taken at the General Mission Board meeting at Hesston June 10-14.

Pray for the many hundreds of summer Bible schools in session this month, that God's Word may find good reception.

## Listen, the Wind

By Mary Alice Holden

"Listen, the wind is rising."

Let us head into the gale;  
Now is the time for the take-off—  
Now is the hour to sail.

Not in the dead-calm silence,  
Not when we're tempest-tossed;  
Now while the wind is rising,  
Bearing life's plane aloft.

We must have some resistance,  
Something to beat upon—  
Rumors of crash or of failure  
That we may rise and be gone.

Light we must have and a compass,  
And then the will to endure  
Over the storms that will raise us.  
So may our voyage be sure.  
Dodge City, Kans.





## OUR SCHOOLS

### Hesston College Celebrates Jubilee Year

By Roy D. Roth

Hesston College is preparing for the first phase of its fiftieth anniversary celebration during the coming commencement season, May 29 to June 1. The celebration activities were officially inaugurated on March 24, at a special service commemorating the fiftieth anniversary of the ground breaking for Green Gables, the first building on the campus. The celebration will be concluded in a second major phase of programs and activities planned during the time of the annual meeting of the Mennonite Board of Education on the Hesston campus, Oct. 21-24.

Arrangements for the anniversary celebration were made by a general planning committee which began its work in a meeting on March 25, 1958, and which held four additional meetings, concluding the planning during a breakfast meeting on April 11, 1959. The general planning committee included two representatives of the Student Council—Donna Shenk and Wilbur Birky; an alumni representative—Howard Hershberger; a Hesston community representative—M. D. Landis; a representative of the South Central Mennonite Conference—Earl Buckwalter; two representatives of the Hesston Mennonite Church—Edwin I. Weaver and Harold Sommerfeld; a representative of the Mennonite Board of Education—Sanford E. King; and five representatives of the Hesston College faculty—Mary Miller, Maurice A. Yoder, Clayton Beyler, Daniel E. Kauffman, and Roy D. Roth. Also, a subcommittee was appointed to arrange the details of the program planning—Mary Miller, Melvin D. Landis, Clayton Beyler, and Daniel E. Kauffman.

In addition to the planning of programs, the general committee also approved a number of special procedural details. The college administration prepared a special fiftieth anniversary seal and letterhead which are being used during 1959 for all office correspondence. The college central mailing postage meter includes this special cancellation die: "Hesston's 50th year, 1909-1959." From May 1 through Oct. 31, the United States Post Office in Hesston is using a special cancellation die which reads: "50th Anniversary, Hesston College, 1909-1959." In addition, a number of pictorial posters are being prepared for display during the commencement season, including two special posters of the Green Gables Ground Breaking Commemoration on March 24 and another series of posters

showing Hesston alumni in service around the world.

As early as 1952, the assignment of writing the fifty-year history of Hesston College was given to Mary Miller, instructor in English at Hesston College for twenty-four years. She did a major part of the writing during a sabbatical leave in the school year 1953-54, and has worked on the book intermittently for eight years. The first manuscript material was taken to the typesetter last Oct. 10 and on April 10, six months later, the first pages of the book were being run off the press. On May 18 the books were delivered from the bindery and are now available to the public. The title of the book is *A Pillar of Cloud*. It numbers 272 pages and includes more than 100 illustrations. The book will soon be reviewed in *Christianity Today*, the *Gospel Herald*, and the *Mennonite Weekly Review*. The first printing order was for 2,000 copies. The price is \$3.75.

If you want to get rid of your enemies, make them your friends.

—Walter L. Eberly.

The special fiftieth anniversary programs and activities are planned for Friday-Sunday, May 29-31. The forty-ninth annual commencement (there was no graduation the first year) will follow on Monday morning, June 1, at 9:00 a.m. on East Lawn. Dr. Franklin H. Littell, Professor of Church History, Candler School of Theology, Emory University, Atlanta, Ga., will deliver the commencement address on the theme, "Our Fathers' Faith, and Ours."

The first anniversary program is scheduled for Friday, May 29, at 10:00 a.m. Mary Miller '17, '26, author of *A Pillar of Cloud*, will give a historical sketch of the school; and the keynote address, "These Values Always Stand," will be given by J. D. Graber '22, Elkhart, Ind., executive secretary of the Mennonite Board of Missions and Charities. The afternoon program on Friday at 1:30 will feature a symposium on "Education to Fit the Demands of the Modern World," of which Alvin R. Yordy '25, Denver, Colo., will serve as chairman. Throughout the morning and afternoon programs special tributes will be given to the early leaders and faculty members of Hesston College. Special musical numbers are

also being arranged for these programs by former quartets and ensembles.

For the Friday evening session at 8:00 o'clock, a special fiftieth anniversary historical pageant will be staged by the currently enrolled students of Hesston College. The pageant covers sixteen of the early years of the college, and includes a total of seventeen scenes. More than seventy-five students have speaking parts in the pageant, and another seventy-five students serve as "extras"—as chorus members, and conference, chapel, and classroom attenders. The story of the dramatization is built around the theme—Can we start a school that will go on, that is built on Solid Rock, and that will survive criticisms, depressions, and fatalities? It traces the birth and growth of the Hesston College idea, takes us for an entire day's visit to the school in its early years, and leads us on to the death of J. D. Charles. The events are woven about the life of a student, Noah Oyer, and give glimpses of the founders of the school—T. M. Erb, A. L. Hess, D. H. Bender, and J. D. Charles. Basically the story is true to the facts. The time element and some of the details are adjusted here and there.

The pageant script was written by Mary Miller '17, '26; and Ida Hostetler Sommerfeld '26, '28, Hesston, Kans. The production is being sponsored by the school's forensics council and directed by Lois Blosser Amstutz. The pageant will be staged in Hess Memorial Hall.

The sessions on Saturday, May 30, will include a morning rehearsal of "The Holy City" and the "Hallelujah Chorus," under the direction of Paul Erb '14, Scottsdale, Pa.; the alumni banquet at noon; and baseball games between various alumni classes in the afternoon. Saturday evening the Collegiate and Varsity Chorales will give a conjoint chorus program.

John T. N. Litwiller x'46, New Haven, Conn., will preach the missionary sermon on Sunday morning, May 31; and Harold S. Bender, Goshen, Ind., will preach the baccalaureate sermon that evening. On Sunday afternoon at 2:30 Paul Erb '14, Scottsdale, Pa., will direct a mass student and alumni chorus in a special golden anniversary rendition of Gaul's, "The Holy City."

President Roth has sent special greetings and an invitation to attend the anniversary occasion to the early leaders in the Hesston College movement. The living members of the first group of students enrolling at Hesston College on Sept. 22, 1909, have all been invited to attend the jubilee celebration. There were 21 in this first enrollment—10 girls and 11 boys. The living members of the first twenty members of the Hesston College faculty have been contacted and invited. Representatives of each of the four leading families in early Hesston days

(Continued on page 525)



# CHURCH MUSIC

## Teaching Music

in Sunday School Departments

By MRS. EDWARD GERBER

### Laurelville Music Conference

August 8-14, 1959

By J. MARK STAUFFER

#### III. "Emotionalized Christians"

In the course of Christian life development, it is possible to become unduly emotionalized over spiritual triumph or defeat. God, in His great wisdom, gave us emotions, but as with every other divine gift, He wants us to use them for His glory and the blessing of our fellow men.

In the Foreword of *Lyric Religion*, H. Augustine Smith's wonderful book on immortal hymns, he says: "Congregational singing is showing signs of weakening today because of the sophistication of church people, and their easily acquired habit of listening in rather than participating, their *futile attempts at emotional expression*..."

I have often asked myself what Smith meant by his reference to the "futile attempts at emotional expression." We believe that emotional expression is an individual thing; no two persons have identical emotions at the same time. A group demands a great deal of rehearsing and direction to express its emotions in a unified manner.

To reflect once again on a simple philosophy of congregational singing, we could say that congregational singing obtains when all members of the congregation (born-again saints) join together in singing worship. This demands the sacrifice of the individual for the sake of the unified group expression.

Singing is an emotional expression; if the emotions are not involved, it is so much art or noise. D. A. Clippinger, a great voice teacher of a past generation, said: "The singer's emotions must lie close to the surface and be easily stirred." But in spiritual singing, the emotions must be under the control of the intellect and the intellect under the heart. There are, I believe, at least two ways in which singing may be said to be a "futile attempt at emotional expression": singing too loud and singing individually in a group.

#### *Singing Too Loud*

Probably every congregation of average size has a person who sings too loud. Since there is a trend for more and more people to remain silent in congregational singing, we don't like to be critical of those who over-sing and yet, too much is too much. People who sing too loud

disturb the basic principle of congregational singing; they spoil the united expression of God's people in singing. To these, John Wesley would say: "Sing modestly. Do not bawl." Christianity is a religion of unity and fellowship. We must not try to walk alone; we need God and each other.

#### *Singing Individually in a Group*

Spiritual singing has two aspects, namely, "singing to yourself" (Eph. 5:18, 19) and "teaching and training one another" (Col. 3:16). Each of us has individualized feelings and experiences in life which may never apply to or interest our fellow men. The subject matter of our hymnody ought to be objective rather than personal. We should sing the great, common, enduring truths of salvation; these have universal, timeless value to God's children everywhere.

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Your Christianity is worth little  
if it costs nothing.

—Walter L. Eberly.

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Some song leaders like to *whip up* the singing by various and questionable means. This process disturbs "worship... in spirit and in truth"; it encourages individual expression and often exalts personalities. Then, too, there are those who like to shout and assert their personal feelings before the congregation. If there is to be shouting or lifting of hands, let it be done by the whole congregation to the glory of God and as a reverent act of divine worship.

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Are you weary of the driving press of duties and the typically fast pace of living? Maybe you ought to plan now to come to Laurelville Music Conference, Aug. 8-14, 1959. Your rest can be a profitable experience as you fellowship with others who love the Lord and have a concern for congregational singing.

Programs are available and your reservations ought to be made now. Talk with God about the conference; He may want you to come. Write to Laurelville Mennonite Camp, R. 2, Mt. Pleasant, Pa.

Harrisonburg, Va.

The old adage, "We learn to do by doing," applies well in the field of music, for indeed we do learn to sing by singing.

Because the Sunday schools vary a great deal in size, each one has its individual problems. Since singing is such an important phase of our worship, each individual in the Sunday school needs to have the privilege of expressing himself on his own level. This can best be done in the various departments.

First of all, department superintendents should be chosen on the basis of their relationship to the Lord. Then, if possible, the department head should be a person who can teach the children to worship through the medium of songs. Musicians are generally agreed that a woman's voice is the most suitable for teaching children to sing. She does not need to be a music major, but she should be able to read accurately the music that is suited to her department. She should also be able to beat time, know the keys in which the hymns are written, be able to use a pitch instrument, and able to sing each part with the children.

In case the department head is not equipped musically, someone else may need to help so that an unfortunate situation can be avoided. Better yet, she may need to seek help to become equipped. This is possible where there is a strong desire to learn. Many a person simply needs a bit of encouragement. A young mother of four small children came to me a few years ago and asked me to give her some piano lessons. She has a nice soprano voice and could lead a song if she heard someone sing it once. But she could not read music at all. However, the desire was there and she made the effort. Today she can read what she sings, she can direct congregational singing quite ably, and she sings in special music groups.

It is the task of the Sunday-school superintendent to seek out those in the church who can help in the music program and encourage them to develop any musical talent to its God-given purpose. There are many people in our congregations who are willing to be used in the music program if we seek them and encourage them. —The Staff.

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Reverence is one of the signs of strength; irreverence one of the surest indications of weakness. No man will rise high who jeers at sacred things. The fine loyalties of life must be revered or they will be forewarned in the day of trial.—Anonymous.



# FOR OUR SHUT-INS

## Hope

By Lorie C. Gooding

Tho' the winter be long and dreary,  
Somehow we are sure  
That springtime's winds will blow again,  
And springtime's sun will glow again,  
And so we can endure.

Tho' the heart be sad and weary,  
Somehow we are sure  
The year will come to spring again,  
The spirit will take wing again,  
The heart will learn to sing again,  
And so we can endure.

Millersburg, Ohio.

## A Song in the Night

By BEULAH SMALLWOOD

We are conscious of the political situation in the world and the distress and confusion it creates among the nations. Words cannot describe the anxiety that arises in the hearts of people because of wars, superstition, poverty, and ignorance.

Then also we are aware of the perplexing problems that present themselves in the lives of individuals as the result of sin, sorrow, disappointment, affliction, and suffering. We are moved with compassion when we hear the cry in the night.

Multitudes of people are in search of peace, rest, and security. Many are seeking to solve their difficulties by various methods. Some make long pilgrimages to a sacred city or shrine in pursuit of peace of mind and spirit.

Saint Augustine said, "The soul is restless until it rests in God." Christ gave the invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Let him that is thirsty come. And whosoever will, let him take the water of life freely."

Christ is the hope of the world. When He comes into the heart, He imparts peace and assurance and creates a song in the night.

David, the sweet singer of Israel, was able to sing on many occasions as the result of the goodness of God and the manifold mercies bestowed upon him. When he was marvelously delivered from sin, he witnessed to the fact that God had put a new song in his mouth, even praises unto our God.

The inspiration of song arises out of the experiences of life. Many of the beau-

tiful lines of poetry, which we have as a heritage, were expressed by the poets as they were moved to sing.

Jenny Lind, the great singer, inspired her audience as her voice rang out in clear and melodious tones.

Apparently, from the physical viewpoint Fanny Crosby did not have many blessings to rejoice over. Yet despite her affliction of total blindness from infancy, she wrote over 5,000 beautiful hymns, which have enriched the lives of thousands of people around the world. Songs flowed from her heart in the night of blindness.

Then John Bunyan was severely persecuted for preaching the Gospel, and finally cast into the Bedford jail for a period of twelve years. Yet in the midst of confinement in a damp, dark prison cell, he was able to give expression by writing *Pilgrim's Progress*, that choice piece of literature which has inspired and blessed untold millions.

The secret of singing in the night is submission and resignation to the will of God.

A number of people, when persecution, sorrow, and affliction arise, are inclined to give way to discouragement. Like the Israelites of old when in Babylonian captivity, they hang their harps on the willows and cease to sing the songs of Zion.

If we permit our minds to dwell upon our condition, it will grow larger in our imagination. If we look to Christ, our troubles will diminish. Jesus spoke "Peace, be still" to the turbulent waters of Galilee, and the sea became calm.

It is written, "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

"All things work together for good to them that love God, to them who are the called according to his purpose."

Perhaps God has permitted you to pass through some great sorrow, so that out of your experience you may minister to others with a sympathetic understanding.

Do not draw back from the chastening hand of God, for perhaps you may discover that it is a blessing in disguise and you may entertain angels unaware.

Paul wrote, "Rejoice in the Lord alway; and again I say, Rejoice." Joy revives, stimulates, and invigorates the soul and increases courage.

People of the world are impressed by the joyful attitude of the Christian. A religion without joy fails to attract the unsaved. It is the radiant countenance that reveals Christ and influences others. The cheerful disposition brings sunshine into the life of the worn and weary trav-

eler upon the highway of life. "The joy of the Lord is your strength."

God is ever present with us, no matter what the circumstances are; He has promised never to leave us nor forsake us. With His abiding presence we are able to rise above our difficulties and sing a song in the night.

Connersville, Ind.

## The Desert Times of Life

By GRACE V. WATKINS

At that first meeting of the Writers' Club that I attended, I was gratefully impressed with the beautiful poetry of Anne, one of the members. The friend who had brought me to the meeting told me Anne was the finest poet in the group, had won many prizes, and had published three books of verse that were selling well.

After the program I spoke to Anne. I expressed admiration for her work, saying, "You must have been blessed with an extraordinary talent."

She smiled. "Oh, my talent's about like that of many others, but not everyone was blessed with eight months in a tuberculosis sanitarium."

"What!" I gasped. "Why, that's the oddest statement I ever heard."

Later, when Anne and I had become close friends, she told me the story. Stricken down with tuberculosis at the age of 16, she had spent eight months in the sanitarium; and during the long weeks when she was recuperating, she'd read for seven hours a day! She studied English and American literature texts, read hundreds of poems, analyzed them, and delved into books on creative writing.

"My desert time turned out to be the most valuable and fruitful period of my life," Anne said, with a smile. "With all other duties and responsibilities removed, I just drank in all the wonders of poetry. Wasn't God good to give me that time of preparation?"

As I left Anne that day, I thought of our Lord's time in the desert, a time of preparation, purifying, deepening. And I told myself, "Anyone's desert time can be a time of glorious refining and deepening."

Fargo, N. Dak.

## EXPRESSIONS OF APPRECIATION

We wish to thank each of you for your expressions of sympathy, your prayers, and your kindnesses shown through greetings, letters, and visits while we were in the hospital and also while convalescing in our home from our recent auto accident. These expressions of your interest have meant very much to us. May the Lord richly bless you.—Ralph and Vera Heatwole, Dayton, Va.





# TO BE NEAR TO GOD

## They Conversed with God

Sunday, June 7

The Gardens. (Choose your Scripture reading after meditation.)

Man's converse with God began in one garden and will be fulfilled in another. The first Adam talked with his Maker in that God-planted garden long ago. The "second Adam," having redeemed the sons of the first one, awaits their coming to the second garden, the paradise of God. And there are two gardens between, both having been planted by the sons of men. In one of these the second Adam, being perfect, took on Himself the burden of the sins of all men. In the other garden, close by, when His mighty work was finished, the second Adam slept the earth's last Sabbath through, while lying in a tomb. And from this garden He arose to ever live to be our representative, having conquered the sting and very fact of death and sin, its cause. Now He waits for us who are kept by His power, so that we too may enjoy the paradise-garden where there is a glorious river whose banks are lined with the tree of life. All the hungers and hurts of the ages will be no more, for the trees have fruit for all the months and the leaves heal the nations. Best of all, God will walk in the garden and hold converse with men. "O consummation devoutly to be wished."

Sing: "I Come to the Garden Alone."

Monday, June 8

Listen, Man! Gen. 2:18-17.

A two-eared, one-tongued man gets orders. He is smart enough to keep the orders unmixed in his mind too. God's orders cannot very well enter your ears while you are talking. Point No. 1 when conversing with God.

Sing: "Open My Ears, That I May Hear."

Tuesday, June 9

New Talk. Gen. 2:18-20.

Name the animals, Adam. So he did. What language? A dear old lady thought Adam spoke German, for was it not written in her Bible, "Adam, wo bist du?" However that may be, there was no other creature in that parade which could match Adam's wits. So the Creator whose very nature was plural saw the predicament of the single sentient creature of His (their) making and did something about the problem. Man too shall converse with a fellow, yet be one. Mystery, is it not?

Sing: "O Perfect Love."

Wednesday, June 10

Conversation Partner. Gen. 2:21-25.

Man speaks, this Adam does, and he has the privilege of naming her there in the presence of God. In the original Hebrew of the Old Testament the word for man is "ish" and the word for woman is "ish-ahh" (aw), and mankind has been saying "ah" about

Ever and her daughters ever since. Sometimes the "ish-ah" has been with a pleasurable tone whenever her converse with God and man has inevitably elevated men. Alas, sometimes her converse has been with the devil and "ish-ahh" has been said with a tone of regret or despair. For good or ill, "ish" has his "ish-ahh."

Sing: "Purer in Heart, O God."

Thursday, June 11

And Women Listen. Gen. 3:1-7.

The world's first, worst, yet most successful salesman opened his sales pitch with a "Yes" to a woman, when she hadn't asked anything. But she listened and "bought a pig in a poke," as the saying goes, and her husband shared. The salesman sold them only disobedience and death, but glamorized. And their children have followed their example. All because of talk, talk with the wrong party. And they could have consulted the Right Party about it in the cool of that same day. But no, they were swifter to dis-

obey than to consult, even as their descendants, down to this very day.

But another "ish," in another garden, did consult, and with tears and bloody sweat shouldered the transgression of the first garden and so agonized, "Not as I will, but as thou wilt." Thus did He undo the mischief wrought in Eden.

Sing: "Christian, Walk Carefully."

Friday, June 12

Answer, Please. Gen. 3:8-13.

"What have you been doing?" And we can see the "ish" pointing a finger at the "ish-ahh" and thus "opening the case for the defendant." Now in pointing at another you automatically point three fingers at yourself. And "ish-ahh" did the same. It seems to be a hereditary trait, even to our day. A wiser son of this pair once said, "God be merciful to me a sinner," beat his breast, and came away justified. "Led me astray," said Eve ("beguiled"), but that verb belongs only in the vocabulary of disobedience. The serpent, "the woman," the "circumstances," "my nature," "my weaknesses," "his doings," are all sorry substitutes for obedience. Don't point. Consult with God "in the cool of the day" and obey Him.

Sing: "What Did He Do?"

(Continued on page 523)

## Elisha and Naaman

Sunday School Lesson for June 14

(II Kings 5)

Many different lessons might be taught from the story of Elisha and Naaman. We will look into the story for one purpose—to see the triumph of faith in God.

Consider the little Hebrew maid. Why is this little maid away from her own people and with an enemy people? How do we know she was acquainted with God? And is still on good terms with Him? What was her relation to her master and mistress? In a humble position we find a slave girl not embittered but full of the compassion of God. With strong faith she ventured and dared to testify to her faith.

Consider Naaman and his master, Benhadad. Did they know God personally? Why were they stirred to respond to the maid's suggestion? The king was aging and valued greatly his mighty, honorable warrior, Naaman. Both knew the fatality of leprosy and greatly desired Naaman's healing. Why did the king send gifts with Naaman? The gods they knew required gifts. At least the faith of the maid was greatly honored when Naaman departed to find the prophet in Samaria.

Consider Elisha. King Jehoram was greatly disturbed when he read the letter asking him to recover Naaman of his leprosy. He feared trouble. But Elisha heard of the request and desired that Naaman know of the God of Israel. Why didn't Elisha go in person to the door to meet Naaman? Elisha knew that God could honor faith and faith only. He had learned this by rich experiences with God. Recall some of Elisha's

triumphs of faith. Naaman must know that only God can heal leprosy (a figure of sin in you and me).

Consider the leper, Naaman. Why did he become so irritated at Elisha's command? Naaman had a personal pride. "I thought. . . ." He also had a national pride. "Are not . . . rivers of Damascus, better?" He wanted to be cured but in his own way. No doubt he anticipated some dramatic type of public demonstration. Elisha's or God's plan was too simple. He was greatly humiliated. When he conquered his pride and rage, and believed and obeyed, he was healed fully. He knew, without a doubt, that the twenty-five miles to Jordan and the seven dips in the muddy river were only a test the great God put to him. He really had a supernatural healing. Gladly he traveled twenty-five miles back and "came, and stood before him [Elisha]" a humble man. What a triumph of faith! Why didn't Elisha take a gift of Naaman? It was God who healed. Therefore He must have the honor.

We can only imagine Naaman's testimony upon returning home. What joy and praise for God must have come to the Hebrew maid!

This story was told no doubt for our encouragement also. All the blessings of God come only as rewards of faith. Our righteousness is like that of Naaman, only filthy rags. We need to be washed.

"By faith, for my cleansing, I see Thy blood flow."

—Alta Mae Erb.

Lessons based on "International Sunday School Lesson: The International Bible Lessons for Christian Teaching," copyrighted 1957 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.





## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. J. Alton Horst, Fisher, Ill., preached the baccalaureate sermon for the Bellflower, Ill., high school on May 17.

Commencement speakers at Bethany Christian High School, Goshen, Ind., were Paul Guengerich, principal of Iowa Mennonite School, for the baccalaureate sermon on May 24, and Myron Augsburg for the commencement address on May 25.

Bro. Karl Massanari of the Goshen College faculty is taking a summer tour of eight countries in Europe.

Bro. Ivan E. Yoder, Belleville, Pa., preached at the Christian and Missionary Alliance Church, Paintersville, Pa., on May 17.

Bro. Leonard Garber, Hesston, Kans., has accepted a call from the Sycamore Grove congregation, Garden City, Mo., to serve as pastor, beginning Sept. 1, when the resignation of Bro. James D. Yoder becomes effective.

The A Cappella Chorus of Western Mennonite School, Merlin Aeschliman, director, gave a program at Sweet Home, Oreg., on May 16. The next evening Bro. Paul Clemens, Lansdale, Pa., spoke to the young people and juniors of the Sweet Home congregation, and brought the evening message.

The Chester Osborne family, Hesston, Kans., is graduation minded this year. Mrs. Osborne is receiving her degree from Bethel College; a son is graduating from Goshen College, one daughter from Hesston College, and another daughter from the Hesston grade school.

A tornado in the Wayland, Iowa, area wrecked buildings on several farms, including that of Bro. Willard Leichty. MSO workers from a number of congregations assisted in the cleanup.

Bro. John Umble addressed the Goshen, Ind., Lions Club on May 18 on the subject, "Amish Beliefs."

Bro. Roy D. Roth, president of Hesston College, gave the commencement address at Iowa Mennonite School on May 26.

Mrs. Paul Bender has been appointed as Dean of Women at Hesston College for the next school year.

Bro. Leroy Schrock, Glen Flora, Wis., preached at Souderton, Pa., on May 31.

Bro. Myron Augsburg, Goshen, Ind., addressed the Calvary Hour Fellowship at Blue Ball, Pa., on May 22.

Bro. V. Paul Martin, Hawkesville, Ont., spoke in a spring rally at Markstay, Ont., May 19-21.

The Palimpsest, published by the State Historical Society of Iowa, in its current issue has eighty pages with pictures, condensing and bringing up to date the book by Bro. Melvin Gingerich, *The Mennonites of Iowa*.

A singing group from the Grace Children's Home, Henderson, Nebr., gave a program at Nampa, Idaho, on May 25.

Persons interested in a church grade and junior high school in the Hubbard, Oreg.,

area met at the Bethel Church on May 19 to consider buying an available school building.

Bro. Rollin Yoder, formerly of Eaglesham, Alta., who has moved to Hesston, Kans., preached at West Liberty, Inman, Kans., on May 17.

Sister Frieda Amstutz, WMSA Secretary of Girls' Activities, spoke at a Mother-Daughter banquet of the Midway congregation, Columbiana, Ohio, on May 14.

The Ambassadors' Male Quartet, Metamora, Ill., sang at Science Ridge, Sterling, Ill., on May 24.

Bro. Boyd Nelson, Elkhart, Ind., addressed a Mennonite Disaster Service meeting at Mountain Lake, Minn., on May 12.

Bro. William McGrath, Beltsville, Md., recently addressed an inter-Mennonite Youth Rally at Clearbrook, British Columbia.

Bro. Paul Glanzer, Saint Lawrence, S. Dak., preached at Rockhill, Telford, Pa., on May 17.

Bro. Virgil Gerig, Smithville, Ohio, brought the morning message at Wooster, Ohio, on May 3.

Bro. Ralph Lehman of Boys' Village, Smithville, Ohio, was guest speaker for the Men's Fellowship at Wooster, Ohio, on May 15.

Bro. Roy S. Koch and wife, West Liberty, Ohio, spoke in a Home Conference at Youngstown, Ohio, May 22-24.

Bro. LeRoy Schlabaugh was ordained to the office of bishop at East Union Conservative Mennonite Church, Orrville, Ohio, on May 17. Bro. Jerry S. Miller preached the sermon and the charge was given by Bro. Nevin Bender.

Ten couples of the Blooming Glen, Pa., congregation have lived together fifty years or more.

Bro. Ernest Smucker, Evanston, Ill., spoke at the adult fellowship at Lombard, Ill., on May 8.

Over one hundred young people attended the Allegheny MYF meeting at Maple Grove, Belleville, Pa., on May 9. The theme of the meeting was "Youth Looks at World Problems." Speakers were William Sauder, photographer and reporter for the *Newport News Daily Press*; Henry Weaver, Jr., and Eugene Herr. They spoke on the theme from the viewpoint of a journalist, scientist, and minister respectively. The Maple Grove MYF planned a progressive supper and social for Saturday evening and an all-day program for Sunday to complete the weekend.

Fourteen foreign students sponsored in the country by Pax International Students, Inc., recently spent a weekend in the Maple Grove community, Atglen, Pa. The director of the organization preached at Wesley Chapel, Newark, Del., on May 10. An evangelist from India and a missionary from Indonesia spoke at Maple Grove.

Mitsuo Fuchida, who led the Japanese air attack on Pearl Harbor and has since become a Christian, spoke at our church in Glenwood Springs, Colo., on May 26, telling how his life has been converted from war to peace.

Bro. Orlo Kaufman, General Conference pastor at Gulpfort, Miss., preached at the Gulphaven Church there on May 17.

The Charlottesville, Va., congregation rented St. Mark's Lutheran Church on May 13 for a service with Bro. Don McCammon of Japan speaking.

Speakers in a home conference at Hildebrand, Waynesboro, Va., the weekend of May 17 were Don Augsburg, Harrisonburg, and Kenneth Heatwole, Charlottesville.

Members of a special MCC committee appointed to make an extensive review study of the I-W program include John E. Lapp, chairman, Atlee Beechey, Noah Good, and Orie O. Miller.

Bro. Willis L. Breckbill, Biglerville, Pa., has accepted a call to serve as pastor at Canton, Ohio, and will move there about Sept. 1.

(Continued on page 523)

## Calendar

Annual meeting, Ontario Conference, Clarence Center, N.Y., June 2-4.  
Annual meeting, Indiana Conference, Locust Grove, Sturgis, Mich., June 2-4.  
World-wide Mennonite Conference, Lancaster Mennonite School, June 3-7.  
Annual meeting, Gulf States Inspirational Conference, June 4-6; Concordia, June 5-7.  
Annual meeting Mennonite Board of Missions and Churches, Hesston, Kans., June 8-14.  
North Central Conference and associated meetings, Bloomfield, Mont., June 16-19.  
Camp Hebron, Halifax, Pa.: Work camp for young people, above, June 14-21; Informal, family people, June 29 to July 5; Boys' Week, 13 years and younger, July 6-13; Girls' Week, 13 years and younger, July 14-21.  
Louisville Mennonite Camp: Johnstown Youth Retreat, June 18-21; American Sunday School Union, June 18-26; Boys' Camp, June 18-26; Girls' Camp, July 4-10; Junior High I, July 11-17; Junior High II, July 18-24; Youth Camp, July 25-31; Family Week, July 1-7; Music Conference, Aug. 8-14; Missionary-Bible Conference, Aug. 15-21; Business Family Week, Aug. 22 to Sept. 2.  
Peace Sunday, June 28.  
Little Eden Camp, Onekama, Mich.: Boys' and Girls' Week, June 27 to July 4; Junior High, Grades 7, 8, July 4-11; Junior High, Grades 9, 10, July 11-18; Senior High, Grades 10, 11, 12, July 18-25; Home Builders' Week, July 25 to Aug. 1; Christian Business and Professional Week, Aug. 1-8; Farmers' Week, Aug. 15-22; Rest, Recreation, and Meditation, Aug. 22-29; Golden Age Week, Aug. 29 to Sept. 3; Goshen College Faculty Retreat, Sept. 3-7.  
Camp Luz, Orrville, Ohio: Boys' Camp, July 4-11; Girls' Camp, July 11-18; Music Conference, July 18-Aug. 1; Junior High I, Aug. 1-8; Junior High II, Aug. 8-15; Youth Camp, Aug. 15-22.  
Annual meeting, Alberta-Saskatchewan Conference and associated organizations, Toldia, Alta., July 4-7.  
Annual meeting of Virginia Conference and associated meetings, Lindale, near Edom, Va., July 28-31.  
Annual meeting, Indiana-Michigan Christian Workers' Conference, Bethel, Ashtabey, Mich., Aug. 4-6.  
Annual meeting, Allegheny Conference, at Stahl's, Johnstown, Pa., Aug. 7-8.  
Annual meeting, Iowa-Nebraska Conference, Shickley, Neb., Aug. 8-27.  
Annual meeting, Conservative Mennonite Conference, Locust Grove, Belleville, Pa., Aug. 11-14.  
Annual meeting, Illinois Mennonite Conference, Metamora, Aug. 13-16.  
Annual meeting, Ohio Christian Workers' Conference, Newburg, Pa., Aug. 18-27.  
Annual meeting, South Central Conference, Hesston, Kans., with entertainment by West Liberty congregation.  
Church School Day, Aug. 23.  
Biennial meeting of Mennonite General Conference, Goshen, Ind., Aug. 25-27.  
Annual church-wide MYF meeting, Orrville, Ohio, High School, Aug. 28-30.  
Study Conference: Home Interests sponsored by the Mennonite Commission for Christian Education, Goshen College, Goshen, Ind., Aug. 28-31.  
Third church-wide Music Study Conference, Louisville Mennonite Camp, Sept. 25, 26.  
Annual meeting, Mennonite Board of Education, Hesston, Kans., Sept. 21-24.  
Fall meeting, Commission for Christian Education, Oct. 30, 31.  
Universal Bible Sunday, Dec. 13.

# Missions



THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND  
SERVICE - 1711 PRAIRIE STREET, ELKHART, INDIANA  
TELEPHONE JAckson 2-2630

## News Notes

According to a cable received at the General Mission Board headquarters, Elkhart, Ind., Florence Nafziger and Rhea Yoder left Bombay, India, for North American furlough on May 22. They will come via the Holy Land and Europe, arriving in New York about mid-August.

A son, Luke Lynn, was born to Bro. and Sister Tilman Martin, Montreal-Nord, Quebec, on May 18.

Sister Mildred Eichelberger, missionary on furlough from Araguacema, Brazil, was scheduled to speak at a women's meeting at the East Union Mennonite Church, Kalona, Iowa, on Friday evening, May 29.

Bro. Joe Hostetler, Alice, Texas, is conducting a club for boys aged 13-18. Although the group began with six, several more have become interested and enthusiasm is high.

Bro. and Sister B. Frank Byler, missionaries on furlough from Argentina, are scheduled to speak at West Liberty, Inman, Kans., May 31; Hutchinson, Kans., June 3; Crystal Springs, Kans., June 4; Hydro, Okla., June 5; Pryor, Okla., June 7, morning; and Adair, Okla., June 7, evening.

Bro. and Sister Alvin Hostetler, missionaries on furlough from India, will be serving the Arthur, Ill., congregation on Sunday, June 7.

Sister Edna Good reports from Carlos Paz, Cordoba, Argentina, that she has started a kindergarten with 10 pupils from nine different homes. She also has eight English students. These avenues of service have opened up rather suddenly for her and provide contacts she has been looking for in the community.

Bro. and Sister Carson Moyer, Elmira, Ont., missionary volunteers for Ghana, W. Africa, were scheduled to speak at the Missions Night service for the Elmira Mennonite Church on May 27.

Bro. and Sister H. James Martin, missionaries on furlough from Uruguay, are scheduled to speak at the Bethel Mennonite Church, Ashley, Mich., on Tuesday evening, June 2.

Bro. John Koppenhaver, missionary on furlough from Argentina, preached at Oxford, N.J., on May 17.

Bro. Don McCammon, missionary from Japan, is scheduled to speak at the Pennsylvania Mennonite Church, Hesston, Kans., on June 7.

A supper meeting of Board of Education members and pastors has been scheduled for Friday evening, June 12, during the annual Mission Board meeting at Hesston, Kans. The group will hear a report of the recent High School Study at Hesston and discuss the place of church schools in the

work of the church. Brief messages will be given by J. D. Graber and A. J. Metzler representing mission and publishing interests.

Bro. Paul Payne, Mt. Union, Pa., former VS-er, reports that his congregation has set up a bookshelf in the local prison with nine books by Mennonite authors. Although they have requested each reader to write his name in the back of the book, it is difficult to get an accurate reading record. Growing Up to Love, by H. Clair Amstutz, has been the most widely read.

The brethren Nelson E. Kauffman, Elkhart, Ind., LeRoy Bechler and Arthur Cash, Saginaw, Mich., met in Atlanta, Ga., with persons interested in a Bible training program among the Negroes on May 19, 20.

Bro. Nelson E. Kauffman, secretary for Home Missions and Evangelism of the MBMC, Elkhart, Ind., was scheduled to spend May 26 at Mathis, Texas, May 27 at Corpus Christi and May 28 at Alice, counseling with the workers. The South Texas Field Committee responsible for directing this work was to meet at Alice on Thursday evening, May 28.

Bro. Samuel B. Nafziger, who is teaching school among Old Colony Mennonites at La-Crete, Alta., Canada, reports that books by Mennonite authors sent to his school through the Home Missions department of the General Mission Board have been greatly appreciated. He has read Hidden Rainbow, by Christmas Carol Kauffman, and Cherokee Run, by Barbara Smucker, in the classroom with good results and is at present reading Not Regina, by Christmas Carol Kauffman.

Bro. Elvin Horst, Spanish colporteur, reports continued good success distributing the Catholic New Testament and several tracts about the Catholic Bible in South Texas. Bro. Horst will attend annual Mission Board meeting at Hesston, Kans., and report on some of his outstanding personal witnessing experiences in his colporteur work and the way the Lord has blessed his witness.



53rd ANNUAL  
MISSION BOARD MEETING  
June 8 - 14

## Your Treasurer Reports

Most of the closing entries have now been made to complete the General Board's financial accounts for the past year. We are glad to report that sufficient contributions were received during the final four months to end the year with a credit balance in the General Mission Fund of about \$81,000.00. About \$31,000.00 is being carried forward in deficit balances, which leaves a net balance of about \$50,000.00 at year end.

We are grateful for this fine response to a critical need in mid-year operations. It is hoped that during this year sufficient contributions will be received on a continuing basis throughout the year; so that deficits will not accumulate as during the past year. Our beginning credit balance is less than the amount needed for one month's operation. This will indicate the importance of continuing and sufficient support for the General Mission Board program.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

Bro. Merle Kropf, who recently visited the Pacific Coast mission field in Mexico, showed pictures of the work at Sweet Home, Oreg., on May 9.

Cecil Byers and wife of Mexico spoke at Zion, Hubbard, Oreg., on May 24.

The Norman Hockman family from Honduras gave a program at the Augusta Mennonite School, Waynesboro, Va., on May 27.

Bro. Lester Esleman and wife, Tanganyika, spoke at Rocky Ridge, Quakertown, Pa., on May 24.

The following persons were reappointed at the Bimonthly Eastern Mission Board Meeting at Salunga, Pa., headquarters on May 6, 1959, to second terms in Africa: Robert and Florence Keener, missionary evangelist service in Tanganyika; Alice Snyder, missionary service in Ethiopia, Addis Ababa bookstore; Velma Esleman, missionary nurse service in Tanganyika. Four new workers were also appointed: Anna Martin, R.N., Ronks, Pa., missionary nurse in Tanganyika; Grace Gehman, Rothsville, Pa., missionary teacher in Tanganyika; J. Irvin and Kathryn Weaver, Route 2, Narvon, Pa., missionary service in Ethiopia and East Africa, bookstore manager.

Bro. Amos S. Horst, Akron, Pa., left on May 15 on a visit to Eastern Board missions and other contacts in Europe. His itinerary includes Luxembourg, France, Belgium, Germany, Switzerland, and Holland. He is scheduled to return on July 29.

(Continued on page 524)



A chorus composed of young people from the various congregations sang at the Puerto Rico Church Conference. Merle Sommers is the director.

## High Lights from a Spirit-directed Conference

By ALICE KEHL

Very appropriately each session of the 1959 Puerto Rico Church Conference began with an inspirational half-hour prayer service in which participants sought the direction of the Spirit in every phase of the conference program.

"Add to your faith virtue" (II Pet. 1:5) formed the general theme of the Eleventh Assembly of the Puerto Rico Church Conference held March 6-8, 1959, in the Betania Church, Puigillas. The imperative of spiritual growth was emphasized in every aspect of the messages presented. In the first sub-theme, "Growth in Knowledge," José A. Santiago, pastor of the Honduras congregation and senior student at the Bible Institute, La Plata, emphasized how we can acquire knowledge through the study of God's Word and through prayer: "If any of you lack wisdom, let him ask of God" (Jas. 1:5).

"In order to grow in discipline, we must be disciplined," said Bro. L. T. Hershey in his sermon on "Growth in Discipline." "We need to experience what John 15 teaches us on the pruning of the vine. The purpose of discipline is that we may bring forth more fruit in order to produce at full capacity." Bro. John Driver divided the subject, "Growing in Christian Attitudes," into four main points: what is the nature, the object, the secret, and the manifestation of godliness?

Saturday evening marked a mountaintop experience as we partook of the emblems of the Lord's Supper and sang and heard sung hymns on Christ's suffering and death and the response to what He has done for us. It was a truly sacred and reverent service from beginning to end. The message, "Growing in Fellowship," by Bro. B. Charles Hostet-

ter, Harrisonburg, Va., was truly an inspiration and challenge to all to a closer walk with God. "We must be in love with God as the Psalmist David was when he said: 'My soul thirsteth for God, for the living God,'" Bro. Hostetter insisted. "The Bible should be a precious book for us to read and study. 'How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!' In order to grow in fellowship we must live according to good health rules spiritually. Praying to God and reading the Bible can be very mechanical, but if we are in love with God they will not be a painful experience."

After this inspiring message and participation in the communion service, the meeting closed very appropriately with a testimony period and the singing of the hymn, "How Great Thou Art."

On Sunday morning, "Growth in Patience" was discussed by all the ministers in their local churches. At the next conference session Don Heiser began in his message on "Growth in Love" by saying, "The Bible is the revelation of God's love to man. To love God is the first and greatest commandment, the greatest gift is love, and of the fruit of the Spirit, love is mentioned first. Of all the Christian virtues, love is the most permanent. . . . Love is our greatest need today."

Very appropriately, the Luz y Verdad mixed chorus sang "The Love of God" and "Immense Love" before the message and "Deeper, Deeper in the Love of Jesus" following the message.

Bro. Samuel Rolón, pastor at Coamo and senior student at the Bible Institute, indicated three requirements for "Growth in Faith": a greater vision of God, the object of our faith; a greater vision of our faith so that we will say with the disciples, "Lord,

increase our faith"; and a greater vision of the church.

"Growth in responsibility is an imperative in the Christian life," emphasized Bro. Pelli-er, superintendent of the Aibonito schools and a former Baptist minister at Barranquitas.

"Growth in Evangelism" was the concluding and most challenging message presented by our guest speaker, Bro. Hostetter. In a very striking way, he showed how the Christian Church is to blame that half the world is in heathen darkness. "God gave the responsibility of evangelization to one organization only—the Christian Church," asserted Bro. Hostetter.

"Are the heathen really on your heart? What are your plans for life? Are you taking seriously the responsibility of preaching the Gospel? Why were you born?" were some pointed and searching questions Bro. Hostetter asked the congregation, meanwhile insisting that no Christian is without a missionary responsibility.

"Evangelism is the greatest need in this hour," was the challenging statement with which he concluded his message. To this challenge between 30 and 35 youth and adults responded to dedicate themselves to be more faithful in personal evangelism and in Spirit-directed witnessing and to share the task of evangelism in a greater way. Several persons also made decisions for Christ.

A high point in the business sessions was the reception into Church Conference of three new congregations—Cayey-Altura with a present membership of 17; the Brooklyn, New York, congregation with nine members; and the Aibonito Church with a present membership of 22—and also a new organization, Cooperative de Credito de the Mennonite Churches of Puerto Rico. The Puerto Rico Church Conference is presently composed of ten congregations, four institutions, and four organizations. The membership of the Mennonite Churches of the Puer-



First-place award for the Sunday-school contest goes to the Cayey Sunday School. Samuel Rolón presents the award (two offering plates and two books) to Fidel Santiago, Cayey pastor.



to Rico Church Conference as of Dec. 31, 1958, was 370.

A letter of greeting was received from the Evangelical Seminary, Rio Piedras, invoking the Lord's richest blessing for our church conference sessions. Cordial Christian greetings of this nature are greatly appreciated.

The awards to the Sunday schools who won in the attendance contest (October to December, 1958) were also presented. The Cayey-Altura Church received first-place awards: offering plates, a book for the youth, Right or Wrong, and material for the Christian education program of the church; the Betania Church received a church register record and a book for the youth, Devotional Programs for Youth Society, as second-place awards; and La Cuchilla was awarded a picture of Christ, the Good Shepherd, as third-place award.

The licensing of pastors was another high light in the conference. Extended licenses were given to Samuel Rolón, Melquiades Santiago, and Fidel Santiago. José M. Ortiz, copastor of Coamo Arriba, a second-year student at the Bible Institute, was licensed for the first time. Prayers of consecration and dedication followed the licensing of these pastors.

The installation service of the new conference Executive Committee was conducted by Bro. John Driver. The new Executive Committee includes E. V. Snyder, president; Addona Nissley, vice-president; Lester T. Hershey, general secretary; José Delgado, treasurer; and Lawrence Greaser, Samuel Rolón, and Angel Luis Miranda, additional members. The Publications Committee was also elected: Lester T. Hershey, Paula Santos, and Alice Kehl.

Pray with us for the Puerto Rico Church Conference that it may truly be Spirit-directed in witnessing for the Lord.

La Plata, Puerto Rico.

## The Pastor Visits His People

By ADDONA NISSLEY

Perhaps the most effective means of evangelization is the person to person contact. One saved individual confronts another unsaved individual with the claims of the Gospel of Jesus Christ. Although Christ talked to the masses on many occasions, yet He also frequently conversed with one single individual concerning the kingdom. In this way He could deal with that person's particular need and show His personal interest in him. The person talked to, on the other hand, could not easily dodge or evade the issues; they were pointed directly at him. The results were frequently very gratifying. This method of evangelizing appears to have been the preferred one by the Master Evangelist.

The local pastor serving the people in Puerto Rico finds personal visitation also the

most effective way to win them for Christ. Although Bible studies, prayer meetings, preaching, evangelistic campaigns, weekend conferences, and cottage meetings are all very good and essential, yet Spirit-directed personal visitation remains perhaps the greatest of all in bringing about results. The pastor who has an aversion for making personal contacts with the people is somewhat of a misfit on the island of Puerto Rico. Even those who have been brought into the fold greatly desire and appreciate a visit from the pastor from time to time.

Not by power nor by might but by His Spirit is the way success is achieved in visitation work. The pastor on his way to visit a couple one day found himself thinking that the problem was almost without solution. The man was a member of the church, with a limited mental capacity, plus a few oddities, and the woman was one of those with whom few people would care to live. They had been quarreling and the pastor was called to pay them a visit. A feeling of hopelessness swept over him as he approached the little house. Prayer was offered to God with a definite consciousness that He with His Spirit would have to direct and work if husband and wife were to be reconciled again. God by His Spirit prepared the hearts of those two people and on that afternoon they were reconciled again, with tears of joy on their cheeks. As the pastor left, he thanked God again for the working of His Spirit among men.

On New Year's Day a lady called up saying that her maid, her husband, and daughter had left her.

"Everything is in terrible condition; what shall I do?" she inquired.

She was visited that day and after Scripture reading and prayer was encouraged to trust God and read John 14, 15, and 16. According to her story the blame was all the husband's, and according to his version, she was to blame. She read the Scripture and prayed and the following day called her husband, the maid, and her daughter to return home; she had repented. Later she said, "I was just so convicted that I had to do something." God with His Spirit would not let her rest until she made things right again.

Not always are the visits so successful; only God knows what the hindrances are when efforts fail. There was the girl who did not repent immediately when she had fallen into sin. The unbelieving boy even dared to blame the pastor for his sin of fornication. All efforts were in vain, in human eyes, and to this day he remains cold, indifferent, and cowardly.

But on the average, the people respond heartily to the visits of the pastor. Coffee is prepared and served as an act of acceptance and fellowship in the home. If someone is sick, the pastor is called to take him to the hospital. If someone buys some land, the pastor may be called upon for advice and assistance. If someone is in need of a job, the pastor will be consulted. And if per-

chance one has any money saved, he may ask the pastor to take care of it for him. So the range of opportunities for the pastor is wide and he must never forget that social service without the Spirit's working is in vain.

God with His Spirit must do the work. We must ever pray with a deep consciousness for Him to prepare the hearts of those with whom we work that the glorious light of the Gospel of Jesus Christ may shine into their hearts and that they may be converted. They need light and they need life. Only God can give them these gifts. May we as pastors remember this and ever depend wholly upon Him to give us words to speak that may be Christ's words and directed by His Spirit, and thus feed His lambs and sheep.

La Plata, Puerto Rico.

## Settlers for Peru?

Returning Pax man Walter Fast, St. Catharines, Ont., reports that the LeTourneau-sponsored colonization - construction program in Peru is making very gradual but steady progress. Approximately 11 miles of the contemplated 50-mile road have been completed and the jungle broken through all the way.

In addition, 2,000 acres of land have been cleared for colonization. Fast says they plant corn on the newly cleared land for a season and then seed it for pasture, for which the soil is most suited. Experiments in agriculture proved disappointing, but prospects for successful beef cattle raising are good.

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Men's Sunday-school class at Tournavista. Pax men assist with opening devotions. They also take turns going up the river by speedboat each Sunday afternoon with a Peruvian pastor to conduct services in jungle villages.

What is needed now is settlers with a zest for pioneering. The first farm of approximately 40 acres has been purchased by Stephen Stoltzfus, Elverson, Pa., a former Pax man. After completing his Pax term, Stoltzfus returned to the project as a regular employee and is now planning to settle in Peru permanently.

The LeTourneau Foundation project was begun in 1954, following an agreement between the Peruvian government and R. B. LeTourneau, noted missionary-industrialist of Longview, Texas. The government agreed to give the Foundation one million acres of land along the Amazon River in return for the construction of a 50-mile road leading into the area.

Three Pax men are assisting in this project currently. A fourth is on the maintenance staff of the missionary school program. The

Foundation provided buildings for a boarding school for some 45 children of missionaries and American workers, but instructors, school supplies, and equipment are provided by the Bethany Presbyterian Church, Fort Lauderdale, Fla.

A little village has sprung up at Tournavista, headquarters of the Foundation. It consists of the "American colony" of seven families plus a number of single workers and approximately 60 Peruvian families who work on the project. LeTourneau has provided the latter with a school also, hiring Christian Peruvian teachers as instructors.

The program is a very long-range one, from which LeTourneau does not expect to reap benefits for the next 20-30 years. However, he is convinced that eventually it will prove itself.

via MCC, Akron, Pa.

## Pray One for Another

"How long was Jesus here? How old was He when they killed Him?" These questions along with others came from Wabagoshes here at Grassy Narrows in the Red Lake district of Ontario as he sat absorbed in a storybook of the life of Christ and listened eagerly.

Our thoughts turned back to the time he had come over one evening to tell us, "I have trouble with my wife. She told me to get out and take the baby." He had a hardened and indifferent expression on his face as he explained that it was because he hadn't come home the night before. He had carried the innocent two-month-old baby to a neighbor's house while he came over for help.

He came running across the lake several

days later to tell us the baby was sick. (He was with his wife again.) It was with an almost tender expression on his sin-hardened face that he took the sick baby, crying with pain for so long, from my arms and rocked her a while.

Again, we see Wabagoshes with the tears streaming down his face as he stands beside his wife. They had just lowered the little coffin which held the lifeless body of their baby daughter into the tiny grave. God had called her home in her sleep one night.

It thrilled our hearts several days later to watch the expression change to one of joy. He and his wife asked Jesus to forgive their sins and come into their hearts. We prayed, "Lord, give us wisdom now as we endeavor to teach these simple Bible stories that most of us have learned from our youth."

Later, while across the lake late one evening taking care of a sick child, I could hear loud noises from the house just up the hill. They were drinking and carousing. Terror gripped my heart as I heard the voice of Wabagoshes. Can it be? The feeling was changed to one of sympathy and the tears wanted to come.

I was reminded of how strong the temptation must be. Perhaps he, too, like many little Indian children we've seen, had been exposed to such things all his life. Perhaps he, too, had been given drinks from his childhood. Perhaps he, too, had had cigarettes stuck into his mouth while he was still in the cradle. I can't realize what it must be like. We know that the Spirit of the Lord alone can help him gain the victory.

But what about us? Are we going to do our part in supporting him (and the many others) in prayer? "The effectual fervent prayer of a righteous man availeth much." —Emma Mae Nisly, in Northern Light Gospel Missions Newsletter.

## Tri-County Relief Committee Sponsors Relief Sale

Proceeds from the third annual relief sale held near Morgantown, Pa., April 4, totaled more than \$3,200. A breakdown indicates \$2,090 came in from the auction, \$563 from the lunch stand, and about \$600 in donations.

Approximately 1,000 people turned out at the Ralph Hertzler farm, where proceedings got under way by 11:00 a.m. The numerous new and used items donated for auction included electric appliances, tools, livestock, furniture, food, and clothing. Beautiful quilts, rugs, and other handmade articles donated by women's sewing groups made a significant contribution. A new stereophonic record player brought in the highest single amount—\$180.

The money raised through the auction and by donations will go toward the purchase of surplus foods. Bibles will be purchased for distribution in the same destitute areas with the money raised at the food stand.

To broaden participation, leadership, and



Auctioneer Vernon Martin selling 10-lb. bags of potatoes.

sponsors of this annual event, the Tri-County Relief Committee for MCC has been organized this past year. Previously the relief sales were sponsored by the Zion Mennonite Church. The community and neighboring churches have co-operated splendidly for this worthy cause.

Present officers of the committee are J. Harold Martin, president, New Holland; Ralph Hertzler, vice-president, Morgantown; Paul Hoover, treasurer, Hinkletown; Allen Musser, secretary, Bowmansville. Jess Yoder, pastor of Zion Mennonite Church, serves as publicity agent.

All food and labor at the sale were donated. Leroy Zook, Ralph S. Hertzler, and Vernon R. Martin served as auctioneers, assisted by six clerks.

via MCC, Akron, Pa.

## Broadcasting

### Special Missionary Series in June

During June The Mennonite Hour will carry transcribed reports from four of our foreign broadcast directors. These include Paul Lehman (European), Stanley Weaver (Navaho), Carl Beck (Japanese), and Lester Hershey (Spanish). Without Excuse is the title of B. Charles Hostetter's June missionary series.

### Broadcast Marks Eighth Anniversary

We want to acknowledge God's manifold blessing over the years, since June marks the beginning of the ninth year of broadcasting, Inc.

Throughout these years funds for the support of the broadcasts have been received from interested listeners. Your continued help is needed at this time to keep 222 weekly programs going out in seven languages. Send your gifts to Mennonite Broadcasts, Inc., Harrisonburg, Va.

### Are You a Prayer Partner?

Every day requests for prayer come from radio listeners. As a radio staff we remember these requests and also share many of them in our monthly "Prayer Call." Here are the first six requests from the June issue:

**June 1—A Spanish listener** from South America writes that he is the only one in his family who is a Christian and asks, "Pray for my family who are not converted to God."

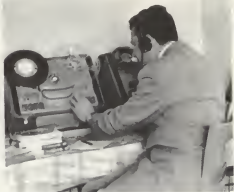
**June 2—Pennsylvania:** "Would you please pray for us and our home? My husband drinks, curses me, and won't allow me to give anything for God's work. Please pray God's will be done."

**June 3—Pray** that the ministry of the Heart to Heart program may be effective in speaking to those mothers who are in need of help in their family life and responsibilities.

**June 4—Italy:** "Every Friday morning at 5:00 I am already awake in order to listen to your Italian broadcast. . . . You can alleviate for a quarter of an hour my heavy heart, and in this time find renewed spirit. I don't have words to thank you."

**June 5—Illinois:** "My husband needs prayer very much. He went back on God, and things have never gone right for us since. If he had followed Jesus, maybe things would not be as dark as they are sometimes."

**June 6—Pray** for Pastor Hostetter as he will be meeting a number of appointments this month in Illinois, Indiana, and North Dakota.



Paul Lehman, European radio director, will be heard on the June 7 Mennonite Hour broadcast. Here he is auditioning one of the German broadcasts recently released on Radio Luxembourg.

To share in this daily prayer ministry send us your name and address and we will gladly mail you this "Prayer Call," with daily prayer requests for the entire month. Write Mennonite Broadcasts, Inc., Harrisonburg, Va.

### Spanish Broadcast News

**100 Luz y Verdad** calendars were sent to Rev. Gonzalez from the island of Chiloe, off the coast of Chile, S.A. He has a broadcast in his community and requested permission to release the Luz y Verdad program occasionally over his time. He is sending our calendars out to his listeners.

A response from the broadcast which began March 8 over YNOL, Nanagua, Nicaragua, says: "We listen to your program . . . and although we have a battery radio, we hear you well. There is no electricity here where we live."

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

**Nyasaland (Africa).** An Assemblies of God missionary family was driven from their mission station in strife-ridden Nyasaland early in March by a nationalist mob. The Assemblies couple, Mr. and Mrs. Udd, were accosted at their mission station in Mbula by natives dressed in animal skins and with their bodies painted in gruesome colors. The mob threatened to burn down the mission unless the missionaries left. It was reported that the trouble started when representatives of the African Nationalist Congress arrived in the town. Before forcing the missionaries to flee, the mob beat Negro teachers and preachers who refused to join their ranks. Mr. and Mrs. Udd and two African preachers left Mbula by truck and made a hazardous journey through the jungle to reach safety in Tanganyika.—EFMA.

## MISSIONS

## EDITORIAL

### Being God's Messenger

One of the best examples of personal Christian testimony occurred during Paul's voyage to Rome. He went as a prisoner, but at no time did his prisoner status keep him from fulfilling his responsibilities as an individual. He was constantly alert to God's voice speaking to his own heart, and he passed on necessary information to his fellow travelers.

His first warning regarding the dangers of the voyage went unheeded in preference to more experienced counsel. However, he had occasion later to remind those in charge of the voyage in a kind way that his warnings were valid after they had been verified by circumstances. He also brought to them God's promise of a safe voyage in spite of the storm. After 14 more days of testing, Paul continued master of the situation without a wavering faith. By that time the soldiers guarding him respected his counsel sufficiently to prevent the escape of the sailors without the passengers. All 276 persons heeded Paul's encouragement to take food before abandoning ship and were prepared in body and spirit for that ordeal.

Once on the island, Paul was not above gathering sticks for the fire prepared by the natives for the wet voyagers. His purity of life and God's protecting care kept him from harm when a viper bit him. This gave him further opportunity for witness to a superstitious people.

Then when medical help was lacking in the presence of physical need, Paul became God's man again in bringing healing, first of all to a chief man of the island and later to the sick among the common people. Thus, whether it was giving advice about navigation, conveying God's message of encouragement, cheering his fellow voyagers, gathering sticks for a fire, or healing the sick, Paul was always on the job, unharmed and in complete control of his own spirit.

One cannot help sensing a close fellowship with God in the midst of very trying circumstances. How else could Paul have been such a complete master of every situation?

We hear a great deal today about frustration, fretfulness, and fear. This certainly is a time for Christians to be calm, to walk close to God, to meet every emergency with a message from God on their lips. If Christians don't, who will?

Are you the calm, controlled one in your home, your church, your community? Is your advice sought as one who has a message from God? Here is a ministry that anyone can carry on who is willing to live close to God and to relay God's message to others.

—L. C. Hartzler.



## RELIEF AND SERVICE

### Voluntary Service

**Calling Lake, Alta.**—The unit purchased new clothes for an Indian family who recently lost their home and all of their possessions. They also provided needed assistance to a family whose father and husband was recently admitted to a tuberculosis sanitarium. In accordance with a wish of the father, the unit helped locate a home for the family near the unit home, making it easier for them to be of assistance. One of the unit members assisted by erecting a fence around the property in order to keep the children from playing too near the road.

**Iowa City, Iowa**—VS-ers have been devoting one night each week to a group study and discussion of J. B. Phillips' book, *New Testament Christianity*.

**Portland, Ore.**—The unit has recently completed plans for a series of unit devotional periods in which personal witnessing will be discussed. A number of resource persons have been invited to be guests of the units for these discussions.

**Mathis, Texas**—The ladies' chorus of the Calvary Mennonite Church under the direction of VS-er Paul Tadeo, Chicago, Ill., sang during the Sunday evening service on May 17. The girls in the VS unit are members of the chorus.

The VS unit joined in the celebration of the seventy-second birthday of a community friend, Longina Flores. Unit members took a birthday cake to her home and spent an enjoyable evening of fellowship together in visiting and singing.

**Salunga, Pa.**—Paul Landis, Lancaster Conference VS Director, was scheduled to fly from Miami, Fla., on May 25, to British Honduras, where with Orle Miller he was to investigate the possibility of beginning a Voluntary Service unit. Before leaving Florida, he spent the afternoon of May 24 with VS-ers in Homestead. After leaving British Honduras on May 28, he visited Eastern Board missions in Honduras.

**Salunga, Pa.**—The annual reunion for participants in Lancaster Conference Voluntary Service is planned for July 4, at Black Rock Retreat, south of Quarryville, Pa. An afternoon of informal fellowship and games is planned. Each person should bring his lunch for the evening fellowship meal.

A Youth Rally is planned for the evening with Paul Gingrich, missionary on furlough from Ethiopia, as guest speaker. Slides of VS projects will be shown. The public is invited to the evening service.

**New York, N.Y.**—The VS Unit and the visiting weekend unit had an exciting time on Saturday evening, May 9, giving out tracts and witnessing in Union Square. Located about five blocks from the Center, the park always contains many people discussing and arguing about a variety of subjects. After short messages by Dan Lapp and John Kraybill, a man in the crowd wanted to ask some questions. An hour-long discussion concerning Christianity versus communism followed with a crowd of about 40 to 50 persons eagerly pressing in to lis-

ten. As a result of this discussion, a depressed Catholic young man of 29 came to the unit meeting on the following Tuesday evening. He was disgusted with life and was searching for something he did not have. The group had another interesting discussion with him. It is their prayer that he will return for more help and that he will come to see the Light and to establish a saving relationship with Christ.

## MCC Weekly Notes

### NIH Volunteers Undergo Variety of Tests

Ten fellows and two girls serving as normal control patients (popularly known as "guinea pigs") at the National Institutes of Health in Bethesda, Md., give us a glimpse into the nature of several tests performed on them recently. In a blood sugar test, volunteers were given 100 grams of sugar a day for a week. Thereupon 100 c.c. of blood were withdrawn for comparison with that of schizophrenic patients.

Another test measured reaction time. The volunteer received a stimulus, in this case a tone, to which he responded by releasing a key. This broke a circuit which stopped a clock that had started running the moment the tone began. The test was repeated with different lapses between the tones.

A more complicated test is the study of the hormone, epinephrine. To begin with, electrodes are fastened to the patient's head and a needle stuck into his arm and thigh. The hormone is infused into the blood stream by means of a glucose solution which is injected into the arm periodically. The needle in the thigh serves to withdraw blood for analysis as the test progresses. As the epinephrine enters the blood stream, the heartbeat increases considerably and the patient's mood fluctuates. A psychiatrist standing by questions the patient to determine the effect of the hormone.

Still another test is a dream study which was performed on two of the men. This consists of the subject going to bed with electrodes fastened to his head. As soon as he starts dreaming he is awakened by a buzzer. After revealing his dream, he may go back to sleep. This continues all through the night. The study is valuable because it enables the psychiatrist to determine much of the patient's early life.

Other tests included controlled diets, sleep deprivation, and psychological tests. Volunteers report that they find the work highly interesting and educational.

### New Agricultural Self-Help Project

Beginning April, 1959, MCC assumed responsibility for the Barjora Farms Project of the Brethren in Christ mission in Bihar, India. MCC now provides monthly cash budget and will send two qualified Pax men to Bihar in early 1960 to assist as agricultural workers in the community development project.

The Barjora station of BIC was put into operation in 1940 and today has a small

coeducational school of some 100 students and a medical center serving about 60 outpatients a day. A strong emphasis has been placed for about five years, on agriculture in conjunction with the school program. Three acres of land at the station are under irrigation and used for demonstration purposes. In February, 1958, the mission purchased 40 additional acres of land half a mile from the station. This land is suitable for irrigation, has light soil which is a mixture of good, medium, and poor quality, and is generally excellent for demonstration purposes because nearly every type of crop can be grown on it.

Recognizing the potential of this project as a self-help scheme for the community, 75 per cent of whose population is living at or below subsistence level, the MCC Executive Committee readily approved the mission's request for assistance, both budgetary and personnel-wise. Several recommendations were passed concerning MCC's contribution, including the following:

(a) The project will be administered by a joint MCC-mission committee with Missionary Arthur Pye serving as manager.

(b) The purpose of the Barjora Farms Project is twofold: to demonstrate improved methods and techniques for increasing food production and to provide extension services to assist in community uplift and development.

The executive secretary of the BIC Foreign Missions Board, Henry N. Hostetter, says about the project: "During the past several years drought and crop failure have created a crisis situation in most of India. Public opinion is placing increasing responsibility on the mission to put forth a tangible effort to help out in some way. Our conclusion has been that the only practicable thing to do is to develop a demonstration farm that may ultimately help in increased food production in the area. A factor not to be overlooked is the relationship of this type of program to the entire missionary effort in India today. An honest, wholehearted attempt to increase food production is understood and deeply appreciated by officials and public alike. On the other hand, an isolated mission station, known only as 'evangelistic' in its purpose, tends to attract unfavorable attention."

In order to become personally acquainted with this project, MCC Executive Secretary William T. Snyder, currently touring MCC projects in the Far East, plans to visit the Barjora station while in India.

via MCC, Akron, Pa.

★

The Union Biblical Seminary at Yeotmal, India, is pressing plans for new advances in its program to prepare Indian youth for the ministry. India has 22,723 churches and only 3,200 pastors. This very obvious need is being met by Yeotmal Seminary as it enrolls students from all over India, representing 33 denominations last year. Last year 45 young people desiring to be trained for some kind of Christian ministry had to be refused as applicants. Co-operating boards at Yeotmal have undertaken the following building projects to include a new administration-classroom building, remodeling of classrooms and student hostels, new staff houses, a library, a new water system, and landscaping.—EFMA.



## WMSA Weekly Notes

### A Local Project

**For the Church:**—"The second meeting of the Evening WMSA met April 9 at the Hesston Mennonite Church. The projects for the evening were making sheets for the cribs in the Mothers' Room and sewing small items for the cradle roll Sunday-school classes."—Maurine Sawatzky, Hesston, Kans.

**For the Community Hospital:**—"Different types of sewing can make work interesting, as the East Union WMSA group found out in their March meeting. They did some mending for the University School for Severely Handicapped Children. The pieces consisted of bibs, jeans, and blouses. Many of the holes and tears were caused by the children's braces. It is at this same hospital where some of the VS workers from the unit of Iowa City work."—Mrs. Wallace Gascho, Kalona, Iowa.

"Several members of the Elmira, Ont., WMSA make monthly visits to the Elmira Hospital (for the chronically ill) bringing them cheer and treats."—Mrs. Norman Knarr, Elmira, Ont.

**For the Ill:**—"Our special project for the month was to house clean, sew, and mend for one of our sisters who was in the hospital."—Mrs. Milton Stauffer, Mt. Gilead, Ohio.

**For Mother:**—"Tonight the GMSA is meeting in my home. . . . We will be making programs and nut cups for our Mother-Daughter banquet which will be held on May 15. This will be a new experience for our women. Our junior girls are making small bulletin boards covered with dark outing flannel for their mothers to hang in the kitchen over the sink."—Shirley Haarer, Howe, Ind.

### MCC Projects

That Christmas bundle . . . is late but not too late. Remember July 1 is the deadline.

There will be another used clothing drive in 1959-60. It is well to keep this in mind as you evaluate your clothing situation.

### A Good Idea

"The Johnstown, Pa., WMSA recently sponsored a Sunday evening program at their local church to create a greater interest in Christmas bundles and relief. They showed the slides, 'Christmas Around the World,' and the film, 'The Long Stride.'"—Mrs. U. Grant Weaver.

### South Pacific Newsletter

"The Henry Becker family, missionaries from India, plan to be in our district during the coming school year. They arrive in Seattle, July 8. The District WMSA plans to furnish bedding, etc., for the family. They have three girls and two boys. Other districts have a plan to lend bedding to the missionaries for their time of furlough and then send it to a needy place or keep it for another family. This is our plan at present, too."

WMSA Office, 1711 Prairie St.  
Elkhart, Ind.

## TO BE NEAR TO GOD

(Continued from page 515)

Saturday, June 13

Listen Again, Eve and Adam. Gen. 3:16-19.

Trouble, labor, pain, sweat, frustration, and death with dissolution of the body—what a train of terms, loaded with woe. She who was to woo man, what woe-to-man has she become! It was his fault too; he should have had his "help, meet for him" by his side so that together they might have resisted the deceiver. They both failed and God's word was as harsh as must be His attitude toward unrighteousness. Yet, mercifully, He kept them from living forever in that state. Sing in your heart and with your lips too, "Marvelous Grace of Our Loving Lord."—J. Paul Sauder.

## Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

**The Holy Spirit and the Holy Life**, by Chester K. Lehman; Herald Press, 1959; 220 pp.; \$3.50.

The main purpose of this book is to show the work of the Holy Spirit in transforming sinful men into saints. The approach is Biblical. The work of the Holy Spirit and the concept of holiness are traced throughout the Bible. One chapter presents a historical survey of the church's interpretation of the Holy Spirit and the holy life. The last chapter makes a practical, positive contribution to the realization of a holy life in actual Christian experience.

The Old Testament doctrine of the Spirit is discussed with the normative works of holiness, righteousness, and blamelessness (perfection) as background. God entered into covenant relationship with His people, laying upon them the necessity of obedience and providing a system of worship which led His people to a holy life. Alongside the covenant relationship God confronted man with the Spirit: warning against error; convicting of sin; searching and cleansing the heart; renewing the mind; and leading, guiding, and teaching the people.

The New Testament teaching begins with the example of Christ as the fulfillment of the promise of the Old Testament. Then follows a chapter on Jesus' teaching on the Holy Spirit. A new epoch on the encounter of the Holy Spirit with man begins in Acts. Bro. Lehman explains clearly that the baptism with the Holy Spirit is the same as receiving the Holy Spirit. The norm of Christian experience follows the sequence: repentance, faith, baptism of the Holy Spirit. The New Testament makes no allowance for a baptism of the Holy Spirit following conversion except the incidents in Acts which are "after the order" of Pentecost.

Most helpful in the chapter on the way of holiness is the distinction between the formal and the ethical aspects of sanctification. In its formal aspect sanctification is simultaneous with other parts of salvation, such as regeneration and justification. The formal aspect of sanctification consists of a twofold setting apart for Christ. "Christ consecrates us to Himself; we consecrate

ourselves to Christ." The formal and ethical aspects of sanctification correspond to the punctiliar and linear actions of the Greek verbs which deal with sanctification. Formal sanctification is the punctiliar or point action of the consecration and separation unto God. The setting apart of the life unto holiness always precedes the practice in holiness which is the linear aspect of sanctification that continues through life. The New Testament writers give no hint of anyone's arriving at the standard of holiness; instead, the goals of holiness are presented as unattained and unattainable.

In the struggle to attain holiness the perfectionist movements serve as instructive comparisons with our own Mennonite Church. "It is no easy task to insist on the necessity for holy living and not to become legalistic about it." Perfectionists are always confronted with the danger of lowering the standards of perfection or of giving little hope for assurance of salvation. A satisfactory solution is given by pointing out the relation of holy living to salvation. Our dilemma comes in that on the one hand we believe that good works do not possess merit for salvation, but on the other hand we also seem to believe in the necessity of good works as a part of salvation. Christian assurance of salvation comes through justification by faith and not through works of righteousness. Freedom from condemnation is grounded in the relationship of being in Christ. In this relationship holy living results because of the love which the believer has for his Lord. A Christian seeks to live a holy life not in order to be saved but rather because he has been saved. Good works do not look forward to a receiving of salvation but look back to the work of God for us at the death of Christ.

A careful study of *The Holy Spirit and the Holy Life* should serve as a corrective for any false emphases on the work of the Holy Spirit in the church. The book is written on the level of the average reader in the church. It could serve as a study book for Bible classes or midweek meetings. A wholesome emphasis on the Holy Spirit such as this book presents should help correct the tendency toward legalism that continually threatens churches that try to uphold high standards of holy living.—Clayton Beyer.

## Field Notes

### CONTINUED

Pax man Lamar E. Stauffer from Lancaster, Pa., has an article in the April 24 issue of *The Poultryman* which describes and pictures the poultry project in Greece.

Bro. Stanley Shenk spoke in a conference-wide youth meeting at Plains, Lansdale, Pa., on May 23.

Bro. Abner Stoltzfus, of the House of Friendship, New York City, spoke at Wooster, Ohio, and at Crown Hill, Rittman, Ohio, on May 17. That afternoon the Mennonite Fellowship of Columbus, Ohio, gave a music program at Crown Hill.

Bro. Jess Kauffman presented the concerns of the Rocky Mountain Mennonite Camp at Cheraw, Colo., on May 17.

Bro. Virgil and Sister Helen Brenneman participated in a Home Sunday program at Sugar Creek, Wayland, Iowa, on May 17.

Church construction in the United States totaled \$67,000,000 during April, topping the same month of 1958 by \$6,000,000.



Bro. Russell Krabill, Goshen, Ind., was guest speaker at Market Street, Scottsdale, Pa., the evening of May 24.

Sister Alma Yordy, Chicago, Ill., spoke in a family devotion program at Roanoke, Ill., on May 10.

Bro. John F. Garber, Burton, Ohio, has been given bishop oversight of the Britton Run congregation, Sparta, Pa.

Bro. Paul Mininger, president of Goshen College, gave the commencement address at Rockway, Kitchener, Ont., on May 28.

Bro. Howard S. Bauman and family, Elmira, Ont., were guests at Fairpoint, Ohio, the weekend of May 24.

New members: five by baptism at Knoxville, Tenn., on March 29; nine by baptism at Sweet Home, Oreg., on May 3; four by baptism at Glade, Accident, Md., on May 17; six by baptism and one on confession of faith at Duchess, Alta., on May 17; three by baptism at Lindale, Linville, Va., on May 17.

Bro. J. S. Steiner, principal of Bethany Christian High School, Goshen, Ind., addressed the graduates of Christopher Dock Mennonite School in a vesper service at the Franconia Church on May 31.

Bro. C. J. Ramer, former principal of Western Mennonite School, delivered the baccalaureate sermon there on May 24. On May 25 Edison Habegger, president of Cascade College in Portland, gave the commencement address. There were forty graduates.

Supply preachers at Centereach, Long Island, were Claude Meyers, Souderton, Pa., on May 24, and Alfred Detweiler, Sassamansville, Pa., on May 31.

Commencement speakers at Johnstown Mennonite School were Eugene Herr, Scottsdale, Pa., for the baccalaureate sermon on May 24, and Don Augsburg, Harrisonburg, Va., for the commencement on May 25.

Bro. M. J. Livengood, Pinto, Md., preached at the nearby Old Furnace Church of the Brethren on May 24.

The Men's Chorus from Springs, Pa., gave a program at Pinto, Md., on May 31.

Three African students attending Eastern Mennonite College gave a program at Mt. Clinton, near Harrisonburg, on May 17.

Commencement speakers at the Belleville Mennonite School were Waldo Miller, Belleville, for baccalaureate on May 24, and Harlan Steffen, Dalton, Ohio, for commencement on May 26.

Bro. Joseph H. Weaver, veteran minister at the Hildebrand Church in the Southern Virginia District, died on May 12. Obituary later.

#### Announcements

Harold Bauman, Goshen, Ind., in Home Conference at Martins, Orrville, Ohio, weekend of June 21.

Sixtieth anniversary at Norris Square, Philadelphia, Pa., with former pastors speaking in an all-day home-coming program, June 14.

Fourth anniversary Bible Conference with Harold Fly, Schwenksville, Pa., as guest speaker at Edgemont, Harrisburg, Pa., June 21-28.

Youth meeting for nine West Virginia churches with talks by Ralph Palmer and

others at the Paul Hartzler home Riverton, W. Va., June 22.

Visiting instructors at Goshen College summer school: Eldon Graber, Bluffton College; Esther Lehman, Eastern Mennonite College; Ronald Rich, Bethel College.

Conference sermon by Nelson Kauffman at Indiana-Michigan Conference, June 2-4.

Ella May Miller, Heart to Heart speaker, at Garden City, Mo., June 7.

Farwell service for the Tilman Smith family, Metamora, Ill., June 21.

Conference on Mennonite Educational and Cultural Problems at Mennonite Biblical Seminary, Elkhart, Ind., June 16, 17. Speakers: Paul Bender, Atlee Beechey, Henry Poettcker, William Klassen, Irvin B. Horst, J. Lawrence Burkholder, and J. D. Graber.

A Pillar of Cloud, by Mary Miller, the fifty-year history of Hesston College, has been published by the college and may be ordered at \$3.75 per copy.

Change of address: LeRoy Kennel from 547 S. Edgewood Avenue to 536 E. Madison, Lombard, Ill. Ivan D. Leaman from Lancaster, Pa., to 4th and Mill Streets, Columbia, Pa. Phone MU 4-2621.

B. Charles Hostetter at Youth Conference and Sunday School Convention, Munich, N. Dak., June 14-16.

Norman Destrine at International Broadcasting Workshop, Indianapolis, Ind., June 15-26.

#### Evangelistic Meetings

Bro. Daniel Snucker, Harrisonburg, Va., at Big Ridge, Little Orleans, Md., closing May 27, and at Valley View, Criders, Va., in June. Andrew Hartzler, Newport News, Va., at Cross Roads, Broadway, Va., in June. Don Augsburg, Harrisonburg, Va., in tent meetings at Bible Conference Grounds near Mt. Hermon, Bergton, Va., July 5-19. Lloyd S. Horst, Dayton, Va., at Bethel, Job, W. Va., beginning April 29. Mahlon Horst, Stanley, Va., at Horton, Witmer, W. Va., beginning May 17. John Martin, Waynesboro, Va., at Brushy Run, Onego, W. Va., beginning May 31. Harold Fly, Schwenksville, Pa., at Hawkesville, Ont., May 24-31. Myron S. Augsburg and party in a community evangelistic campaign in Fulton Co., Ohio, July 24 to Aug. 9 (participating denominations: Mennonite Church, Evangelical Mennonite Church, Church of God in Christ Mennonite, Church of the Brethren, Missionary Church Association, and Methodist Church); also at Arthur, Ill., June 28 to July 12 (sponsored by Mennonite and Conservative Mennonite churches). Arnold Cressman, New Dundee, Ont., at Mill Run, Altoona, Pa., May 24-31. Richard Danner, Hanover, Pa., at Winterstown, Felton, Pa., June 14-21. Raymond R. Peachey, Belleville, Pa., at Fairview, Brutus, Ky., May 27 to June 7.

## Mission News

### CONTINUED

Bro. Harold K. Weaver is the newly elected vice-president of the Franconia Mission Board.

The Mennonite Home for the Aged at Albany, Oreg., has one guest who is one hundred years old, and nine others who are ninety or above.

The pastors' fellowship of the Japan Mennonite Church will meet in Ohihoro, Japan, on June 8, 9. Pray for this meeting.

At a recent meeting of the Argentine Chaco Mission Council with Bro. and Sister Nelson Litwiler present, it was decided that Bro. Albert Buckwalter continue to serve as chairman and official correspondent and that Bro. Elmer Miller serve as treasurer. The Council meets monthly.

A farewell service for Sister Alice Snyder is scheduled to be held in connection with the regular Sunday morning worship service at the Lititz Mennonite Church, Lititz, Pa., on June 7. Bro. Paul Gingrich, also on furlough from Ethiopia, is the speaker. Sister Snyder is scheduled to leave New York on Friday, June 12, en route to Ethiopia.

The missionaries in the Argentine Chaco have decided to develop literacy materials in both Toba and Spanish since the Toba Indians have expressed a desire to become literate in Spanish Biblical material. Bible translation into Toba is also to be accelerated a little at a time.

Bro. Orie O. Miller left home on May 15 for an extensive trip to visit various MCC and mission projects in Haiti, Central America, South America, Europe, and the Middle East. He is scheduled to return to Akron on Aug. 1.

The missionaries at Araguacema, Brazil, appreciate the use of the jeep which was recently gotten out of Brazilian customs. They can now do in two hours what formerly took a team of oxen two eight-hour days to accomplish.

A daughter, Ina Sue, was born to Harold and Miriam Housman, Shirati, Tanganyika, on May 15.

The brethren Wilbur Hostetler, director of Home Bible Studies, Elkhart, Ind., and John M. Snyder, prison worker, Goshen, Ind., visited the Michigan State Prison at Jackson on May 22, 23, where they held a service for the 35 prisoners who are taking the Home Bible Studies courses and conducted private interviews with others.

Bro. Boyd Nelson, Elkhart, Ind., spoke for the Waterford, Ind., Mennonite Church on Sunday evening, May 24, regarding his recent contacts in Europe and Algeria.

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Yauricorahua, Bolivia—A furious outbreak of anti-Protestant feeling has resulted in the destruction of a Friends school in this mountain town. Raging bands destroyed materials being used in the construction of a new school, entered the houses of believers, carrying off what they wanted; believers were beaten and stoned; windows of the Protestant church were broken. In La Paz, where the incidents were reported, the officials were reluctant to take action. Finally, an order was drawn up to send troops to stop the destruction and arrest the leaders. Not one branch of the law enforcement dared send a man. Lawlessness continues. (At the root of the trouble is a letter from a priest ordering the Catholics to drive the evangelical schoolteacher out of town using "whatever means are necessary." The letter ordering this is now in the hands of the government.)—EFMA.

## OUR SCHOOLS

(Continued from page 512)

plan to attend—descendants of D. H. Bender, the first president; of J. D. Charles, the first dean; of T. M. Erb, the first business manager; and of A. L. Hess, the benefactor who donated the eighty acres of land on which Hesston College is built.

A record attendance is expected at the coming golden anniversary celebration at Hesston College, as hundreds and hundreds of former students and faculty members return for this happy occasion. Responses all the way from Pennsylvania to California substantiate the prediction that this will be the greatest commencement season at Hesston College in fifty years!

## SOURCES OF SECURITY

(Continued from page 506)

have Christian standards and live exemplary lives. While a fringe of women who call themselves Mennonite might argue that dressing in shorts and bathing suits in public is modest, and smoking cigarettes is innocent, I feel confident that the majority would feel that Christian modesty and propriety require wearing clothes that cover the body, and that smoking is unchristian. While in our congregations there are a few troublemakers who seem to enjoy quarreling and causing dissensions, I trust my Lord that in our church the majority of our brethren do love one another, and are ready to suffer, rather than sin against Christ by participating in selfish carnal divisions.

Because I have confidence in Christ, the Lord of the church of Corinth, Galatia, Asia, of all nations, as well as of twentieth-century America, I find security in this period of change. His church in all ages has been very human, yet divine; very divided, yet unified; very worldly, yet holy. If Paul could call the Corinthians saints and then expose their failures, I feel I can believe and own the failures of the Mennonite Church today too. To qualify as saints in any age is the miracle of His grace!

The world itself has chosen up sides. The god of this world has come as an angel of light, and confused the issues. In this confusion and change it is difficult for many people to see that both East and West are sinful and rejecting Christ. The dilemma of many is the knowledge that America is desperately wicked, selfish, and proud, yet it seems to see no other alternative to communism than to bolster the military forces of capitalism.

## Stay Out of Conflicts

In these days of world change, another source of security may be found in such commitment to Jesus Christ that one does not need to participate in the con-

licts of either side of a wicked world. Jesus refused to take either side in the political conflicts of His day, even though He lived in a country occupied by an oppressing foreign power. The hope of termination of international tension in our time is very remote. If security in faith depends upon confidence in the effective influence of Christianity in international politics, the prospect is dismal. So far the countries that have had a form of Christianity have the most of warring potential.

However, we do not expect man to succeed in negotiating a just and lasting peace. He does not have the potential. Our security in these times is not a political or national security. It can only be a security of faith and obedience to Christ. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" (1 John 2:3-5). May we realize security by obedience to Christ. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish" (John 10:27, 28). We will not find security by hiding behind another's disobedience, nor in lamenting his failures!

In times of change our confidence in God is tested tremendously. We do not want to sit in judgment on our brother's motives when he takes steps of change. However, we may find it most difficult to feel he is being led of the Lord as he claims, because we feel he is refusing to follow the words of Scripture. We may be outvoted in a congregational vote! The authority of the conference may also have been weakened through changes. We may need to decide for ourselves if we can maintain fellowship. These are serious matters for all! Will our brethren take advantage of us by our submission to the majority vote, and destroy the purity of the church? What is the line between "But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins" (1 Pet. 4:7, 8) and "A man that is an heretic after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself" (Titus 3:10, 11)?

The testimony of history regarding our divisions over issues of practice and change, and personal feeling regarding them, is not very convincing that division is better than bearing in love with one another. A man who aims a gun looks at the foresight through the hindsight. Would God we could do that more often, and so aim more accurately for our objective of God's will for us!

In giving farewell to the Ephesian elders Paul said grievous wolves would enter the church, and injure the flock, and of the elders themselves men would arise, speaking perverse things and drawing away disciples, but he did not give clear instructions in that passage on how to deal with these changes, except to give security as follows: "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32).

## Love the Brethren

May not another source of security in times of change be a deep godlike love for our brothers who differ with us, that makes us willing to bear with the erring brother, and at the same time leads us to be severe on any attitude of ill will or unlove on our part toward him? When our brother rejects the person and work of Jesus, the person of the Holy Spirit, the inspiration, reliability, and authority of Scriptures, and denies the faith, then the path is clear. If John. When the point at issue is not so clear, love would lead us to discover every point of common belief, and the security of love will bear all things, believe all things, hope all things, endure all things; love will never fail. While changes among us may thrust us into more complete trust and confidence in God who never changes, we at the same time will be threatened with a creeping uncertainty unless we exercise the love of God in Christ, and love one another as He loves us—to the death!

Here possibly we can find our greatest security in times of change. "Beloved, if God so loved us, we ought also to love one another." The whole book of 1 John is a great source of security in time of change. The miracle of the unity in Christ of such a church as we know today, and have known in history, either drives to unbelief and despair, or into trust, confidence, and security of Christ my Lord, who said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it."

Elkhart, Ind.

One may be as straight as a gun barrel theologically and as empty as a gun barrel spiritually. So often it turns out that fundamental and orthodox Christians become so severe in condemning false doctrine, gnashing their teeth at every sniff of heresy, that they end up without love. One may do a right thing in a wrong way. The same Paul who wrote, "... though we, or an angel from heaven, preach any other gospel ... let him be accursed," also wrote the love chapter of Corinthians. Unless we can get that combination we shall be theological Hawks and doctrinal detectives, religious bloodhounds looking for heretics with hot heads and cold hearts.

—Vance Haver, in *Repent or Else!* (Fleming H. Revell Company).

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Brubaker — Angstadt. — Donald L. Brubaker, Myerstown, Pa., cong., and Anne M. Angstadt, Weemsville, Pa., 12th and Windsor Sts., Reading, Pa., cong., by Howard J. Good at the 12th and Windsor Sts. Church, May 9, 1959.

Eberly — Neuschwander. — Clarence Eberly and Luella Mae Neuschwander, both of the County Line cong., Dalton, Ohio, by Carl J. Good at the church, March 28, 1959.

Hartsburg-Yoder. — Prentice Hartsburg, Moorefield, W. Va., and Nona Yoder, Meyersdale, Pa., both of the Springs, Pa., cong., by Walter C. Otto at the church, May 19, 1959.

Hershey-Stauffer. — Martin H. Hershey, Menges Mills, Pa., Hershey cong., and Verna S. Stauffer, Millersville, Pa., Masonville cong., by Benjamin C. Eshbach at his home, May 16, 1959.

Prowant-Schrock. — Ronald E. Prowant, Continental, Ohio, Mt. Pleasant cong., and Janice C. Schrock, Kent, Ohio, Plainview cong., by Elmer Stoltzfus at the Plainview Church, March 28, 1959.

Sheritzer-Enck. — A. Willard Sheritzer, Lancaster, Pa., E. Chestnut St. cong., and Anna Lois Enck, Willow Street, Pa., Vine St. cong., by Frank M. Enck at the E. Chestnut St. Church, May 2, 1959.

Weber-Frey. — George Weber, Elmira, Ont., Bethel cong., and Lena Frey, Waterloo, Ont., St. Jacobs cong., by Newton L. Gingrich at the St. Jacobs Church, May 16, 1959.

## Births

"Lo, children are on heritage of the Lord" (Ps. 127:3).

Beachy, Nevin A. and Anna Marie (Hershberger), Greenwood, Del., second child, first daughter, Cynthia Louise, May 15, 1959.

Detweiler, Joseph and Sarah Pauline (Miller), Uniontown, Ohio, second son, James Alan, May 12, 1959.

Eby, Lawrence S. and Mary Jane (Breneman), Ann Arbor, Mich., first child, Douglas Keith, April 22, 1959.

Esch, Keith M. and Virginia (Weaver), Johnson, Pa., first child, Brian Keith, May 8, 1959.

Hartzler, Charles E. and Vernelde (Garber), Jackson, Minn., second child, first son, Douglas Alan, March 7, 1959.

Hostetter, Donald and Annabelle (Shumaker), West Liberty, Ohio, third daughter, Debbie Joy, Feb. 8, 1959.

Housman, Dr. J. Harold and Miriam (Miller), Tanganyika, first child, first daughter, Ina Sue, May 15, 1959.

Kreider, Elmer H. and Bertha (Doerr), East Berlin, Pa., fifth son, Gerald Lamar, May 13, 1959.

Landis, Paul M. and Mary (Kurtz), Norfolk, Va., fifth child, third daughter, Lois Rachel, April 29, 1959.

Martin, Merle E. and Mabel I. (Martin), Smithsburg, Md., third child, first daughter, Marie Ann, April 22, 1959.

Mast, R. Clair and Edwina (Eberly), Reinholds, Pa., first child, Glenn Nelson, April 27, 1959.

Miller, Daniel A. and Evelyn (Slabaugh), Kokomo, Ind., third child, first son, Keith Allen, May 8, 1959.

Miller, Don and Phyllis (Hodgett), Mineral, Ill., first child, Jeffrey Allen, April 23, 1959.

Miller, Floyd and Edyth (Beachy), Hartville, Ohio, first child, Anthony Grant, May 15, 1959.

Miller, Raymond and Martha (Koppes), Wooster, Ohio, second daughter, Karen Sue, April 30, 1959.

Muselman, V. Gerald and Gloria (Ruby), Toronto, Ont., first child, Karen Janine, Jan. 30, 1959.

Oswald, Robert Lee and Alice (Schrock), Albany, Ohio, third child, second son, David Earl, May 8, 1959.

Sauder, Roy K. and Mary Jane (Moyer), Mahoning, Pa., first living child, second son, Keith Arlan, May 4, 1959.

Schwartzentruber, LaVerne and Marjorie (Erb), Petersburg, Ont., first child, Jayne Marie, May 4, 1959.

Shetler, Eldon and Lois (Roth), Ariel, Wash., fifth child, third daughter, Melody Joy, April 23, 1959.

Short, Walter and Shirley (Nofziger), Archbold, Ohio, second child, first daughter, Elizabeth Anne, May 10, 1959.

Snader, John and Evelyn (Spangler), Denver, Pa., first living son, David Lee, May 14, 1959.

Stahl, Jacob A. and Rachel M. (Landis), Lititz, Pa., third child, second daughter, Eunice Rachel, May 10, 1959.

Zook, Harold and Dorcas (Alwine), St. Johns, Mich., second daughter, Cheryl Louise, Feb. 9, 1959.

## Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Christner, Abraham A., son of Joseph and Amanda (Folk) Christner; born March 19, 1889, at Topeka, Ind.; died May 12, 1959, at the Lagrange County Hospital, Lagrange, Ind., from a heart condition; aged 70 y. 1 m. 13 d. He was married on Dec. 31, 1914, at Topeka, Ind., to Mary Yoder, who survives. Two children preceded him in death. Also surviving are 2 brothers (Eli, Millersburg, Ind.; and Ira, Topeka, Ind.) and 2 sisters (Mary, Topeka; and Bessie—Mrs. Joseph Hershberger, Gosport, Ind.). He was a member of the Towline C.M. Church, where funeral services were held May 16, in charge of Calvin Borntrager and Eli D. Miller; interment in Christner Cemetery.

Fisher, Elam K., son of the late Eli and Hannah (Kurtz) Fisher; born Aug. 23, 1887, at Churchtown, Pa.; died after a short illness May 5, 1959, at Morgantown, Pa.; aged 71 y. 8 m. 12 d. Surviving are 10 brothers and sisters (Aaron, Morgantown; Daniel, Gap; Mrs. Fannie Smoker, Christiansburg; Gideon and Elias, Narvon; Ezra, Churchtown; Mrs. Anna Petersheim, Glen Moore; Christian, Westwood; Hannah L.—Mrs. Thomas King, with whom he resided; and Jacob, Ephrata). He was a member of the Conestoga Church, where funeral services on May 8 were in charge of Ira Kurtz; interment in adjoining cemetery.

Gingerich, Terry Joe, son of John and Elizabeth (Wagler) Gingerich; born at the Davies County Hospital, Washington, Ind., April 10, 1959. He lived only one hour. Surviving are his parents, 3 brothers, and 4 sisters. Graveside services were held at the Berea Mennonite Cemetery, April 11, in charge of Edd P. Shrock and David Graber.

Kauffman, Minnie, daughter of Nicholas and Mary (Yoder) Kauffman; born in Polk Co., Mo., Feb. 4, 1879; died at the Memorial Hospital, Harrisonville, Mo., March 21, 1959; aged 80 y. 1 m. 17 d. Surviving are 3 sisters (Mary, Lydia, and Dr. Elizabeth Kauffman, all of Kansas City, Mo.), one brother (John S., West Corona, Calif.), and a number of nieces and nephews. Two sisters preceded her in death. She was a member of the Sycamore Grove Church, where funeral services were held March 24, in charge of James Yoder and Lowell Nisley; interment in Clearfork Cemetery.

Moser, Jacob R., son of the late Daniel and Lena (Rogge) Moser; born Oct. 6, 1889, at Kirschweiler, N.Y.; died April 7, 1959, after a year's illness from cancer; aged 69 y. 6 m. 1 d. On June 10, 1915, he was married to Irene Martin, who died July 3, 1920. One daughter (Mildred—Mrs. Harold Mosher) was born to this union. On Dec. 25, 1928, he was married to Katie Steinman, who survives with one son (Donald J.) and one daughter (Claire), all of Croghan, N.Y. Also surviving are a sister (Mary — Mrs. David Youssef, Casarland, N.Y.), 2 brothers (Daniel R., Croghan; and Andrew R., Copeland, N.Y.), and 5 grandchildren. One brother and one sister preceded him in death. He was a member of the Conservative Mennonite Church, Croghan, where services were held April 10 by Lloyd Boshart and Emanuel Swartzendruber.

Ropp, Moses, son of Joseph L. and Magdalena (Licht) Ropp; born Jan. 18, 1889, in Morningtown Twp., Ont.; died April 23, 1959, after surgery at St. Mary's Hospital, Kitchener, Ont.; aged 74 y. 3 m. 5 d. He was married to Feb. 23, 1911, to Christina Ruby, who died in 1957. Surviving are 2 sons and 3 daughters (Nelson, Poole, Ont.; Vernal, Milverton; Malinda—Mrs. William Potter, Toronto; Mae—Mrs. John Albrecht, Millbank; and Emmeline, at home), 15 grandchildren (Nancy—Mrs. Peter Ropp, Poole), and one sister (Nancy—Mrs. Peter Ropp, Poole). He was a retired farmer, and a member of the Poole A.M. Church, where funeral services were held April 26, in charge of Herbert Schultz and Moses H. Roth; interment in Poole Cemetery.

Swartzentruber, Samuel C., son of the late Christian J. and Susan (Beachy) Swartzentruber; born in Fauquier Co., Va., Oct. 20, 1893; died May 15, 1959, at University Hospital, Iowa City, Iowa, as a result of burns inflicted by a clothing fire; aged 65 y. 6 m. 25 d. On Oct. 12, 1921, he was married to Alice Pearl Miller, who survives. He resided in Johnson Co., Iowa, since 1917. Preceding him in death were one brother and one sister. Surviving, besides his wife and her mother, are 8 brothers and sisters (Lloyd, Tampico, Ill.; Enos, Kalona, Iowa; Norman, Dover, Del.; Jacob, Springs, Pa.; Jonas, Annie, and Amanda, Montezuma, Ga.; and Eli, Grantsville, Md.). He was a member of the East Union Church, Kalona, Iowa, where funeral services were conducted by A. Lloyd Swartzendruber and J. John J. Miller; interment in Lower Deer Creek Cemetery.

Wideman, Jacob G., son of the late Mr. and Mrs. Christian Wideman; born in Markham Twp., Ont., Sept. 8, 1870; died at his home at Mongia, April 6, 1959, after a lingering illness; aged 88 y. 6 m. 29 d. He was the last surviving member of a family of ten. In 1892, he was married to Elizabeth Nighswander, who died Oct. 19, 1928. To this union were born a son (Allan, at home) and a daughter (Annie—Mrs. Simeon Resor, Markham). He was married again in 1930 to Christina Resor, who survives. Also surviving are 5 grandchildren and 6 great-grandchildren. He was a faithful member of the Mennonite Church. Funeral services were held at Wideman's, April 9, in charge of Abraham Smith, Fred Nighswander, and Elmer Burkholder; interment in adjoining cemetery.

Two new languages were added in 1958 to those in which the British and Foreign Bible Society has published Scriptures. They are Guerze for French Guinea and Teop for the Solomon Islands. This brings the total number of languages for this society to 853. The British and Foreign Society, one of the large world Bible societies, last year shipped from London nearly 4,000,000,000 volumes. The world distribution of Scriptures for which the society was responsible amounted to over 7,000,000,000 copies.





## ITEMS AND COMMENTS

BY THE EDITOR

A measure to limit Hutterite land acquisition in Minnesota to 3,000 acres per colony was killed in the Judiciary Committee of the Minnesota Senate. The author of the bill said, "They are good people, but we don't like to see them take over the whole country."

Tobacco News, the propaganda sheet of the Tobacco Institute, quotes Douglas MacArthur as saying that a \$10,000 money gift collected for soldiers in the Pacific "should be used to purchase American cigarettes, which of all personal comforts are most difficult to obtain here." The money was actually used for this purpose.

Ten per cent of the world's people are using 70 per cent of the world's resources. And we in America are part of that 10 per cent.

A new two-story printing and publishing office for the Niger-Challenge Press, operated by the Sudan Interior Mission, has been dedicated at Lagos, West Africa. Two publications, the "African Challenge" and the "Niger Press," will be edited and printed at this plant, at which about 30,000,000 pieces of Christian literature will also be produced annually. At the dedication ceremony it was declared that "Nigeria's tremendous strides in progress have been the outcome of the evangelistic zeal of Christian missionaries."

James S. Stewart, famed Scottish professor of theology, currently speaking in Australia, described Billy Graham as "one of the greatest Christian figures of the century." Stewart feels that "there is plenty of room for Mr. Graham's type of evangelism in everyday orthodox Christian practice."

A de luxe edition of the Bible has been published by the Japan Bible Society to commemorate the one hundredth anniversary of Protestantism in that country. The translation is that of the colloquial Japanese Bible, which, when it appeared in 1955, was honored as the book of the year. Last year distribution of Scriptures by all the agencies in Japan totaled 75,284 Bibles, 39,139 New Testaments, and 1,425,161 Scripture portions.

It is estimated that there are 70,000,000 in the United States who drink alcoholic beverages. Of these, 5,000,000 are sick people who need medical, psychiatric, social, and spiritual help, because they are alcoholics. Other nations in which alcoholism is a serious problem are France, Chile, Sweden, Switzerland, Denmark, Poland, the Soviet Union, Canada, Norway, Finland, and Australia.

The story of a Negro prisoner being taken from a Poplarville, Miss., jail, and meeting a violent end, reminds us that the problem of lynching is still with us. Lynchings have taken the lives of 1,293 whites and 3,437

Negroes in the United States since 1882. Mississippi stands first, with 574 lynchings. In recent years, however, lynchings have been relatively rare: one case in 1951, three in 1955.

The recent observance of National Mental Health Week emphasized the open-door policy. Modern psychiatry is allowing patients much more freedom and normalcy of movement, and mental hospitals are now anxious to receive visitors. It was the aim during Mental Health Week to bring 750,000 visitors, as many as there are patients, to see mental hospitals of the nation.

The city council of Waterloo, Ont., according to a story in the Mennonite Weekly Review, has passed a resolution condemning the action of another Ontario group in making an official protest to the settling of Amish people in their community. The Waterloo resolution praises Amish already in that county and expresses a hope that if there are other Amish who want to come to Canada they will consider Waterloo County.

New Church of God in Christ (Mennonite) communities are being developed at Scio, Oreg., and Camrose, Alta. Both of these communities are relatively new Mennonite communities.

E. Stanley Jones, American missionary and evangelist, recently conducted a two-week evangelistic tour of Korea.

Congregations of the United Church of Canada last year raised over \$39,000,000 for local purposes, but gave only a little over \$1,000,000 to overseas missions. Said the moderator to the annual meeting, "Before God we cannot justify the amount of time and money spent on ourselves in comparison with that given for His mission to the world."

The United States Post Office lost \$64,000,000 last year on second-class mailings of religious and other nonprofit periodicals. However, only \$4,816,000 of this loss was due to the lower rates given religious and nonprofit periodicals in comparison with other newspapers and magazines. The Post Office would have lost over \$59,000,000, anyway, on these publications, had it charged them the same rate as profit-making periodicals. Similarly while the government lost \$32,000,000 last year by carrying printed matter and circulars for religious and nonprofit organizations at reduced third-class rates, only \$13,200,000 of this is attributable to the fact that the nonprofit groups get a concession in rates. In a third category, Post Office authorities say the Post Office loses \$2,900,000 a year by carrying certain religious and educational materials as second-class matter at reduced rates. Of this loss, \$300,000 arises from the fact that these Sunday-school and educational publications, though not published by nonprofit corpora-

tions, go at the old 1951 rates by special action of Congress. It is estimated that the Post Office's various "public services" losses are \$131,800,000 a year. Only \$36,400,000 results from special rate concessions. The Post Office Department is not asking for higher postal rates for the favored classes of periodicals.

According to Luther A. Weigle, who was chairman of the committee which wrote the Revised Standard Version of the Bible, criticism of the RSV is at the vanishing point. Sales have averaged 1,000,000 volumes a year since the publication in 1952.

Sports are "the most oversold commodity in American education," according to the athletic director of St. Olaf College, a Lutheran institution at Northfield, Minn. Ade Christenson, a football coach for 30 years, scored the "victory at any price" sports philosophy prevailing at many colleges. He advocated an end to recruitment of players.

It is reported from Japan that there are increasing numbers of deaths from victims of the atomic explosions many years ago. Last year 65 persons died from these effects and already this year 16 have died, with a possibility of 90 by the end of the year.

An editorial in the Marshalltown, Iowa, Times Republican suggests that pacifists might consider what they can do to curb the campaign of hate to which our nation has been subjected for many years. "No nation in history," it declares, "has ever engaged in such a campaign of hate, using the press, radio, television, and other means of communication to stir the American people to hate Russia and Red China."

The New York Times reports that Spanish and foreign Protestants are worried over signs of a hardening in the Spanish government's attitude toward the Protestant community. In the last few years at least 30 Protestant chapels or other places of worship have been ordered closed. The adult Spanish Protestant community consists of about 10,000 persons. There are in addition perhaps 90,000 nominally Catholic Spaniards who are sympathetic to Protestant doctrine, and frequently attend services. It is estimated that Protestants worship in some 250 chapels or "other places" in Spain. However, only about 40 of these are believed to have written authorization and the policy seems to be to close all places which are not authorized.

The population of Latin America, says the Pan American Union, is increasing so rapidly that by 1975 that vast area will have nearly 300,000,000 inhabitants. This total would be almost double that of 1955. The population of Latin America by 1975 is expected to exceed the combined totals of the United States and Canada.

Baptized membership of the American Lutheran Church passed the million mark last year for the first time. It is the fourth largest Lutheran body in America. This denomination will merge next year with the Evangelical Lutheran and the United Evangelical Lutheran churches to form the



American Lutheran Church. The new body will rank third in size among branches of American Lutheranism, with the United Lutheran Church in America and the Lutheran Church-Missouri Synod being larger.

Since World War II the number of Roman Catholics in Japan has increased more than one hundred per cent.

Senator J. W. Fulbright of Arkansas, chairman of the Senate Foreign Relations Committee, says: "The security of the United States requires that we continue to invest funds in the development of underdeveloped areas. We of the West cannot expect to survive forever if we grow richer while the bulk of mankind grows poorer."

Heifer Project, Inc., is sending 25 donkeys to Taiwan, for transportation is very primitive in mountain regions and everything up to now has had to be carried on men's backs.

A Miami numismatist claims to have all 60 of the coins mentioned in the Bible. His total collection numbers more than 16,000 coins and bills which he has collected since he was six years old. A Lutheran Sunday-school teacher, this collector has pieces from as early as 700 B.C., when it is thought the first coin was struck.

The Evangelical Congregational Church maintains its home for the aged at Myers-town, Pa., by offerings from the churches on Mother's Day of each year.

Southern Presbyterians in their General Assembly defended the freedom of whites and Negroes to gather voluntarily "in unhampered assembly and genuine fellowship." Local Presbyterian churches were asked to participate in discussion groups "of persons representing different racial and cultural backgrounds for the purpose of discovering the Christian solution to community problems." Presbyterians were called upon to be more effective witnesses to the community by making their reconciliation efforts in interracial affairs assume "a more tangible reality with the life of the church itself."

Southern Presbyterians have reissued a former pastoral letter warning against marriages between Presbyterians and Catholics. The letter contends that the "Catholic attitude toward mixed marriages makes it impossible for a wholesome family religious life to exist and continually requires the Protestant to surrender or compromise his personal convictions."

To the hundreds of thousands of refugees in other parts of the world are now added more than 10,000 Tibetans who have fled to India from the recent communist attack in Tibet. India has given them sanctuary but has not adequate means to care for their immediate needs.

Ohio has become the fourteenth state in the Union to ban job discrimination because of race, religion, or national origin. Said the governor as he signed the bill: "The law marks a step forward for decency in the

state of Ohio. It seems incongruous in a nation which has prided itself on the achievement of a democratic principle of equality that in the latter part of the twentieth century it is still necessary to adopt legislation guaranteeing to individuals equal opportunities for employment."

The Methodist Church, in issuing a call for a global youth movement, says: "There are many indications which encourage us to believe that the college campus is ready for a new and relevant evangelism. Educators both in church-related and non-church-related colleges are conscious of the inadequacies of the secular and utilitarian theories of education and are speaking now on behalf of the spiritual necessities in human development through education."

Married couples who apply to recognized agencies for babies in the United States outnumber the available infants 7 to 1. This situation makes for tremendous temptation in the baby black market.

Germany seems to have been selected to become a stronghold of Islam's missionary work in Europe. Mosques and mission centers have been established in Hamburg, Munich, Berlin, and the Ruhr area, among others. Islamic missionary zeal is described as "enormous."

Dangers of religious and racial intolerance, anti-Semitism, totalitarianism, and nationalism are being stressed in special "community life" classes which were introduced as part of the curriculum of the last grades of all West Berlin schools this spring.

Five years after the United States Supreme Court outlawed racial segregation in public schools of southern and border states, 802 school districts had been desegregated out of 2,909 biracial districts in the region. All told the seventeen southern and border states have 8,597 districts, of which 5,688 are not biracial. The desegregated districts are all in the border states. No public schools have desegregated in the Deep South states, although Florida and Louisiana do have some mixing at the college level.

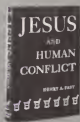
Winegrowers in France are fighting the National Committee of Defense against Alcoholism. The committee's slogan, "Not more than one liter a day," seems outrageous to the winegrowers. Wine production in France has been so large in recent years that the government has been buying up surplus quantities and turning them into industrial alcohol. The winegrowers say the only difficulty in the country is underconsumption.

Six Hopi Indians—a delegation from the traditionalist faction of their tribe—arrived at the United Nations to protest what they regard as military and secular threats to their way of life. Pacifists by religion, they

want their ancient desert homeland protected "for the benefit of all righteous people." They are most concerned about a defense department plan for a bombing range just south of the Arizona mesas where their ancestors have lived for centuries. A long-standing cleavage exists within the Hopi tribe itself. The traditionalists persist in ancient ceremonies and consider themselves an autonomous nation. Opposing them are the progressives, who favor more co-operation with the Bureau of Indian Affairs.

## MENNONITE LIFE NORTH NEWTON KANSAS

### EXCH



### Another new book!

JESUS AND HUMAN  
CONFLICT  
by H. A. Fast

This book is not a confirmation of the ready molded type of nonresistance as understood by Mennonites. In his study of the Sermon on the Mount, Dr. Fast probes into what we might call "Mennonite militant nonresistance." The reader becomes aware of non-Christian practices in commonly accepted Christian practices. This is definitely a theological book. It is a book for those able to think. It is the kind of book you can recommend to the educated person who is seeking answers on the question of nonresistance and its implications. Available at your local bookstore for \$3.75.



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# Gospel Herald

TUESDAY, JUNE 9, 1959  
VOLUME LII, NUMBER 23

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The church that works together, plays together, and talks life's many problems over together will find it more natural to pray together.

## Two-Sided Help

By Ted Morrow

*I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me.—Rom. 1:11, 12.*

Sometimes when people are talking or writing letters and they make an especially strong statement about something, it may bother them, sometimes so much that they stop and make a word of explanation: "Well, *actually* I didn't mean that we were *literally* starving since the steel mill shut down, but we don't have quite so many T-bone steaks as we used to." Sometimes the Apostle Paul felt it necessary, too, to offer a word of explanation. I often like to think of the passage quoted above as an example of this.

"I want to come and be a big blessing to you," Paul was saying. Then maybe Paul thought, "Well, that does sound a little lopsided and conceited, doesn't it?" And he hastily added: "What I mean is, we'll be a blessing to each other: I to you and you to me."

And I've always been glad Paul added those few words, for they open up a whole world of thoughts. Did you ever consider that whenever you seek to help someone else, you help yourself? You can't help a fellow fix his car, or sell his beagle puppies, or paint his house, without gaining valuable experience that may help you in a similar situation. Or you may make a valuable friend, or even cure yourself of lumbago or a poor appetite.

If this is true in the purely "secular" realm, how much more so in our religious life! I doubt if anyone can conscientiously prepare a message for YPB, or teach a Sunday-school class, or write an article for the GOSPEL HERALD, without being instructed, comforted, rebuked, or inspired himself. He can't sit down with an unsaved friend and help him to an

experience of the new birth without feeling a new surge of the joy he himself had when Christ first entered his heart. He can't counsel with an erring Christian, rebuking him, yet showing him that God is a forgiving, loving Father, without being overawed himself with a renewed sense of the deepness and completeness and everlastingness of God's mercy and forgiveness. Helping just about always works two ways.

There is another side to the above truth. It is this: When you ask someone to help you, you are also asking him to bring a blessing to himself. At a place where I lived and worked a few years ago, I was concerned about covering up an open well. I don't remember now all the details of why it was uncovered, but I remember that night was coming on and there was danger that someone would unsuspectingly fall in. But the lid that went over it required at least two men to move it and at the moment I was alone. As I was debating what to do, a car drove up and a man alighted and started up a neighbor's walk. Quickly I rushed over and headed him off, only to discover it was my employer. I hesitated a little, then said rather nervously: "Would you—could you—help me with something a minute?" He gave me a smile that relieved me of my self-consciousness, then followed me to the well, where the two of us quickly replaced the cover. When we were finished, he said, "Mark this night down on your calendar, when you achieved a real victory."

"What do you mean?" I asked.

"Did you make any new discovery?"

"Yes, I—I think I did. I found out you were glad to help me if I would just ask you."

"That's right," he said. "You have not realized this has been a problem to you. You've been afraid to ask others for help, and never knew how pleased they would

## Loneliness

BY LORIE C. GOODING

Here have I found, the jostling crowds among,  
A loneliness such as I have never known;  
Nor ever dreamed, amid a hasty throng,  
That one could be so terribly alone.  
Yet there are those with whom a while I walk,  
Companions, but not comrades, in the way;  
And pleasant interludes wherein I talk  
With others through the hours of the day.

But strangers smile with strangers' eyes and lips,  
And pass to other ports. We are as ships  
Which hail each other briefly, and sail on.  
So I have learned that loneliness is not  
The lack of many, but the loss of one  
To share with me the deepest wells of thought.

Millersburg, Ohio.

be to find out you placed that much confidence in them."

And many experiences since then have proved the truth of his words. Although it is possible to carry the idea to an extreme and become selfish and overbearing in our demands on others, let's not forget that it is not wrong to seek the help of others, provided we use tact in asking and express gratitude afterward. Perhaps it might even be said that there are circumstances when it would be poor policy to be always on the giving end. One time I was being shown around the city of Nagoya by a Japanese young man, and in commenting on the postwar recovery of his country, in evidence all around us, he said, "Our people are very glad for the help Americans have given us. There is just one thing your people need to learn: that we would like to be able to pay back what we owe. It is very irritating to us to be always on the receiving end." I have discovered since that the Japanese people have no monopoly on this feeling. Everyone enjoys the blessedness of giving, and we should not deny anyone the opportunity.

Both material and spiritual needs were meant to be shared by God's people. Sometimes we need to stand alone for the right, but let us not forget that the church is a body that lives and grows and battles best together. The New Testament tells us that on the day of Pentecost the believers were "with one accord."

They were "agreed." They were "in harmony." Do you think that means that they all merely believed in the virgin birth of Christ, and that Jonah was really swallowed by a big fish, and that Moses really wrote the first five books of the Bible? Does it mean they merely agreed on the mode of baptism and receiving the Lord's Supper? Does it just mean they had good attendance at prayer meeting? Wasn't it more, far more? The Book of Acts shows us a church who shared all of life's trials and blessings together. Men of wealth, like Barnabas, were willing to share of their means to help the less fortunate. Men of learning, like Paul, were willing to use their learning and training for the blessing of all, even those who were unlearned, rather than to allow their culture to become a barrier. Men full of faith and the Holy Spirit, like Stephen and Philip, were willing to accept unglamorous responsibilities, such as serving tables for poor widows, even though they might have been the "Billy Grahams" of their day.

Now what I wanted to write about in this article is a subject very vital to our Mennonite viewpoint. We usually call it "mutual aid," but I avoided using that for my title because I thought you might pass this up as a plug for another financial scheme or disaster organization. Please don't misunderstand me. I think the mutual aid plans that our church

(Continued on page 547)

## Our Readers Say—

Tonight I heard one of the brethren remark that "only 9 per cent of the English-speaking ministers serve the 90 per cent of the world that doesn't speak English."

It's true that more foreign missionaries are needed desperately. But what about those of us who aren't able to go abroad because of health, education, family, or various other reasons? Are we to say Matt. 28:19 doesn't apply to us simply because we can't go to some foreign field? May the good Lord forbid!

The fields that are "white unto harvest" extend to our own back yards. For example, even in a town of 5,000 that is 90 per cent Christian, there are still 500 souls longing for the Bread of Life. And since there is "neither Jew nor Greek," then the Lord deems our neighbor's soul just as valuable as one in Africa or South America.

May the Lord open our eyes to see the spiritual need of him as well as abroad.—Carole Moldavny, Doylestown, Pa.

I heartily disagree with those who term the Field Notes and Mission News as "gossip pages." I suggest those readers move a couple thousand miles from the home base and at least seventy-five miles from the nearest Mennonite congregation. Then would they come to realize the means of contact and fellowship these "useless" columns are to those of us removed from the Mennonite "beehives." Let me assure you, these pages are valued by one of your subscribers!

Another feature I appreciate is the Prayer Request column, although frequently, by the time the GOSPEL HERALD reaches me, specific dates mentioned have already passed. However, this too is a means of sharing current concerns.

May God continue to bless the ministry of the GOSPEL HERALD.—Ada E. Burkholder, High Prairie, Alta.

We have been taking the GOSPEL HERALD for the five years we have been married, and are always inspired by it. I always read it from cover to cover, and especially enjoy the poems.—Mrs. Leo Schmidt, Glenwood Springs, Colo.

"Grief's Slow Work" in the April 7 issue was certainly "facts" and to the point. The Lord bless these sermons which meet our need in life's crises.—Mrs. Rhoda C. Dayton, Pinto, Md.

Having been on the front line for about eighteen years and having made some observation in city missions and other non-Mennonite communities before coming here, may we give a sincere "Amen!" to Bro. Myron Augsburger's article, "Why the Limited Success in Evangelism." We earnestly pray that the Lord may give us the will, the humility, and then the revelation to "see ourselves" without failing to keep "looking unto Jesus."

—Frank and LaVerne Horst, Culp, Ark.

Many of us on the foreign field appreciate the glimpse from home that comes to us through the GOSPEL HERALD. The Feb. 10 issue was new to us on May 4. I was interested in "Just a Peep into a Preacher's Life." Being the daughter of a preacher as well as a preacher's wife, how could I let this one statement pass: "He enjoys weddings. That is the happiest day in the bride's life; so why shouldn't the preacher enjoy it

(Continued on page 549)

## GOSPEL HERALD

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## EDITORIAL

### Vacation Time

It is June, and vacation time has begun. Vacation with pay has become a well-established American practice. Even most self-employed persons, including farmers, like to take a trip somewhere with their families.

The church program is full in the summer, as our Calendar in recent issues witnesses. Conferences and camps and meetings of all sorts like to use the warm-weather season for their meetings.

It need hardly be said that there should be no vacation for Christian faith and practice. The vacation experience should be spiritually helpful, not debilitating. Worship will not be neglected; the vacationer will want to go to church on Sunday.

But what about the effect on vacations on the home congregation? One bulletin said, "The absence of twelve families caused the offerings to be small." Where offerings are for specified causes, it is not fair that those which come on these summer Sundays should be small. And where planned giving is in effect, a succession of smaller offerings can soon put the budgeted payments into arrears.

It is not necessary for summer offerings to be smaller, even when vacationing families are gone. We simply need to bring our vacation giving into our planning. We plan to pay our rent even while we are gone. We have no idea that vacation will excuse us from any monthly payments for which we have obligated ourselves. Why then should we not take care of our regular giving to the home church in the same way? Either a lump payment to the treasurer before we go, or an envelope for each Sunday which someone can drop into the basket for us, will take care of this. Oh, you'll want to drop a dollar into the offering where you visit, but that is not where your chief obligation lies.

So don't forget the church as you make the list of things to be taken care of before you leave for conference or camp or mountain or shore: notify the milkman, the breadman, and the paper boy; make the payments due while you are gone; leave with the neighbor the key and the list of places where you can be reached in emergencies; get a substitute for your teaching or ushering duties; and *leave*

*with the church treasurer your offering for each Sunday you expect to be gone.* (Another reason for this is that vacations frequently get more expensive than you had intended, and the purse will be flat when you get back.)

Another way of saying this: "Seek ye first the kingdom of God," even in vacation time.—E.

### Growing

"... we are to grow up in every way into him who is the head, into Christ (Eph. 4:15, RSV).

"... long for the pure spiritual milk, that by it you may grow up to salvation" (1 Pet. 2:2, RSV).

"But grow in the grace and knowledge of our Lord and Savior Jesus Christ" (II Pet. 3:18, RSV).

"... the whole body, nourished and knit together . . . grows with a growth that is from God" (Col. 2:19, RSV).

"... may the Lord make you increase and abound in love . . ." (I Thess. 3:12, RSV).

"... increasing in the knowledge of God" (Col. 1:10).

It is the divine intention that we should grow. Growth is the law of life. Being is becoming, at least with the finite. We have never fully attained, fully achieved. There is always something beyond that beckons us.

We need to grow in grace, in knowledge, in love, "in every way." We may grow in yieldedness to the Spirit, in the fruits of righteousness, in the effectiveness of our witness. We may grow in sympathy and understanding and co-operation. We may grow in our sensitivity to truth, in our moral perception, in our ability to approve the things that are excellent.

All these are elements in our spiritual growth. As we grow in these, we come nearer to God. They represent maturation toward the perfect image of Christ which God is producing in us.

A baby may be perfect in every way. But he is not perfect if he remains a baby. He grows through the various stages of childhood and adolescence to mature adulthood. Failure to grow and mature is pitiful abnormality.

Intellectual growth must be lifelong.

There are always new things to hear, to read, to be learned. Horizons need to be broadened; perspectives need to be sharpened. New situations bring new ideas; new ideas bring new words. A man's vocabulary shows whether or not he is growing.

A congregation has a right to a growing pastor. They should not have to drink from stagnant pools. His sermons must represent fresh excursions into truth, new diggings into the Word. Not only will he know more; he will have experienced more, and will speak from broader backgrounds and deeper insights. To attain such growth he must read and attend stimulating meetings. His congregation should see to it that this is financially possible.

There must be growth in family relationships. The husband-wife encounter dare not become static. Marriages die when they do not grow. It is the delight of married partners to keep on discovering hidden depths of personality, to find new ways of showing love and bestowing happiness. It is a deadly thing to take one another for granted, to level off on a plateau unmarked by hilltops of fervent love or selfless service.

The parent-child relation needs to have a growing edge. It is no easy thing to keep up with the mental and spiritual growth of a child. He has a right to mature; we must let him grow up. The authoritarian parental control of many an adolescent represents a thought pattern which would keep him a little child.

Today's imply tomorrows. The yesterdays and today's and tomorrows are in a sequence of progression. Life ascends. The lower blends into the higher; the lesser yields to the greater. God always has some better thing for us.—E.

### Which Will It Be?

By JOHN M. DRESCHER

The Bible is just as clear on Christian giving as on Christian baptism and communion. It tells us when to give—"upon the first day of the week." It tells us how to give—"out of a willing mind" and cheerfully. It tells us where to give—"through approved representatives of the church. It tells us who is to give—"Let every one of you," rich or poor. And it tells us how much to give—"tithes and offerings"; "as God hath prospered"; or on a sliding scale. As increased earnings are realized, so an increased proportion of earnings is to be given. Finally it is to be planned giving—"lay by him in store."

Yet there is something else that should challenge our thinking and action in this



area of giving. Think with me on the following:

We say our people do not smoke. Find out sometime how much the average smoker spends for tobacco. Add that amount to your giving. Someone has said our offerings would double if this were done. And certainly you can give it to the Lord if others can blow it up in smoke for Satan.

We say our people do not drink. I read recently that the average American family spends \$414.00 a year on alcohol and tobacco. How does that stack up with what you gave the Lord last year? If others can drink it for the devil, it certainly does not demand very much consecration to give as much to the Lord.

We say our people do not belong to clubs and lodges. These require regular dues and expensive dinners, which are usually attended rather cheerfully by members. Take time, when you can, and find out what club and lodge membership costs are and add that amount to your giving.

We say our people do not attend movies. If Christians would give like amounts to the church as the average person does to the theater, church houses could be built and mission work tremendously advanced. So far many movie houses excel in expensive equipment paid by loyal attenders. Figure up what the regular movie attendee pays and add that to your giving.

Some time ago a certain man, recently saved, was asked to pledge \$12.50 to his local church for a certain project. He complained that it was too small, stating that he "spent that much for a single night of pleasure in sin."

But listen! I have something more and just as important to say. As I have meditated many times on the above, I am more and more persuaded that if you and I do not prove faithful in our stewardship, right now in this generation, we will not only stand guilty before the awful judgment of God, but the next generation will be spending like amounts of its money for tobacco, alcohol, lodges, and movies.

My Christian brother and sister, think how God must look upon our giving. If average unsaved people, in the same economy in which we live, can pour out of their pocketbooks from \$600 to \$1,000 for such things, what will God's judgment be on us when we don't average \$100 per member to the cause of Christ? We recognize that God has blessed us in keeping such things out of our church in general, don't we? I am sure if God does not get our consecration here, in our stewardship of material things, the devil is bound to get it instead. The final answer revolves pretty much around this question—Who is going to get the money God has blessed us with—the world or Christ? Which will it be for you?

Marshallville, Ohio.

## To Be Paid in Full

BY RAYMOND L. COX

A hotelkeeper in the wild West was accustomed to charge ministers of the Gospel only half price for accommodations and meals in his establishment.

A certain clergyman heard about this hotel man's habit after he had already spent several days in that particular hostelry. "When I pay my bill, I must inform the manager that I am a preacher and so take advantage of a considerable savings," he mused.

His day of departure arrived, and when he presented himself at the desk to check out, he flashed credentials and exclaimed, "I am a preacher!"

"What! You a minister?" demanded the incredulous innkeeper. "I can hardly believe it!"

"Why not?" nervously queried the concerned clergyman.

"Well, you have not once asked a blessing at your meals," retorted the manager coldly. "Moreover, when I have accompanied you to your room and then taken away the light, you have said no prayers."

The minister squirmed uncomfortably under the hotelkeeper's critical glare. "You have eaten like a heathen," he continued. "You have drunk like a heathen, and I guess you now had better pay like a heathen."

The manager extended an itemized bill and said sharply, "Full price!"

That embarrassed preacher had to pay his bill in full, but people who profess to be saints and live like sinners are bound to receive the wages of sin in full, except they repent. And "the wages of sin is death" (Rom. 6:23). On the other hand, "the gift of God," available even unto hypocrites, "is eternal life through Jesus Christ our Lord" (Rom. 6:23).

Hillsboro, Oreg.

## Nonresistant Witness in the Old Testament

BY DOROTHY YODER

When people of the churches who do go to war wish to defend their position, they always go to the Old Testament for proof that they are right. We read to our children out of the Bible story book how Saul slew his thousands, David his ten thousands. Just what is the witness of the Old Testament?

The important thing to remember is that God's witness has always been against killing. Man's witness has not.

In Acts 17:30 we read, "And the times of this ignorance God winked at; but now commandeth all men every where to repent."

## 25 Years Ago

(from GOSPEL HERALD, May 24, 1934)

... "First General Summer Bible School Conference" to be held at Napanee, Ind. . . .

The main business of the Publishing House is not to make a . . . "success" in a business sense. . . . Net gain, \$5,406.04.

(from GOSPEL HERALD, June 7, 1934)

... Lyman, Miss., . . . ordination services . . . Bro. Paul Hershey. . . . "Teacher Training" has a sound that is almost alarming to some. . . . a reduction of about ten per cent in the [Mission Board] receipts. . . .

The first killing of man is recorded in Gen. 4, where is also recorded God's reaction to it. "And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground" (verse 10).

All through the Old Testament we see the wickedness of man and God's love for His special people, Israel. Do not forget that God works with people as He finds them. God allowed these things, not because He wanted it so, but it was all He could expect to get from humanity at this early stage.

The Ten Commandments are the special law God gave the people of Old Testament time and people of all times. The sixth commandment says, "Thou shalt not kill."

Let us look at some great men who lived the nonresistant life. Abraham says to Lot in Gen. 13:8, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." This hurt Abraham where it tends to hurt the most, his pocketbook, but God blessed him for it.

Isaac dug well after well, when he could easily have fought to protect that which was plainly his.

Joseph could have revenged his brothers; instead, he showed love to those who wronged him.

Daniel, Noah, Job, Samuel, Elijah, and Elisha were all great men who accomplished God's purpose for them without great armies. We read their trials and the dangers they went into, and we know they were not cowards or weak, but they were lovers of peace and God was with them.

McPherson, Kans.

When we give others a piece of our mind, we have no peace of mind left.

—Selected.

# Witnessing in Heidelberg

By Horst Gerlach

When I left Luxembourg in order to study at Heidelberg, I applied at the Ecumenical Student Home for boarding. This request was granted to me, and since November, 1956, I have been living there with about thirty-five students from countries like New Zealand, Greece, and Finland. The students represent various denominations, such as the Anglican from Hong Kong, the Lutheran from Korea, the Presbyterian from Australia, and the Presbyterian from Korea. Daily chapel services are held. Each of the major denominations has a day when it conducts its particular type of service. Thus we have an Anglican day, a Lutheran day, a Roman Catholic day, and a free church day.

The free churches in the European concept are those churches who traditionally never were connected with the state and who are not liturgically bound, such as Methodists, Baptists, Moravians, and Mennonites. Thus I am occasionally asked to conduct a Mennonite service. Once, when I was in charge of the free church services, I had invited the Pax pastor, Bro. Duerksen, to speak to us on the Pax work in Europe, after which we had tea and a lengthy discussion. In fact, we have many discussions. Topics involved usually are: the inspiration of the Scriptures, the believers' church, holy living, nonresistance, believers' baptism, the worship service, and other points of doctrine and Christian life. On another occasion I asked permission to have a Mennonite Brethren quartet from Canada together with the evangelist, who were conducting tent meetings at Heidelberg, to take charge of our devotional period.

Living in such a home presents a great challenge. One reason for going to a university is studying. But we also live and have to witness while we are studying. If a person comes around and asks me why we do not baptize infants or whether conversion might not merely be a psychological illusion, I can hardly keep on memorizing Latin verbs. That is the time when we search the Scriptures whether these things are so, and it gives one occasion for personal testimony.

To represent a group as unique and as diverse as ours is a great task. Our group has often been misunderstood. There is a Catholic from Oregon, who lived only a stone's throw away from a Mennonite church and feels we are ingrown. There is the Missouri Lutheran, whose image of Mennonitism is the horse and buggy of our Amish brethren. There is the Old-Lutheran (a hyperconservative branch of Lutheranism), who calls us hedge preachers. There is the church historian, who thinks of us as Munster revolutionists. There is the Dutch Moravian, who

feels Mennonites are the most liberal group there is, and there are some Danish folk who compare us with Pharisees, locking people out of heaven by trying to hold on to the believers' church concept.

Trying to show all of these who we really are means that one's faith has to be lived and explained. Once I was asked in our ecumenical discussion circle to give a talk on our group. After I finished telling about true Anabaptism—as understood by itself—persecution, migration for conscience' sake, doctrine, the work of MCC and missions, the dean of our student home said that previously he had judged us as a vicious sect, but now he has a high regard for our people.

## Thought for the Week

The best way to learn to pray in public is to have plenty of practice in sincere communion with God in the secret chamber.—E.

A son of a Lutheran missionary told me that he thinks we are closer to the truth than many others, and my former roommate, a Negro from New York City, was glad from the beginning to meet a person who also believed in conversion. In fact, this talk brought about the purchase of the new *Mennonite Encyclopedia* and other works about our church for the home. Modern unbiased research oftentimes is trying to rehabilitate our Anabaptist forefathers. But man cannot live by history alone; for the church and Christ must be living today.

One purpose of the ecumenical movement is to get people together for discussion about things held in common and about things causing division. At least for the time being it does not claim to be a super-church; however, whether it never will be is another question.

The highest compliments and the severest condemnation of this movement are generally given by people who know the least about it. Those who are in it are very skeptical about it; in fact, some admit that there has been more of a recession than of progression, despite the fraternizing atmosphere on the horizon of church polity.

The living reality of the church of Christ which is conformed to His image cannot be organization alone. There has to be life and testimony. Thus apart from helping the mission in Luxembourg and the scattered flock in Germany, I have tried to be a witness in the

ecumenical atmosphere. Pray for me that I may live Christ and exalt His church! —*Missionary Messenger.*

## South Central Mission Board

By M. M. TROYER

The annual meeting of the South Central Mennonite Conference Mission Board was held April 17-19. The East Holbrook congregation near Cheraw, Colo., entertained this meeting.

The Friday evening program was devoted to a unique type of mission outreach. The theme was "Rocky Mountain Camp Serves Delinquents." Jess Kauffman, Divide, Colo., gave "The Story of Our Ministry to Delinquents." Harold Jones, Probation Counselor with the Denver Juvenile Court, of Denver, spoke on "Youth, Confusion, and a Friend in Need." Marcus Bishop, Denver, Colo., submitted the challenge in answer to "What Can the Mennonite Church Do in Relation to Juvenile Delinquency?" The Saturday forenoon session was highlighted with the mission sermon, "God Uses Men," by Edward J. Miller, Gulfport, Miss.

Saturday afternoon the district WMSA annual meeting was held in the Methodist Church in Cheraw. At the same time the annual business session of the Mission Board was held. Reports were submitted by the president, the secretary, the treasurer, and the Auditing Committee. Forty-six Mission Board members responded to the roll call. A budget which had been prepared by the Executive Committee of the board and the regional overseers of the district was submitted to and accepted by the board.

In the Saturday evening and Sunday meetings, Bro. Nelson Kauffman gave valuable and appreciated service. On Sunday morning he presented a missions address with a moving challenge to us as a part of the Mennonite Church to rise to our unique present opportunities of spiritual witness. Bro. Kauffman led in three "sharing sessions" as follows:

1. "Together for Christ in the Country" with participants from rural work: Henry Tregle, Three Brothers, Ark.; Kenneth Smoker, Madisonville, La.; Edward Miller, Gulfport, Miss.; John E. Wenger, Allemands, La.; Fred Meyer, Mountain Home, Ark.; Earl Yeakley, Thurman, Colo.

2. "Together with Christ in the City" with participants from city work: D. A. Raber, Wichita, Kans.; Cleus Miller, Pueblo, Colo.; David Castillo, La Junta, Colo.; Harold Kreider, Hannibal, Mo.; John T. Kreider, Kansas City, Mo.; Leo Miller, Wichita, Kans.

3. "Together for Christ in Service Activities" with participants from various

service activity programs: Robert Keller, Greensburg, Kans. (hospital); Jess Kauffman, Divide, Colo. (church camping); Wade Jones, La Junta, Colo. (practical nursing school); Luke Birkly, La Junta, Colo. (hospital); Samuel Janzen, Glenwood Springs, Colo. (nursing home); Roman Stutzman, Kansas City, Mo. (Voluntary Service).

Bro. A. J. Metzler, Scottsdale, Pa., presented the following four messages, which the Spirit of God used to bring genuine heart searchings, challenges, and spiritual inspiration:

"The World into Which We Go"

"We Receive to Give"

"Twin Miracles—The Gospel and the Church"

"Paul's Three I Am's"

The Colorado congregations were represented in leading in the worship through singing, both by choristers and special numbers of song.

The devotional meditations were led by the following:

Church Camping representative—W. J. Dye.

WMSA Testimonies—Mrs. John E. Wenger, Mrs. Sidney Comadelle, Miss Lois Merrillet, Mrs. Pearl Davis, Mrs. Scott, and Mrs. Brown.

Mission Board Members—Paul Vandiver, Charles Burkholder, Willard Barge, Allen White, and J. B. Shenk, Sr.

The Executive Committee of the District Mission Board was in charge of the program:

President—Samuel Janzen, Glenwood Springs, Colo.

Vice-President—Sanford Oyer, Protection, Kans.

Secretary—Paul Diener, Hesston, Kans.

Treasurer—Roy Troyer, Hesston, Kans.

Associate Member—Frank Horst, Calico Rock, Ark.

The East Holbrook Mennonite congregation gave excellent service in the physical entertainment of the board meeting. The church building was packed to near capacity, but the facilities were adequate. Meals were served at the Poultry Processing Plant in Cheraw. Freewill contributions were made for the meals at the place of serving. The report indicated that there was surplus contribution over food costs, which is channeled into the work of the District Mission Board.

Conway, Kans.

## Refugee Tragedy

By Miriam Pellman

No star shining in a cloudy night

For idle poor  
sick with fear,  
The lonely crowd  
refugee-bowed.

Day heaped on day and night on night.

—MCC Information Service.

## A New Home Mennonite Church Archives, Research and Historical Headquarters

*An Announcement by the Historical  
Committee of the Mennonite General  
Conference*

Twenty years ago, in 1940, the Archives of the Mennonite Church, established by General Conference, received its first home, the Goshen College Library building, through a donation of \$4,000 from congregational offerings throughout the church.

A new and larger home is now needed for two reasons. The present headquarters are no longer adequate for the growing collection of archival materials. Since the Mennonite Research Foundation is to be merged with the Historical Committee and Archives, and the Historical Committee is to become the Historical and Research Committee (subject to final approval by General Conference in August, General Council having already approved), larger facilities will be necessary for the work of the committee.

This will mean that a general research center for the church is to be established, without in any way diminishing research to be carried on at other centers.

The new headquarters is to be in the new Seminary building now being completed on the Goshen campus, with three substantial rooms adjoining the Mennonite Historical Library with its 15,000 volumes available for research and study, along with the theological library of 10,000 volumes.

For these quarters, to be contracted for with the Mennonite Board of Education, the Historical Committee is planning to raise \$15,000, in return for which the committee secures permanent exclusive use of the new space, adequate for many years to come. This amount is less than the actual cost.

As a general church archives historical and research center for the entire church, the committee is soliciting, and confidently expecting, general support from all sections and conference districts. Our program of work serves all districts.

A new plan for securing the needed funds replaces the former congregational offerings plan. It is described below.

### Plan for Fund-Raising

Early pioneers and leaders of the church in North America in many sections will be memorialized, to remind us all how much we owe to those men of the early generations who have established the church on this continent, and to inspire the present and future generations to full devoted service to the cause of Christ and the church.

The memorial, to be placed in the headquarters space near the entrance,

will be in two forms: A large-sized wall plaque will list the name, life date, and conference district of each of the 20-25 persons to be memorialized. In addition, a brief sketch of the life and contribution of each person will be prepared on a sheet, to be combined with the twenty other sheets into a special record book to be placed in its permanent file.

For each contribution of \$500-\$1,000, the historical committee or association of a district and the contributors will have the privilege of nominating one name of a pioneer or leader. Thus each area of the church will be represented, both in the memorials and in the donations. The number of persons memorialized may vary from district to district.

The first area to respond is the Lancaster district, which is raising \$5,000 for the headquarters space and \$2,500 for equipment. This district has already sent in \$4,500 of its planned amount.

Steps have already been taken to present this plan to the Franconia, Virginia, Iowa, Indiana, and Ontario districts; other districts will follow shortly.

We hope to secure the total funds and complete the building and equipment in time for dedication at General Conference time in August, 1959, and to inaugurate the new archives, research, and historical program by Sept. 1, 1959. None of the funds raised go to any other purpose but that indicated above.

### Historical Committee Officers

H. S. Bender, Chairman (Indiana)  
J. C. Wenger, Secretary (Indiana)  
Ira D. Landis, Treasurer (Lancaster)  
Melvin Gingerich, Archivist (Indiana)  
Samuel S. Wenger, Chairman of Finance Committee (Lancaster)

### Additional Members

Ernest Clemens (Franconia)  
Grant Stoltzfus and Irvin Horst (Virginia)  
John Snyder (Ontario)  
Herman Ropp (Iowa)  
John A. Hostetler (Allegheny)  
Nelson Springer (Indiana)

## Water from Many Wells

By NORA OSWALD

We marvel at exquisite floral arrangements, winter bouquets, and greenhouse displays. We "oh" and "ah" when viewing shirred petals, intricate pistil and stamen centers, vivid and pastel colors, and exhaling exotic fragrances. Developing lovely flowers has become big business, in order that weddings, banquets, anniversaries, grand openings, holidays, and funerals may be graced with their beauty. Bouquets are gorgeous, but soon wilt and die, and must be thrown out. Is our Christian experience bouquet-service, of short duration, flourishing for a moment, admired and then forgotten?

Perhaps our code of living should con-



ceive its secret from the bush which produced the flower. Bush-Christianity perseveres in the background, unobtrusively, continually absorbing food elements placed in the ground, to which it is rooted, by the great Caretaker. It is faithful in growing bigger, blooming ever, keeping its place. The bush exemplifies abiding, endurance, and production.

The Christian's joy, peace, long-suffering, gentleness, goodness, faith, hope, and love are his gardenias, poinsettias, chrysanthemums, roses, gladioli, or lilies of the valley. These bring color, fragrance, and joy to fellowship.

Gal. 5:22, 23 is the Christian's "displayaroma" to the world.

Topeka, Ind.

## Mission-minded or Mission-activated?

By DAVID HELMUTH

Today we often hear the term "mission-minded." Among evangelical Christians it has become a commonplace term, used to describe the person or persons who are interested in the program of home and foreign missions. Anyone who is curious enough to ask questions about foreign missions or is kindhearted enough to give occasionally to the cause of missions is labeled mission-minded.

Certainly there is nothing wrong in being curious and it is better to give occasionally to missions than not to give at all. The danger is when people are made to feel that they have met the demands of God in carrying out His command to evangelize when they are labeled as mission-minded simply because they are interested in and sympathetic to the program of missions.

It seems abundantly clear that there are many in the church today who are intimately interested in missions, who give liberally, pray daily, and who still have not made complete dedication to the cause of missions. These folks could perhaps be called mission-minded but have never become mission-activated. The cause of missions cannot go forward by the efforts of those who are only mission-minded; it desperately needs those who are mission-activated.

Perhaps what I am saying is somewhat a play on words and only a matter of definition of terms. However, it cannot be denied that unless what is on a person's mind goes to his heart there will be no action. Without action the task of evangelizing the world will never be completed. The thoughts that possess the mind must go surging to the heart to produce a life that will gladly lay itself upon the altar for the Master's service.

To be mission-activated not only

means to go but also finds direct expression in giving and praying. The mission-activated person sees the task and the great need and then immediately asks God to show him his part in meeting the need and obeying the commands of our Lord.

It is the conviction of this writer that many have taken the first step and are truly mission-minded but have failed in taking the final step of being truly mission-activated. The Lord needs men and women whose minds are so utterly convinced of their responsibility in the task of missions that their hearts will be stirred to immediate action. It has been the story of the human race that man's heart does not always co-operate easily in doing what he knows he should do. So it is in the call to service. Man knows in his mind that he ought to act, but somehow the final decision to act is very difficult.

Our churches are full of mission-minded people, but yet we hear the words of our Saviour, "The harvest truly is plenteous, but the labourers are few." Now, how about you? Are you only mission-minded or are you mission-activated too?

Congo, Ohio.

## In the Light of God's Word

By LeROY C. BROWN

Voltaire, an atheist, boasted that he could write a parody on the fifty-first psalm. Yes, he planned to make fun of God's Word. But the man's conscience, scared as it was, stopped him!

This is the passage of Scripture that stopped the unbeliever: "Create in me a clean heart, O God; and renew a right spirit within me."

That is a thought-provoking passage, isn't it? Repeat it a few times. Consider its meaning. Is it not effective? Would it not cause a guilty person to think? It is good for Christians too.

"Create in me a clean heart, O God; and renew a right spirit within me" should be a choice memory verse for every Christian. When we are not walking as close to God as we could, this prayer will bring us nearer. When we do not have a Christlike spirit toward our fellow people, this petition should set us right.

Repeat it frequently and feel how closely it draws you to God.

Chicago, Ill.

Jesus Christ is no security against storms, but He is perfect security in storms.—Selected.

## A Prayer

FOR THIS WEEK

Our Father, we praise Thee for the joy and beauty of this season; we thank Thee for daily revelation of Thy steadfast love and care. Enlarge our understanding of Thyself and of Thy plan and purpose for the church. Lead us into experiences which will help us grow in our love for Thee and for our fellow men.

Forgive us, our Father, for our idolatry of possessions and prestige. Free us from the tyranny of busyness and self-interest so that Thy Spirit may freely work in us.

Bless with wisdom and vision those church leaders who must now make decisions and guide the church in missions and evangelism; may Thy will be done through them. Help each of us who hold the treasure of the Gospel to become more urgently aware of our own responsibilities to share it with the least and the greatest. Help us to be faithful to the work Thou hast given us to do.

With thanksgiving we pray, Amen.

—Elnora Schrock.

## Prayer Requests

(Requests for this column will be signed)

Pray that forward steps in world evangelism may be taken at the General Mission Board meeting at Hesston June 10-14.

Pray for the many hundreds of summer Bible schools in session this month, that God's Word may find good reception.

Pray for more workers for Araguacema, Brazil. The lack of health and education facilities and many modern conveniences requires more time from the missionary mother in providing for her family's needs. Missionaries also need to take about three weeks' vacation every six months in order to withstand the rigors of their work.

Pray for the missionaries in the Argentine Chaco that they may be able to develop a literacy program for the Toba Indians which will help the Toba church to increase its witness.

Pray for a young minister who carries large responsibility and is developing some symptoms of a heart condition.

Pray for a mother who has recently seen her husband placed in jail and has the responsibility of her large family alone. She had accepted the Lord and has a ringing testimony of the joy Christ can give one who was held in the bondage of fear in the Catholic Church.





## OUR SCHOOLS

### HESSTON COLLEGE

On May 13 and 14 Melva Kauffman attended a meeting of the education department of Goshen College to help plan the co-operative education programs of Goshen and Hesston.

On Saturday, May 16, Dean and Mrs. Holsinger served breakfast to the faculty in three time groups. The third group arrived at 9:00 a.m.

Kermit Lind and Delores Hestand have been appointed editor and associate editor of the 1959-60 Journal. Business manager for the student publications in 1959-60 will be Larry Vogt, and advertising manager will be John Witmer.

Three of the college sophomore students have signed teaching contracts for next year: Ardy Stoll will teach fourth grade in Casselton, N. Dak.; Clarice Roth, first grade in Wisner, Nebr.; and Byrdene Gerig, a rural school near Wayland, Iowa. Three others who plan to teach are Anabel Schweitzer, Janice Borntrager, and Sondra Reeves.

Argie McElmurry, a former Hesston student who is now a senior majoring in architectural engineering at Kansas State University, Manhattan, Kans., won first prize in a Structural Clay Products Institute competition to design a rural grade school.

Class activities are multiple during these last weeks. To earn funds for the freshman-sophomore banquet, the college freshmen sponsored a car wash on Saturday, May 2. To earn money for a class gift the college sophomores on Friday evening, May 8, served a chicken barbecue dinner to 281 guests. On Friday, May 8, at 2:00 a.m. the high-school seniors, with their sponsors—Janeth Nichols; and D. D. Driver—started for the Missouri Ozarks in a chartered bus for their sneak-day trip. A week later on Friday, May 15, the Pioneers, the college juniors, with President and Mrs. Roth, set out for a weekend in the Ozarks. On Saturday evening, May 16, the college freshman-sophomore banquet was held in the college dining hall. Vincent Krabill and Marvin Miller are the sophomore sponsors, and Melva Kauffman and Evan Oswald the freshman sponsors.

In the home stretch of the 1958-59 school year came two college reading days on Thursday and Friday, May 21 and 22, with freedom from regular classes to finish term papers and projects; a tea for the pre-nursing students on Thursday afternoon at the home of President and Mrs. Roth; dress rehearsal for the Hesston College history drama on Thursday evening and its presentation to the school and local community on Friday evening; the President's Breakfast on Saturday morning at 8:00 a.m.; and the final faculty social of the year on Monday evening, May 25. The social was a farewell to faculty and staff members who will not be here next year.

The guests at the President's Breakfast on Saturday morning included all graduates and faculty and staff members. The program consisted of group singing led by Marvin

Miller, devotions by Vincent Krabill, a piano solo by Barbara Claassen, two vocal solos by Lonnie Loucks accompanied by Anita Castillo, and an address on "Pioneers with Faith and Courage" by Dean Holsinger. On Sunday evening, May 24, at 7:30, J. E. Hartzler spoke in the regular evening service on "Albert Schweitzer—Myth or Miracle."

May 25-28 were the final examination days for the 1958-59 school year.

### CHRISTOPHER DOCK

Commencement exercises were held on the campus Wednesday evening, June 3, at 7:00 p.m. Millard Lind, of Scottsdale, delivered the commencement address.

The vesper (baccalaureate) service for the graduating class was held in the Franconia Church on Sunday evening, May 31, at 7:30. John S. Steiner, Goshen, Ind., principal of the Bethany Christian High School, brought the sermon.

Margaret Halteman, Franconia, Pa., a Christopher Dock sophomore, won second award in the "Hire the Handicapped" poster contest sponsored in high schools of Montgomery and Upper Bucks counties this spring.

Willis Miller, who will graduate from Eastern Mennonite College in August, 1959, has been elected to the Christopher Dock faculty for the 1959-60 term. He will teach science and biology.

"Thank you" to all who provided opportunities for students on student workday this spring. Proceeds brought in by students amounted to \$1,693.26. In addition, a number of students earned \$180 credit to their class totals by working on the school grounds.

A number of students will be serving in summer Bible schools in their home congregations and in outlying missions.

The senior boys' quartet accompanied by Hiram and Mary Jane Hershey will serve on a Gospel tour of Puerto Rico, Cuba, and Jamaica in June. The tour is being sponsored by interested individuals.

Representatives of Christian Schools, Inc., Orrville, Ohio, a corporation sponsored by the Ohio Mennonite Conference for the purpose of establishing church schools, spent May 20, 21 on the Christopher Dock campus to make a 16 mm. color film of student activities. The film is to be a twenty-minute picture of church school life and activities for use by Christian Schools, Inc., in promoting the establishing of a church high school in Ohio.

**Registration Days for New Students Are**  
Wednesday and Saturday,  
June 10 and 13; 17 and 20,  
1:30 to 4:00 p.m.

Registration forms are available through the minister of the congregation.

Applications by mail will be accepted if students or parents cannot register personally at the school.

## A Bible Alphabet

By OLIVER H. ZOOK

- A. Always abounding in the work of the Lord.—1 Cor. 15:58.
- B. Beloved, now are we the sons of God.—1 John 3:2.
- C. Cast thy bread upon the waters: for thou shalt find it after many days.—Eccl. 11:1.
- D. Depart from evil, and do good; seek peace, and pursue it.—Psalm 34:14.
- E. Every day will I bless thee; and I will praise thy name for ever and ever.—Psalm 145:2.
- F. Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity.—Psalm 37:1.
- G. Go to the ant, thou sluggard; consider her ways, and be wise.—Prov. 6:6.
- H. Hope we have as an anchor of the soul, both sure and steadfast.—Heb. 6:19.
- I. In all thy ways acknowledge him, and he shall direct thy paths.—Prov. 3:6.
- J. Joy in the presence of the angels of God over one sinner that repenteth.—Luke 15:10.
- K. Keep back thy servant also from presumptuous sins; let them not have dominion over me.—Psalm 19:13.
- L. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:28.
- M. Marvellous are thy works; and that my soul knoweth right well.—Psalm 139:14.
- N. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other.—Matt. 6:24.
- O. Open thou mine eyes, that I may behold wondrous things out of thy law.—Psalm 119:18.
- P. Praise is comely for the upright.—Psalm 33:1.
- Q. Quench not the Spirit.—1 Thess. 5:19.
- R. Rejoice in the Lord always; and again I say, Rejoice.—Phil. 4:4.
- S. Seek ye the Lord while he may be found.—Isa. 55:6.
- T. Thanks be unto God for his unspeakable gift.—11 Cor. 9:15.
- U. Understanding is a wellspring of life unto him that hath it.—Prov. 16:22.
- V. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life.—John 5:24.
- W. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.—Eccl. 9:10.
- X. X-cept a man be born again, he cannot see the kingdom of God.—John 3:3.
- Y. Ye must be born again.—John 3:7.
- Z. Zealous of good works.—Titus 2:14.

Belleville, Pa.



## TEACHING THE WORD

### Why Not Teach Manners in Church?

By MILLICENT TRALLE

Since good manners are the outward expression of inner fineness, and courtesy and kindness are expressions of the Golden Rule which comes from the Bible (Matthew 7:12), they are integral parts of Christian living. Why, then, shouldn't churches offer courses in small-fry etiquette, starting with daily vacation Bible schools?

It is a sad commentary on homes that children generally are considered little monsters. Perhaps parents use the term affectionately, but sometimes teachers and others who work with children do not. And they like children.

Parents, even the conscientious, seem to be failing to teach fundamental principles of common courtesy, much less respect for elders, and kindness and consideration for all. The phrases "thank you," "please," and "excuse me" are all but obsolete. . . .

Manners are not something to be put on with party clothes, even if they could be bought in the store. They should be learned along with walking and talking, while learning is easy and fun, and good habits become as comfortable as old clothes. A girl whose parents realize and practice this never has to take a charm course; a boy doesn't require training in public speaking to become a successful businessman. And both go through adolescence with a minimum of awkwardness and self-consciousness.

Too few parents recognize their failure, and so it is up to the church and school to try to make up for the lack. Interestingly, the Golden Rule is not confined to Christianity. In different phraseology, it is a precept of eight other religions—Buddhism, Confucianism, Judaism, Hinduism, Jainism, Sikhism, Taoism, and Zoroastrianism.

Since we are concerned with children who attend Christian churches, let us talk about teaching them manners. And let me say first that they love the learning of them. I know from my classes in . . . Etiquette for Junior Misses. I teach . . . phases of etiquette suitable to the age group, . . . behavior on dates, and the duties of hostess and guest.

#### Reasoned Discipline

In general, children enjoy doing the right thing, being told what is right and wrong, and what they should do. The person who enforces discipline is respected and obeyed, if enforcement is effected

with calm reasonableness, without temper.

Even small children, who hop about like fleas, can be taught to stand quietly before their chairs until the teacher is seated, to rise after she does and follow, not precede, her out of the room. More important, they can be taught to keep quiet until addressed or given permission to speak. That some public schools permit talking in classrooms complicates a teacher's problems and is perhaps one reason for the scarcity of teachers. Interrupting while somebody else is talking is a common fault in adults and can only be minimized in their children, not eradicated. For "monkey see, monkey do," with original variations.

Once a child understands the why of a rule, he is willing to follow it. "You want people to like you, don't you? Then you must like them and make them like you by being courteous."

#### Common Courtesy

Being courteous is then broken down to the juvenile level. Even a four-year-old can understand that his name is his own special possession. He likes to be called by it. So he must use the name of the other person whenever speaking to him. In speaking to an adult he may use "ma'am" or "sir" as a variation.

Six-year-old Billie was one of my most apt pupils. His parents and grandparents were well-bred, and so he had a firm foundation on which to build. After class one day his mother offered to drive me home. Once out of the room, Billie ran ahead to open the outer door—a stubborn, heavy door. His mother started to help, and I put out a detaining hand and whispered, "Watch."

Billie made it, bracing his handsome little body while we passed through. Then the car door, weaming proudly as he held it for me.

"And he's just a baby," she exclaimed. "But he's out of the nursery. You go through doors first now, if you want him to remember what he's learning."

Another mother asked me, "What in the world is Alfred trying to do with my chair at mealtime?"

"Hold it for you," and I laughed, remembering the tremulous faith required to seat myself on the chair I hoped an inexperienced seven-year-old would place under me in time.

Farfetched teaching for the very young? Not at all. I grant you, it is often wasted because of lack of practice at home. As a teen-ager remarked, "I can't wait to see the expression on Daddy's face when I get up as Mother's friends come into the room, while he just lies there on his spine."

#### Church's Responsibility

The church can only try in this respect as it does in all other aspects of Christian training.

We encourage parents to bring children as young as six to worship services, and many even younger attend. It is a beautiful sight to see entire families praying together—provided the youngest members aren't wriggling and whispering to the distraction of all around them. It is hard, of course, for the small fry to curb animal spirits during a long service which sometimes tries the self-control of conditioned adults. But we did it, and they can, if taught from the crib.

Likewise, they can be taught not to shove ahead onto public conveyances, and never to take a seat if an adult must stand. Nor does such teaching stifle personality development, as some pseudo-child psychologists would have us believe.

Few adults know how to make introductions correctly, yet the rules are simple and unvarying. One of the class periods in which we have most fun is that in which the boys and girls take turns introducing and being introduced, playing parts ranging from mother to the bishop. Afterward, they know who is to be introduced to whom according to age and rank without stumbling.

Etiquette is much more than knowing which fork to use, for good manners are an integral part of good character. A well-bred person, of whatever age, is comfortable and welcome anywhere, with anybody, under any circumstances. Actually, parents would benefit from a course in small-fry etiquette.

A ten-hour course in the daily vacation Bible school would prove to be valuable training in Christian living. It would ensure more orderly church-school classes in the winter, more worshipful church services the year round. Once tried, such a course would perhaps be sought by youth groups.

Already, with such a series of lessons not yet off the press, the superintendent of the winter weekday school in a large church has asked for them for an extracurricular course.

Small-fry etiquette should be taught by a woman not only of Christian faith, but of firm conviction that such lessons are valuable. She would probably be a woman whose mother gave her just such priceless training. And she would find that the basic rules are the same now as they were then. Interpreting them for children and sharing their enthusiasm for behaving like nice people would add another star to her heavenly crown and a warm glow in her human heart.

Courtesy old-fashioned? It's timeless. It's modern. And the modern church will eventually teach it as matter-of-factly as it teaches the catechism.—From *Church Management*, January, 1958. Reprinted by request and permission.



## FAMILY CIRCLE

### To Be Kind

BY ENOLA CHAMBERLIN

In all our rush and hurry  
Surely we can find  
In every daily contact  
A way of being kind.

The world is filled with people  
Who face an hourly grind;  
They need that we develop  
A way of being kind.

They need that when we meet them  
They know we are consigned  
To a Christlike way of living—  
A way of being kind.  
Los Alamitos, Calif.

### A Prescription for Ideal Marriages

BY MOSES SLABAUGH

June is the month of brides, weddings, and happy times. These are occasions for rejoicing when life companions seal their vows and begin the journey of life as partners. New homes are started and bright prospects for future happiness are in store. Would that we could continue in this happy line of thought—to speak only of the ideal and wholesome aspects of marriage. However, too often, and that among professing Christians, unhappiness and divorce are the ruin of many a marital union. America's rate of divorce is one out of four. One can only guess at the number of unhappy people who are married and do not separate but tolerate each other.

Marriage is one of life's riddles that has bewildered many. No bride gets married to be unhappy, but too often that is her lot. Somewhere, somehow, the ideal is lost and husband and wife fall into quarrels and tension that make marriage a millstone instead of the exhilarating and happy experience the Creator intended it to be. Marriage is a serious matter and must be undertaken in all seriousness and in the fear of God. Perhaps a few ideals for happy marriages need emphasis from time to time.

#### *Sanctified Courtship*

Courtship is in a sense the foundation for marriage. It is a time of the choice of a life companion. This should not be hasty nor hurried, but a time of learning to know your life comrade. Courtship

does not need physical contact. "Puppy love" is a poor foundation for so serious a matter as marriage. Purity of body and mind is a tremendous asset to bring to the marriage altar. Such virtues are of far more value than some of the excess trimmings and decorations you see at many present-day weddings.

#### *Marriage Vows*

Perhaps it would be good for all married folks to recall these vows occasionally. It is so easy to forget that once we vowed to love, cherish, and protect in adversity and in prosperity, in sickness and in health; to exercise patience, kindness, and forbearance in all the cares of life until death do us part. You remember such vows or something similar? Marriage vows are more than words in a ceremony and should be remembered, respected, and kept.

#### *Companionship and Sharing*

Marriage is not so much a process of two people being absorbed in each other, but rather looking at life and home-building together. Many married people grow tired of each other. Perhaps the reason is that they look at one another too much. Marriage is a process of sharing and becoming one. The Scriptures teach, "They twain shall be one flesh." There are great possibilities for contentment and satisfaction in the marriage union. Love shortens the journey and brightens the pathway when things are done as companions.

Holding hands in courtship was a delight, but after marriage the hands must take hold of work. The Scripture affirms this in Prov. 31:19, 20: "She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy."

#### *Consideration*

Someone suggested married couples should respect each other as they would strangers. We do not come into the world adjusted; so all along the way, even in old age, one must make adjustments to the folks about us. This is all the more true in married life. Consider your companion's likes and dislikes. The former home life and pattern of life may be deeply set and an understanding heart goes a long way toward a successful marriage.

#### *Commendation*

This seems like an insignificant item, but try it. If the meal is good and tasty, tell the wife. If he looks handsome and tall in that best suit, tell him you appreciate and love him. If something is well done and good fortune has been the

order of the day, why not commend and praise? Surely there must be something good and commendable about your companion or you would not have married him or her. When did you last point out his or her good points? Remember courtship days and what you used to say to each other? Why should love not grow and deepen with the years? It should show more expression and not just be taken for granted. Someone suggested that the reason some women are so hard is because men take them for granted. Commendation will go a long way toward pleasant home life and ideal marriages.

#### *Peace and Tranquillity*

Home atmosphere is very important in married life. Quarrels, arguments, and tension destroy the peace and tranquillity that should characterize a Christian home. It is true that children with their laughter and play may not always leave the home furnishings and atmosphere in the most ideal state. On the other hand, there are elderly folks who would be glad for a little of the hustle and bustle of bygone days.

A peaceful relationship between married couples is a "must" if ideal family life is to continue and wear. Love, patience, forbearance, and kindness are wonderful tools to keep the marriage relationship in good repair. The fruit of the Spirit develops a beautiful marriage atmosphere.

#### *Conclusion*

Congenial marriage relations take constant effort. It is something to work at continually. Who of us could not improve in this all-important relationship?—Pastoral Letter.

#### EXPRESSIONS OF APPRECIATION

I wish to extend many thanks for the letters I received from my relatives and friends. Also for the cards, flowers, visits, deeds of kindness, and for the prayers offered during my stay in the hospital and during the period of recuperation, and also on my birthday. May the Lord richly bless you all.—Lydia Stoltzfus, Joanna, Pa.

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We would like to take this opportunity to express our sincere thanks to our brothers and sisters of the A.M. Conference who, by their prayers and offerings, made it possible for Mildred to take treatments at Davenport, Iowa. Thank you very much. And the Lord will surely bless you, for the promise is, "Bear ye one another's burdens, and so fulfill the law of Christ."—Jonas and Inoda Zehr and family, Milverton, Ont.

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When our little Deborah Sue was called home suddenly on April 23, 1959, we did not realize how much our friends could mean to us. We sincerely thank each one of you who have shared our sorrow and contributed to our comfort. You will need to accept this brief note of thanks for all of your condolences and encouragements to us as a family. May God continue to draw us together as a church family.—Robert and Florence Keener, R. 1, Box 257, Royersford, Pa.





# TO BE NEAR TO GOD

Theme for Week—They Conversed with God

Sunday, June 14

From the Lord. Gen. 4:1.

What she appears to have said, judging from the original, is, "I have created a man." Thankful mother was she, wife of the man made from God's own hand, having been fashioned herself by the hand of God. How well she summed it up; but she gives credit where credit is due. Her marvelous powers are "from the Lord." Would that all her children had followed in her train. What credit does the Lord get from your life? Bogus modesty? (It's all the Lord's doing.) Or ugly pride? (I did this.) Or do you strike Eve's balance when she said, "I have created a man [Cain—"possession"] from the Lord"? Surely your doings are now the Lord's possession. What place for pride or false abnegation? Neither has a place in the armory of Christianity.

Sing: "I Surrender All."

Monday, June 15

Transitory Breath. Gen. 4:2.

Second son and she (or Adam) names him Abel—"transitory," "breath," or "vapor." And so he proved to be; as a vapor arising from the ground he faded ere the noon of his life, his very name being prophetic. Perhaps these two, unweighed by inherited weaknesses, retained some of the prophetic spirit. They could not speak with God face to face any more, but perhaps they listened.

Sing: "Lord, Speak to Me"

Tuesday, June 16

Look Here. God. Gen. 4:3,5.

Apparently inherited and environmental fears held Cain back from uttering the spoken petition, and yet—Who has not seen a shy child proffer gifts before words? So did Cain and Abel. "The gift without the giver is bare," said a poet, and Cain's gift was not acceptable as was Abel's. Anger is not the first step away from God; an earlier one was probably the magnification of the big I that lives smack-dab in the middle of pride, which is sin.

Sing: "I Would Be True."

Wednesday, June 17

Why the Gloom? Gen. 4:6, 7.

Better search for the source of the gloom whose symptom is the "fallen countenance." If there is bodily disfunction, there are doubtless those among the sons of men who can care for you. If there is disfunction of the soul, that too can be remedied. Perhaps you need a new approach to life, as God so plainly showed Cain. "If thou doest well," God's smile of approval is not an impossibility, if you but choose the path of conformity to "well-doing." But if you choose rebellion, then that pet hate lying at the door of your heart's tent will take mastery over you. Jealousy, that potentially murderous sin, would like to destroy you, but you are commanded to have mastery over "him." If not,

that pet will grow and dominate you and tomorrow may find your tongue dripping with the blood of your brother's reputation or influence or his capacity for doing good. Or you may perchance have murdered your own capacities.

Sing: "Christian, Walk Carefully."

Thursday, June 18

"Am I My Brother's Keeper [thorn hedge]?"

"Where is your brother?" "I know not. Am I his thorn hedge?" Thus Cain's snarling reply. It is even possible that Cain wanted the Lord to believe that a lion killed Abel; the mention of the thorn hedge would lend credence to the thought. To what lengths will the world's Cains not go to attempt to deceive God, other men, and themselves?

Yes, Cain, your pet hate, your unconquered jealousy, did, after a manner of speaking, creep through your heart's thorn hedge which should have surrounded your

brother. And that pet, growing within you first, burst out into action so that Mother Eve's "possession" is a murderer. Brooks of salt water will not take away the stain of that hate or its outward expression, the blushing ground. That will require more blood, shed by the second Adam.

Sing: "Not All the Blood of Beasts."

Friday, June 19

What Hast Thou Done? Gen. 4:10-12.

A mile from this home live hundreds of men in a single brick building with bars over the windows and locks on barred doors. Yesterday one of the caretakers of these men said to me, "None of them are guilty, to hear them tell it. They are all there because of someone else." Court records disagree, of course.

Spiritual successors of Cain, whose lives or capabilities have suffered at your hand by reason of your untamed evil intent? "The blood of the innocent has a thousand tongues; each drop cries up to God."

Sing: "Angry Word Are Lightly Spoken."

Saturday, June 20

My Punishment. Gen. 4:13, 14.

A marginal reading translates thus, "My iniquity is greater than may be forgiven."

(Continued on page 547)

## Jehoshaphat, Wise King of Judah

Sunday School Lesson for June 21

(II Chronicles 17, 19, 20)

A wise king, Jehoshaphat, is ruling Judah. Where does a man get wisdom? Two pupils might read Job 28:28 and Psalm 111:10. What, then, does the adjective "wise" tell us about Jehoshaphat? He was rightly related to God. We are glad to study his rule of wise leadership, for we all feel the need of wisdom as parents, church leaders (everyone), teachers, and anyone in a leadership position. His way of ruling can be very instructive.

17:3-8. In the face of prevailing opposition (Baal worship was very popular) Jehoshaphat himself worshiped Jehovah. What was his relation to God? How can a leader lead in a way in which he is not living?

17:7-10. The king's personal devotion to God encouraged him to spread the knowledge of God to defeat Baal worship. He set up a national commission of religious education. Whom did he commission to teach? (Five court officers, nine Levites, and two priests.) "The truth shall make you free" (John 8:32).

18:2-34. A pupil might be prepared to report this lapse of Jehoshaphat when he went to battle with Ahab and about lost his life. Also 19:1-3. The king is reproved by God for helping the ungodly. Jehoshaphat gave his son Joram in marriage to Athaliah the daughter of Ahab. This brought Baal worship into Judah.

19:4. Jehoshaphat admitted his sin and moved quickly to correct it. He labored to bring the people back to God.

19:5-11. Perhaps it was necessary to appoint new judges in the land. At least the king stressed a new concept of justice. He

gave to the courts and law a spiritual meaning and drive.

What was the judicial system set up? What was the work of the supreme court at Jerusalem? Notice how the administration of justice pertained to all officers, civic and religious.

"Take heed." To what instructions? What tells us that Jehoshaphat thought of Judah as a theocracy? The pattern of justice cited was the Lord's. All was to be done in the fear of the Lord, as servants of the Lord, being careful not to trespass against the Lord, with a perfect heart, faithfully, courageously, and then the Lord would be with them. Read 15:2b.

If the Lord gives us wisdom for judgment in any situation where we need wisdom, that judgment will be fair, impartial, and honest. In our dealings with our children, or fellow Christians, or those who help us with our work, or in any situation requiring judging, we need to seek the Lord's will and take heed to His way—no perversion of justice, no respect of persons, and no taking of gifts. True justice is rooted in the nature of God. In Him we can learn to deal wisely and fairly. Rather than hunt for perversion of justice in our courts, let your pupils look for it in their daily living.

20:1-19, 27, 28. The king and his people, having sought to walk in the way of God, could easily and readily turn to God for help against their enemies. What a victory God gave them!

The battle is not ours but God's.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1957 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.





## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Sunday-school secretaries of all of our conference district organizations were invited to Scottdale by the Publishing House for a meeting, June 2 and 3. All the invitees except one attended and seemed to greatly enjoy and profit by this period of orientation in Sunday-school literature. Presentations were made by officers of the house and by curriculum writers.

Bro. Warren Swartley, Souderton, Pa., conducted a hymn sing at Millport, Barville, Pa., on May 24.

Bro. Owen Witter, Columbiana, Ohio, described Pax work in South America at Beech, Louisville, Ohio, on May 24.

Bro. Mark Peachey, pastor at United Bethel, Plain City, Ohio, was ordained to the office of bishop on May 17. Bro. Orie Kauffman, White Pigeon, Mich., officiated, assisted by Bro. Ray F. Miller, Lexington, Ohio.

The tenth anniversary of the Bartonville, Vt., congregation was celebrated on June 7. Bro. Winfield Ruth preached the morning sermon.

The board of the new Oaklawn Psychiatric Center at Elkhart, Ind., includes the following members of our denomination: Dr. Melvin Clik, Dr. E. P. Mininger (vice-president), Eric Sauer.

Bro. J. S. Roth, Salem, Oreg., preached at Warwick River, Denbigh, Va., on May 10.

A Korean minister, Kisu Rhee, who attended Eastern Mennonite College this year, spoke at Warwick River, Denbigh, Va., and at Huntington Ave., Newport News, Va., on May 17.

Bro. Chester K. Lehman, after attending commencement at Hesston College, spoke on the Holy Spirit at the following places: Pershing St., Hutchinson, Kans., June 2; Plain View, Hutchinson, June 3; and Yoder, Kans., June 4. The weekend of June 7 Bro. and Sister Lehman conducted a home conference at West Liberty, Inman, Kans.

Bro. Gordon Bauman, Alma, Ont., spoke to the Drayton Ministerium on "The Origin and Development of Mennonites in Canada."

Bro. Max Yoder, Grants Pass, Oreg., preached at Nampa, Idaho, on May 24.

Guest speakers at West Liberty, Inman, Kans., recently were Amos Gingerich, Parnell, Iowa, and Adam Kauffman, Ellinwood, Kans., on May 24; and B. Frank Byler, Argentina, on May 31.

Forty-four women from twenty-four congregations in the Lancaster, Pa., vicinity met on May 21 to prepare 2,000 envelopes for mailing the Mother's Pledge to new mothers listed in the newspapers. A member of the group, out of her own experience of bereavement, is sending a special letter to the mothers whose babies do not live.

Bro. Albert Hertle, Alpha, Minn., was guest speaker at Des Moines, Iowa, on May 24.

Bro. Lester Glick, Goshen, Ind., is serving this summer as Research Assistant of the Social Science Institute, Washington University, St. Louis, Mo.

Bro. Harold Bauman, Goshen, Ind., is attending the Southern Baptist Seminary in Louisville, Ky., this summer.

Bro. Atlee Beechy, Dean of Students at Goshen College, is Visiting Lecturer at Ohio State University this summer.

Bro. Jess Kauffman, Commission Secretary of Church Camps, spoke at Protection, Kans., on June 7.

Bro. Don D. Reber, Pigeon, Mich., spoke at Lockport, Stryker, Ohio, on May 24.

A church chorus has been organized at Burton, Ohio.

Bro. Harold Eshleman, Harrisonburg, Va., spoke in a missionary Bible conference at Martinsburg, Pa., May 16, 17.

The close of school has brought a number of new workers to Scottdale. Among them are: Phyllis Lauver, Subjunctio Atmosuiv, Eric Ram, John Shea, Byron Yake, Mervin Zook, and Joe Alderfer.

Bro. Harvey Bauman of the Lancaster Mennonite School faculty spoke in the weekly chapel service at the Mennonite Publishing House on June 3.

Bro. John Howard Yoder, Goshen, Ind., spoke to the young adult Mennonites in the Chicago area on May 23 concerning the "Contribution and Relevance of Anabaptism." The following day he preached at the Lombard Church on "We Believe in the Trinity," one of a series on "We Believe." Another message in this series, "We Believe in Christian Freedom," will be given on June 21 by Vincent Harding of the Woodlawn Mennonite Church in Chicago.

Bro. LeRoy Kennel has been elected president of the Lombard, Ill., Ministers' Association.

Change of address: Noah Landis from Alpha, Minn., to Wellman, Iowa. Bro. Landis has assumed the pastorate at Wellman after forty years at Alpha.

Bro. Melville Nazifer, Hockessin, Del., preached at Ebenezer, Elverson, Pa., on May 17.

Bro. Cleo Weaver, Secretary of Music for the Allegheny Conference, conducted a hymn sing at Blough, Hollisport, Pa., on May 31.

Bro. Arthur K. Hackman was ordained to the office of deacon at Plains, Lansdale, Pa., on May 31, with Bro. John E. Lapp in charge. The sermon was preached by Bro. Winfield Ruth.

Bro. Paul Lauver, Puerto Rico, spoke at South Union, West Liberty, Ohio, on May 31, in a series of missionary messages firsthand from the field.

Bro. Eldon Kortemeier was licensed and installed as pastor at Roebin, Washington, Ill., on June 7.

Bro. Paul Lantz has accepted the call of the Ohio Mission Board to take charge of the work at Dayton. Bro. Sanford Miller, who has been serving there for several years, has taken up full-time social work. The

address of the Lantzes is 2382 Kennedy Ave., Dayton 20, Ohio.

Baccalaureate speakers: Wesley Jantz at Eureka, Ill.; High School; Laurence M. Horst, Chicago, at Cullom High School; Waldo Miller, Maple Grove pastor, at Belleville Mennonite School.

An all-day Sunday-school meeting was held at Doylestown, Pa., on May 30. Speakers included Warren Wenger, Paul Clemens, Richard Dettweiler, and David Derstine.

Commencement speakers: C. Warren Long, Tiskilwa, Ill., at Bureau Township High School; A. L. Turner, Missionary Alliance Church, at Nampa, Idaho, Christian Day School; Gerald Stuber, Smithville, Ohio, at Sonnenberg Christian Day School, Apple Creek, Ohio; John H. Hess, Toronto, Ont., at Lancaster Mennonite School; Harlan Steffen, Dalton, Ohio, at Belleville Mennonite School; Cleon Nyce, Easton, Pa., at Franconia Conference Christian Day Schools.

Bro. Wilson Moyer, veteran minister of the Blooming Glen, Pa., congregation, died on May 25. He had been in ill health for a number of years.

(Continued on page 548)

## Calendar

Annual meeting Mennonite Board of Missions and Charities, Hesston, Kans., June 8-10.

North Central Conference and associated meetings, Bloomfield, Mont., June 15-18.

Camp Lebanon, Ohio, Pa., Work camp for young people above 14, June 15-21; Informal Family Week, June 29 to July 5; Boys' Week, 13 years and over, June 29 to July 5; Girls' Week, 13 years and over, June 29 to July 5.

Laurelville Mennonite Camp, Johnston, Youth Retreat, June 18-21; American Sunday School Union, June 22-25; Camp, June 27 to July 3; Girls' Camp, July 4-10; Junior High, July 11-17; Junior High II, July 18-24; Youth Conference, Aug. 8-14; Missions Week, Aug. 15-21; Business Family Week, Aug. 22 to Sept. 2.

Peace Sunday, June 28.

Little Eden Camp, Okemah, Mich.; Boys' and Girls' Week, June 27 to July 4; Junior High, Grades 7, 8, 9, July 4-11; Junior High, Grades 8, 9, July 11-18; Senior High, Grades 10, 11, 12, July 18-25; Home Builders' Week, July 25 to Aug. 1; Christian Business and Professional Week, Aug. 1-8; Christian Fellowship and Family Week, Aug. 8-15; Farmers' Week, Aug. 15-22; Rest, Relaxation, and Meditation, Aug. 22-29; Golden Age Week, Aug. 29 to Sept. 3; Goshen College Faculty Retreat, Sept. 5-7.

Camp Luz, Orrville, Ohio; Boys' Camp, July 4-11; Girls' Camp, July 11-18; Missions Week, July 18 Aug. 1; Junior High, Aug. 1-8; Junior High II, Aug. 8-15; Youth Camp, Aug. 15-22.

Annual meeting, Alberta-Saskatchewan Conference and associated organizations, Telford, Alta., July 4-7.

Annual meeting of Virginia Conference and associated meetings, Lindale, near Edom, Va., July 28-31.

Annual meeting, Indiana-Michigan Christian Workers' Conference, Bethel, Ashley, Mich., Aug. 4-6.

Annual meeting, Allegheny Conference, at Shick's, Johnston, Pa., Aug. 7, 8.

Annual meeting, Iowa-Nebraska Conference, Shick's, Nebraska, Aug. 25-27.

Annual meeting, Conservative Mennonite Conference, Locust Grove, Belleville, Pa., Aug. 11-14.

Annual meeting, Illinois Mennonite Conference, Metamora, Aug. 13-16.

Annual meeting, Ohio Christian Workers' Conference, Neffville, Pa., Aug. 18-20.

Annual meeting, South Central Conference, Hesston, Kans., with entertainment by West Liberty congregation, Aug. 18-20.

Church School Day, Aug. 23.

Biennial meeting, Mennonite General Conference, Goshen, Ind., Aug. 28-30.

Annual church-wide MTF meeting, Orrville, Ohio, High School, Aug. 28-30.

Study conference on Home Interests sponsored by the Mennonite Commission for Christian Education, Goshen College, Goshen, Ind., Aug. 28-31.

Third church-wide Music Study Conference, Laurelville Mennonite Camp, Sept. 25, 26.

Annual meeting, Mennonite Board of Education, Hesston, Kans., Oct. 21-24.

Full annual meeting of the Commission for Christian Education, Oct. 30, 31.

Universal Bible Sunday, Dec. 13.

# Missions



THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE - 1711 PRAIRIE STREET, ELKHART, INDIANA

TELEPHONE JACKSON 2-2630

## News Notes

Missionary Bible Conference to be held at Laurelville Mennonite Camp, R. 2, Mt. Pleasant, Pa., Aug. 15-21, is for everyone. This is your opportunity to get mission information and to fellowship with missionary leaders. Send your reservation at once.

Bro. Orie O. Miller, Akron, Pa., has been appointed Associate Secretary of the Eastern Mission Board, Salunga, Pa., for the coming year with assignment as needed and appropriate at the direction of the Executive Committee.

Bro. and Sister Jacob Flisher, missionaries on furlough from India, spoke to the Indian Cove congregation, Hammett, Idaho, on Sunday evening, May 24. After June 14, the Fishers should be addressed c/o Sam T. Miller, P.O. Box 268, Kalona, Iowa.

The purchase of property at 415-17 South 7th Street, Reading, Pa., has been approved by the Eastern Mission Board to provide for relocation of the South 7th Street mission program.

Bro. William Hallman, La Falda, Cordoba, Argentina, has been ill for a number of weeks with virus infection which caused a partial facial paralysis. He has responded well to treatment and should be able to follow a normal schedule again in several weeks. Dr. Luchessi, member of the church at Carlos Paz, made a special trip to La Falda to assure Bro. Hallman that the attack was not too serious. Some 40 cases were current in Cordoba and most of them occurred after the individuals had eaten water cress.

The Eastern Mission Board, Salunga, Pa., recently approved authorization to purchase property in Esch, Dudelange, Luxembourg, and Thionville, France; this was a recommendation of the recent deputation to Europe.

The brethren Lewis S. Martin and Harold G. Eshleman, Harrisonburg, Va., were scheduled to leave early in June, for an administrative visit to Sicily and Italy where they will contact churches sponsored by the Virginia Mission Board.

The summer camp schedule for Eastern Board city mission children to attend Camp Hebron, R. 2, Halifax, Pa., is as follows: Boys' Camp (ages 10, 12) July 20-27; Boys' Camp (ages 11, 12), July 27 to Aug. 3; Girls' Camp (age 10), Aug. 3-10; Girls' Camp (ages 11, 12), Aug. 10-17; Youth Retreat (ages 13, 14), Aug. 17-24; Youth Retreat (ages 15 and up), Aug. 24-31. Bro. Harvey Bauman will serve as camp director.

Bro. John I. Smucker, Mennonite House of Friendship, Bronx, N.Y., was scheduled to speak at Plain City, Ohio, on June 5, and at East Bend, Fisher, Ill., on June 7 en route to the annual Mission Board meeting

at Hesston, Kans., June 10-14. He will speak at Leonard, Mo., on June 15.

The Second Mennonite Church, Chicago, Ill., conducted a summer Bible school workshop on May 20 for those who will teach in the local school this summer. Summer Bible school materials were on display and manuals distributed to teachers. Summer Bible school will begin on June 29.

The Alvin Hostetters, missionaries on furlough from India, are now living at 1726 S. 13th St., Goshen, Ind. The Hostetters left Goshen on June 6 for Mission Board meeting at Hesston, Kans., and will then go on to Oregon before returning to Goshen about the last of July.

About 225 boys and girls with some of their parents attended the annual Bible Club Rally at the Bethel Mennonite Community Church, Chicago, Ill., May 13.

Sister Dora Taylor, missionary on furlough from Honduras, spoke at the La Junta, Colo., Mennonite Church on Sunday evening, May 31.

Mrs. H. James Martin, missionary on furlough from Uruguay, served as guest speaker for the WMSA of the Erb Street Mennonite Church, Waterloo, Ont., on May 27. In the evening she gave an illustrated message regarding mission work in Uruguay.

Sister Savilla Ebersole, Elkhart, Ind., spent several weeks recently assisting the Mario Bustos family, Milwaukee, Wis., in their home. Bro. and Sister Bustos are initiating a church program among Spanish-speaking people and have sustained some difficult times due to sickness in the home.

At the May 5 meeting of the Brazil Mennonite Mission Council, São Paulo State, the term of office for officers of the Council was changed to two years by constitutional amendment and the present officers re-elected: David Hostetler, chairman, Glenn E. Musselman, secretary.

Word was received at the General Mission Board headquarters, Elkhart, Ind., on May 29 that the India government had granted a residence visa for Bro. and Sister Mark Kniss, who were appointed for medical service in Bihar, India, at the 1957 annual meeting. Praise God for answered prayer. The permit to open a medical center in Satbarwa, Bihar, was granted earlier.

Sister Anna Schraeder, student from Mennonite Biblical Seminary, Montevideo, Uruguay, who has been serving with the missionaries in São Paulo State, Brazil, will be assisting at Valinhos during June and July and then transfer to São Paulo city to help with the work started by the Peter Sawatsky, who are returning home for furlough at the end of the summer.

Fifth anniversary services will be conducted at the Guavate, Puerto Rico, Mennonite Church, June 10-14. Bro. Addona Nissley will speak the first three evenings concerning the spiritual revival of the be-

## Your Treasurer Reports

Budgets for the current fiscal year are now being completed. It is evident from field requests received that total budgets will be higher this year. This is a result of increasing costs, entering new areas of work in existing mission fields, and the opening of new opportunities for enlarging the witness of the church.

Some of the programs being included in the area of expansion are the sending of missionaries to Nigeria, promotion of literature evangelism, increase of voluntary service units, beginning of the German radio program, the sending out of new missionaries to existing fields, and a program of Mennonite student services at home.

Can we continue to meet the costs of the mission program? It now appears that the current program, plus the increases involved, can be met within the present request of \$20 per member per year for missions and \$6 per member per year for relief and service. The increase in the broadcasting budget will be cared for by designated contributions.

If each member of our brotherhood will share "as God hath prospered," we feel confident that the need will be met. May we encourage each one to promote and share in this primary responsibility given to the church by our Lord.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

liever. On the remaining evenings the brethren Lester T. Hershey and A. L. Guierrez will bring evangelistic messages.

The Henry Becker family, Bihar, India, left Bombay, India, for North American furlough on May 30, according to a cable received at the MBMC headquarters, Elkhart, Ind. They will come via the Pacific.

The Joe Richards family arrived safely in Seattle, Wash., from Japan on May 31, for North American furlough.

A stewardship emphasis weekend was conducted at the Coamo, Puerto Rico, Mennonite Church, May 16, 17, using the theme, "Stewardship of Time," and presenting the VS program. Gerald Wilson gave an informative address on what the VS program is, and then Betty Lou Delegrange and Ron Collins gave testimonies on what VS has meant to them. A VS trio—Betty Lou Delegrange, Anna Grace Zook, and Beatrice Landes—provided special music with a service theme.

(Continued on page 548)

# Enrollment Almost Doubled

By JOHN KOPPENHAVER

That was the great news apparent on the opening day of the Argentine Mennonite Bible School—March 26, 1958. Twenty-three young people enrolled in the Bible School, which just four years previously had been closed for two years. Now that doesn't sound like many students to you, but remember that our total Argentine membership is less than some single congregations in the States. There were 13 men and 10 girls in the group. Eighteen of them took a full load. Five students came from Northern Argentina, a distance of 900 miles. Another came from Paraguay.

The school year was divided into two semesters of 15 weeks each with a two-week winter vacation in July. God marvelously helped throughout the year. Indeed the increases were not only numerical but also spiritual.

The faculty. The teachers were Mrs. Eduardo Alvarez, Alicia Quiroga, Mrs. John Koppenhaver, Frank Byler, and the director, Delbert Erbs returned from their furlough in time for the second semester. Bro. Erbs taught various subjects and greatly strengthened the music department.

Course offerings and graduates. Twenty-six various subjects were offered during the year, the same kind of courses that might be taught in any Bible school in the States.

On Nov. 2, four students received diplomas. Juan Carlos Acosta was awarded the ministerial diploma for having completed the four-year required course. The three-year Christian worker's diploma was awarded to Eduardo Alvarez, Lucio Casas, and Eduarda Mondini. Bro. Alvarez will continue his studies during 1959 in our Seminary in Montevideo. Lucio Casas will do a year of practical work in the district of America and plans to resume his studies in 1960.

Direct evangelism. Each student had experience during the total school year helping in the practical work program in Bragado, Alberti, Comodoro Py, O'Brien, and Mechita, and occasionally in some of the older congregations. Some of the students demonstrated a genuine passion for souls and a profound desire to share the glorious message of the cross and the living Christ.

Some of the fellows formed an evangelistic team which included a vocal quartet, a chalk-drawing artist, an accordion duet, the evangelist, and personal workers. They spent much time in prayer and preparation. They then had meetings in some of the towns near Bragado. On Nov. 2, after classes closed they divided and conducted or helped in campaigns in Capilla del Monte, La Falda, America, and Fortin.

In October we had the wonderful privilege of baptizing eight young people and

adults in Mechita, one of the outstations of the Bible School. Bro. and Sister Alvarez have been in charge there the past three years.

Special blessings. Many were the blessings received through special speakers. Philip Saint and Bill Fasig were with us during our annual Victorious Life Conference in May. The Holy Spirit used each talent—the artistic hand and preaching of Phil and the marvelous music of Bill—to touch many hearts with divine fire.



Male quartet of the Bragado Bible School: (l. to r.) Erton Montiel, Buenos Aires; Carlos D'Andrea, America; Arnoldo Casas, America; Raul Betanzo, Villegas.

In August we experienced another downpour of heavenly blessings through the messages of Carlos Gattinoni, pastor of the First Methodist Church of Buenos Aires. During this Fifth Annual Conference of Evangelism the national MYF co-operated, inviting youth leaders from each congregation for the last two days. Thus this conference had a much wider outreach. A final blessing of the school year was the excellent commencement address given by Luis Bucafuso, Secretary of Evangelism of the Methodist Church of the River Plata countries.

Argentine support. It is a deep satisfaction to see and receive the growing support of the Argentine church. The Bible School is on the daily intercessory prayer list of many brethren and various congregations. This is one reason why God blessed us so marvelously. And financially, they went "over the top" also. The offerings on Bible School Sunday totaled 8,379.50 pesos. That is 2,651.65 pesos more than 1957, an increase of almost 50 per cent. It is noteworthy also that the congregations of Amer-

ica, Floresta, and Villegas sent a monthly subsidy to help with the board of their students, and this in spite of very heavy local commitments.

The 1959 school year. Last year we mentioned that we were seeking ways to co-operate more directly with the Seminary in Montevideo. It appeared to many that it would be more desirable to have a new United Seminary in Buenos Aires. The Argentine Conference approved this plan as did other conferences concerned. Bro. Agustine Darino, who lives in Buenos Aires, spent much time looking for an adequate property. The brethren Litwiller and Koppenhaver also looked at many properties. But in August, 1958, cold water was poured on these plans when the North American boards announced that there would be no money available during 1958 due to the financial situation of the respective boards.

Nevertheless the boards in Latin America and the respective faculties felt that co-operation during 1959 would be desirable and also possible, even though it might be necessary to continue at the two campuses. Thus a plan was studied and adopted that all first-year students would study in Bragado and second- and third-year students in Montevideo, the distinguishing advantage being a Latin environment in each institution. Until the present, Montevideo has had a definite German environment.

But when by the end of January, 1959, there were no prospects of new Argentine students, it seemed imperative to study the situation anew. Thus the Executive Committee of the Argentine Conference met in Bragado on Jan. 30, and considered the above-mentioned fact plus the tremendous economic inflation in Argentina and the fact that Montevideo could provide board much cheaper than Bragado. Because of these factors the board decided that it would be more logical for even the first-year students to study in Montevideo during 1959.

We rejoice that the two North American boards in December approved a campaign to raise \$100,000 for a new United Mennonite Seminary. This is an answer to vision and to prayer. But we must do much more praying that the brotherhoods may respond to the financial solicitation.

What of the future? Will there be a good, sound, evangelical secondary school in Argentina? Our Mennonite brotherhood could make a marvelous contribution to Christ's cause in lower South America by this means. Thus I repeat what I have said before. Many more of our Argentine young people are going to secondary schools. The church cannot afford to ignore this fact. She must be alert to the trend. In relation to the educational level of her membership, the church must provide prepared leaders who can minister to each group within the brotherhood. It is an established fact that the adolescent period is one of the most difficult. In spite of this we permit our young people to study in an environment that is far from the New Testament standard. During this plastic age



we permit them to have teachers who not only are not evangelicals but who do not even understand the evangelical viewpoint.

Is it not the responsibility of the church to help provide the really Christian environment that God wants our sons and daughters to have? Nothing is impossible unless it lies outside the will of God. Anything is possible if there is vision and complete dependence on God.

Bragado, Argentina.

## Toba Headquarters Chosen

The Toba Conference took place as scheduled on April 18, 1919. The weather here in the Argentine Chaco couldn't have been more perfect. So many Tobas came that it was necessary to have the six-hour meeting on Sunday, April 19, out-of-doors under the trees. Representatives from about 20 different churches came together to sing and pray, as well as to listen to the preaching of the Word. However, the one subject which received particular attention was the choosing of a permanent meeting place for the conference. Geographically, two places qualified: League 15 and League 17.

In many Toba minds it isn't too clear yet what importance will be attached to the church which will serve as an annual meeting place and also as a kind of spiritual and business headquarters for the representatives of the many Indian churches which make up the United Evangelical Church. All along we have been stressing the importance of keeping fully in mind the spiritual imperatives which underlie any work dedicated to Christ.

A number of the preachers apparently have in mind a kind of organization in which considerable authority will be exercised by those at the "center." Others of us feel that the authority should exist only in the form of "moral persuasion." Our own reason for favoring such a "weak government" is because it most closely parallels what we have observed in practical Toba life. Toba society has always tended to fracture into small independent groups along family lines. Thus, we believe that if a truly united Toba Church is to evolve, practical autonomy must remain in the local groups where it has always been, while the "center" will only be a common meeting ground for any concerted action needed and for spiritual sharing.

League 15 was chosen as the "center."—Adapted from Albert and Lois Buckwalter missionary letter.

The cult of Jehovah's Witnesses claims to have 719,000 members who meet in 16,000 "Kingdom Halls" around the world. Their presses in Brooklyn put out 15 tons of literature every day.—EFMA.

## Budget Covered—Giving up 54 Per Cent

By J. DELBERT EBB

Any church treasurer ought to be happy to report that the budget has been covered and that giving rose in one year over 50 per cent. Such is my pleasure as treasurer of the Argentine Mennonite Conference. Explanations may be given below, but above all we must recognize that the Lord has blessed us and that many faithful members have recognized their responsibility to give their tithes and offerings.

One of the challenges before the Argentine church in recent years has been that of taking on more of the financial responsibility for the work being done in its midst. Workers' support, church buildings, campgrounds, and evangelism—these are all items that have appeared on the national church budget and have required a steadily increasing sum. The Argentine church still has a long way to go until it is self-supporting, but figures reveal commendable progress which should be a challenge to all of us who support the work of the Lord. Let us take a closer look.

Basic is what happens on the local level. The total offerings of the Argentine churches over a period of six years, in Argentine pesos, are as follows:

1953 .....	121,063.85
1954 .....	173,051.02
1955 .....	196,050.07
1956 .....	234,910.55
1957 .....	271,123.75
1958 .....	416,747.57

Thus last year shows an increase of 244 per cent over 1953. In all fairness we must observe that there was considerable inflation during this period, but only at the very end of 1958 did this inflation near the 100 per cent mark; so that still leaves a considerable increase in proportion to the real value of the peso. Other reasons for the increase may be outlined as follows:

1. There has been a new emphasis on stewardship during this period including more teaching on tithing. A secretary of stewardship was elected by conference and one annual conference used stewardship as its main theme. As a result there are more tithers in the church. The needs that have been presented to the churches, or that have arisen in the local congregations themselves, have made many brethren recognize their responsibility to support the work of the church. Some have expressed their shame in receiving money from North America for something that they themselves could pay for. Last December I had the privilege of touring most of the churches in order to present the conference budget for 1959, and I was made to realize again how many of our members are ready to work toward higher goals when they see the need in the Lord's work.

2. The need of supporting national workers has demanded increased offerings. Up until this period the help which the national

churches gave to national workers' support was very limited. With the visit of Bro. J. D. Graber in 1952, a policy was set up whereby all new national workers were to be supported by Argentine offerings. Only in the last couple of years has this put pressure on Argentine giving. In 1955 only 25,000 pesos were needed to help the several Bible school students who were working in congregations. Last year 85,000 pesos were paid out, and this year an estimated 200,000 will be needed. The big appeal in presenting the 1959 conference budget was the responsibility the Argentine churches must take in supporting their own pastors. The amount needed will be more than the total offerings given in 1955. As more Bible school graduates are available, we anticipate an even greater demand upon our Argentine budget. Since the church is small (700 members) and the need for expansion is great, this will probably be one of our major problems in coming years.

3. New church buildings have also demanded increased giving. Policy established in 1952 has also forced the Argentine brotherhood to share in the load of capital expenditures. New buildings are only built when a congregation can supply a certain percentage of the needed funds. Another part can be borrowed from a rotating fund. Only when sufficient money is on hand and plans are approved does the mission give its aid toward the building. The congregation carries the building responsibility.

In this period of five years, two churches have been built, one remodeled, and a fourth is being built. In each case the local congregation increased their giving considerably in light of their need. The church in Ramos Mejia, which was completed in 1955, was able to pay off all its debt by the end of 1958. Earlier this was considered impossible. In Villegas, where remodeling was completed in 1956, a toy factory operated by members is hastening the day when that congregation will be debt free. At the present time America is putting up a new building and La Falda has a growing building fund.

4. In spite of shortcomings and weaknesses which our Argentine church undoubtedly has, it can be shown that during the last five years there has been an increasing feeling of unity and mutual sharing. This has come about in part because of the new conference organization and its efforts to unite the total church in an organized program utilizing not only the full-time workers but all laymen as well. There are more laymen today who have knowledge of and are interested in the total church-mission program. To our conference this year the churches sent more of their capable lay leaders than ever before. This was true partly because these laymen were sufficiently interested in



the work of the church to leave their business or their vacation trip and come with us to Trenque Lauquen.

This fact has many benefits. Basic is the aid these can give in the total program of evangelization. It also means that more administrative jobs can be taken on by laymen, leaving missionaries and pastors more time for their spiritual ministry. One example of this is our Stewardship Secretary for this year, who is a medical doctor and mayor of his town.

This interest in the total church program has also benefited our financial situation. With our new conference organization established in 1955, there were also greater demands upon the conference treasury. Beginning in that year we made a conference budget which the delegates approved. At the same time the delegates came to conference authorized by their congregations to pledge a certain amount which they will give during the year. Since workers' support is included in this budget, this has become a very important item.

The support which the local congregations are giving has been excellent. They have not despaired in the face of a budget that doubles from one year to another. Representatives which the conference Executive Committee have sent to the congregations to present the budget have been received with understanding. Only by uniting our resources and interest in this way can the Argentine church meet the challenges before it in the coming years.

Following are the budgets which were approved for the last five years. In the second column are the corresponding amounts that the local churches actually sent to the conference treasurer in Argentine pesos. The present exchange rate (May 15, 1959) is about 70 pesos to \$1.00 U.S.

	Budget	Received
1954	none	10,544.70
1955	33,200.00	35,910.00
1956	51,000.00	53,910.00
1957	65,000.00	61,856.85
1958	110,000.00	117,193.35
1959	230,000.00	

At the beginning of 1958 the budget amount of 110,000 pesos seemed almost impossible in light of previous years. But the challenge was made and met by covering the budget with a balance of 7,193.25 pesos, given out of total offerings which were 54 per cent above 1957. For this we are deeply grateful to God and to those whom He has moved to support His work. Rapid inflation plus new national workers is demanding a 109 per cent increase for 1959. Although present pledges come only to 203,000 pesos, that increase is remarkable in itself and there is a desire on the part of many to reach the 230,000 mark. That's what makes the Lord and church treasurers happy!

What does all this mean to the Mission Board and the church in North America? It

should cause us to rejoice to know that our young churches are growing up. It should also give us satisfaction to know that we are helping them grow up. Perhaps the adage would apply here which says, "God helps those who help themselves." The Argentine church is small and needs our continual help. Funds for evangelism and education can help it grow, missionaries can still make a much-needed contribution, and aid for capital investments can complement limited resources. The work is difficult and often discouraging. We must continue working together without fainting, giving what talents we have to our Lord and Saviour.

Bragado, Argentina.

## Korean Nurses to the Rescue

BY KATHERINE FRIESEN, R.N.

This little story again depicts voluntary service on the local level. MCC workers find such incidents truly gratifying.

A child from Chun Jin Won (Heaven Hope Orphanage) was admitted to the hospital because of malnutrition and frozen feet. We decided to visit this orphanage because the condition of a child often indicates whether he comes from a good or poor institution.

This is what we saw at the orphanage: 40 children, ages 5-16, sitting on a cold cement floor, their arms outstretched in an attempt to warm their hands at the potbelled coal stove. Their faces were dirty, their hair unkempt and full of lice and nits. They were poorly clad and most of them had no stockings on.

More pathetic than their physical appear-

ance was their forlorn and dejected expression. I'm sure most of these children know no joy and have little or nothing to look forward to—only sitting around the stove day after day waiting for warm weather to come so they can at least go outside.

On the way home we were thinking of what we had seen and what could be done. An immediate problem was to provide stockings to prevent their feet from freezing. After some discussion, Mrs. Choi, our chief nurse, announced that the nurses would like to make this a special project and return on the following day.

Early the next day the nurses cut and sewed Korean style stockings from old army blankets. Armed with cotton, socks, blankets, and tin cans for carrying water, the nurses set out for Chun Jin Won. After looking over the situation, we decided to get to work with Mrs. Choi directing.

The floors were swept and rice mats covered with cotton laid on the icy cement floors for the small children to sit on. One of the older boys was put to work cutting the boys' hair. The older girls cut the children's fingernails and combed their hair. The windows that had big holes in them were hung shut with army blankets. There were enough stockings for all the small children.

It was getting late; so we started for home, satisfied that we had been able to help someone in need. I was especially pleased that the nurses had decided to do this of their own accord.

via MCC, Akron, Pa.

The governor of Florida signed into law a bill imposing the death penalty for terror bombing which results in a fatality.



If entire families in Korea still have to live like this one which has found shelter in a burned-out brick building behind the MCC warehouse in Taegu, it is surprising that orphaned children suffer from such things as frozen feet, malnutrition, and disease?

## Broadcasting



Stanley Weaver on June 14 Broadcast

Stanley Weaver, director of the Navaho Gospel Hour, pictured above, will be heard on the June 14 Mennonite Hour, reporting on the Navaho broadcast.

Bro. Weaver reports, "The Gospel is reaching daily into many thousands of Navaho homes where it would take us months to reach them personally or individually."

The June broadcasts are a series depicting some of the work carried on by MBI. Bro. Hostetter's talks, "Without Excuse," especially prepared for Christians, point out our inescapable obligation to be Christian witnesses at home and abroad.

### African Missionary Wants Bible Courses

The English Bible courses are being used in many parts of the world. The latest request comes from Kenya, Africa, where a missionary desires to use them in his teaching program.

"When I was serving as a pastor in the States, I wrote for and used several Mennonite Hour sermon booklets. The other day a friend of mine was showing me a Bible correspondence course which The Mennonite Hour has. I am teaching Bible in our Teacher Training Center in North Nyanza and would like to have information about these courses. What I have in mind is to use these to supplement my Bible teaching."

### Echoes from May "Home" Series

More than the usual number of letters came from listeners hearing "Building Happy Homes" on The Mennonite Hour during May. Many of these sought advice on home problems facing them.

A doctor writes, "On this Mother's Day I listened to your sermon on Happy Homes, which moved me deeply, and I would appreciate having same. I have a married daughter who surely needs this sermon. It is so true and to the point, and I think it might reach her. I have tried but failed. Perhaps it is I who need advice, too."

From the president of a WCTU group in New York: "I heard the sermon given on the radio, and it is the best thing I have heard along that line for a long time. I have a

meeting on May 20, at which time I would like to use some of this sermon material in my program."

From the nation's capital a groom-to-be writes, "I agree with your philosophy concerning the home and the raising of children. I am a young man just one month from marriage; so your program interested me especially for that reason."

A Methodist who married a Catholic girl says, "Our problems have been little things in life that have turned into big things. . . . The way it stands now, I plan to leave home permanently and get a legal separation."

### Missionaries Speak at Radio Center

John I. Smucker, Bronx, N.Y.; Don McCammon, Japan; and George Miller, Honduras, were recent guest speakers at the radio center in Harrisonburg.

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

## Man Power!

Radio equipment is essential. We have seen some of the newest and finest in the eight missionary radio stations now operating in Latin America. But it takes man power—consecrated technical, program people—to run them!

Studio equipment is a must—and there is a good deal of emphasis on excellent recording and playback apparatus. We are so happy to see this striving for high standards in modern-type studios. But it takes man power, trained and dedicated, to get the most out of them!

Gospel programs on commercial stations are booming blessedly in Latin America. Churches and missions sense the value and necessity of getting on the air with the Word over every possible radio and TV outlet—and they're doing a good job of it! But only where there is available man power to prepare, pray over, and properly present the music and the message!

I have the feeling that for every opportunity which we are embracing in Latin America in Gospel broadcasting, there are three more waiting to be taken up. The bottleneck in missionary radio is man power—(1) God-called, (2) Spirit-anointed, (3) Bible-instructed, and (4) radio-trained.

Much of this needed man power could come from the splendid young people and their pastors already in Latin America. They need missionary radio specialists to train them.

Where is this kind of man power for today's glowing opportunities?

—Dr. Clarence W. Jones of HCJB, now on world trip in interest of missionary radio. Taken from Foreign Missionary Radio.



A Florida legislative committee has killed bills to abolish the death penalty for capital crimes in the state. The governor had asked the legislature to abolish capital punishment.

## MISSIONS

# EDITORIAL

## Finding Personnel

The Secretary for Personnel of the General Mission Board will be reporting to Board members in annual session this week that 808 persons are giving full time in the Board's world-wide witness: overseas missions, 175; home missions, 70; voluntary service, 169; broadcasting, 14; Board-operated general hospitals, 342; homes for the aged, 51; child welfare, 24; and Elkhart headquarters office, 30. Because voluntary service workers are used in other parts of the program, 67 persons are listed twice.

The above does not include 122 persons who are listed as part-time workers nor the 212 persons serving in the MCC program. Nor does it include the approximately 434 I-W men from the Mennonite Church who are giving their witness outside the church program. These, too, represent the church at work.

The Secretary for Personnel writes, "Our church as a whole is facing a difficult problem of finding qualified people who are ready to give themselves to the work. In the light of this, there are a number of concerns and questions which we as a Board should keep in mind as we work with people toward assignments. . . ."

1. What basically are the reasons for the shortage of qualified workers in so many of the church programs?
2. How can we do our part in recruiting and encouraging new persons to volunteer without competing with other church agencies?
3. Are there effective ways in which we as a church can work together more actively in finding and assigning personnel?
4. How can we help persons who are interested and qualified but hesitate to make their sense of call known?
5. How about the danger of unduly pressuring some of our most promising young persons into a specific assignment rather than using the objective approach of helping such persons determine the Lord's leading?
6. In programs, such as voluntary service unit leadership, which are subject to a rapid turnover in personnel, what can be done to challenge mature persons to longer terms?
7. Should church agencies be more sensitive about encouraging individuals to serve elsewhere when they may be urgently needed in the home community?
8. Should more be done to assist pastors and congregations to stimulate interest in Christian service?

(Continued on page 547)



## RELIEF AND SERVICE

### I-W Services

Elkhart, Ind.—Following is an excerpt from a letter received by the I-W Office from a fellow who recently completed his term of service: "A I-W fellow leaving home needs the prayers of the home folks and the home church. Each I-W man needs to continually read and study God's Word, and pray that God may help him to meet the evil temptations that confront him. I know from my past two years of I-W service that to really enjoy the experience requires keeping active in the Lord's work."

Lansdale, Pa.—"Improving Our Peace Witness" will be the theme of a I-W Fellowship Day to be held on June 27 at the Christopher Dock High School. Speakers on the program will be John E. Lapp, Lansdale; John R. Martin, Goshen, Ind.; and Robert M. Good, Goshen, Ind., a former Pax man in Europe. Good will give an illustrated talk on his Pax experience as a part of the evening program, and special music will be furnished by several I-W units.

Norristown, Pa.—The I-W unit has presented programs at several nearby churches on the subject, "How Can We Improve Our I-W Service?" The programs took the form of a panel discussion in which I-W men and their wives took part.

### Voluntary Service

Pulguillas, P.R.—Graduation exercises were held at Betania School on the evening of June 2. VS-ers presently teaching at the school include Kathryn Edli, Gilmore City, Iowa; Arletta Miller, Archbold, Ohio; Merle Sommers, Louisville, Ohio; and Gerald Wilson, Goshen, Ind.

Aibonito, P.R.—The VS unit recently presented a program at one of the local churches regarding opportunities for service in VS. The purpose of the presentation was to give further encouragement to Puerto Rican young people to enter church-related service.

The unit has been instrumental in launching a new visitation program in co-operation with the church. The response to this visitation has been very good, and VS-ers are looking forward to increased church attendance as a direct result of these contacts.

## MCC Weekly Notes

### Snyder Visits MCC Workers on the Job

During his commissioner visit to Korea, May 13-20, Executive Secretary William T. Snyder, accompanied by Korean Director Jacob Klassen, visited all of the 19 MCC staff members on their project assignments, interviewed other Christian workers, and attended a part of the KAVA (Korean Association of Voluntary Agencies) annual meeting.

"MCC unit spirit in Korea is excellent," Snyder observes, "and the workers enjoy each other's fellowship. We talked at length concerning our opportunities in Korea and

the possible course our work should take for the future. I went with the fellows to observe feeding operations in the Kyong San province where MCC is taking responsibility and am convinced that the best possible controls are followed in seeing that the food and clothing get to the neediest people."

Regarding the MCC Christian Vocational School for orphan boys at Kyong San, Snyder comments: "It is my judgment that the farm and school form a base from which a strong Christian testimony can be brought to Korea, particularly to the indigenous church, through preparing boys for vocations and in helping the church take broader responsibility through a community development program that would help to meet the people's needs on several levels."

Two of the six MCC nurses in Korea are assigned to the Children's Relief Hospital operated by the city of Seoul. After stopping here, Snyder writes, "The need was highly impressive as we visited the wards and saw unfortunate children receiving loving care. Many children are abandoned and many come to the hospital near death. Our nurses are a steady influence in the hospital to provide good care and to channel MCC foods, surplus commodities, and medicines to these needy children."

### Associate Secretary Reports Almost Unbelievable Need

Haiti's four million population, with its eroded and eroding soil on treeless mountainsides and no other natural resources, its 8 per cent literacy, its poverty illustrated by a \$75 average family income per year, represent problem and need indeed! So reports MCC Associate Secretary Orie O. Miller after visiting this island 700 miles southeast of Miami, May 16-23.

While visiting the two MCC VS men working in the Methodist co-operative agricultural services project at Petit Goave, May 17, Miller worshiped in an area harvest meeting where 600 were gathered; the service was in Creole, Haiti's native language. Near St. Marc, at Hospital Albert Schweitzer, Miller observed the medical and community program where eight MCC VS-ers (six nurses and two laboratory technicians) serve in the 100-bed institution.

In northern Haiti near Cap-Haitien (where Columbus landed in 1492), Miller stopped to see the Grande du Riviere Hospital and the Grand Pre Agricultural Services project where it is proposed that MCC establish a combined medical and agricultural services unit. Miller comments: "The area is as needy as any in Haiti. My visit with Methodist Missionary Spence gave me a picture of almost unbelievable poverty, starvation, ignorance, illness in which the masses here have to live. To be Christian one must care; we must do what we can as God opens the way."

### Mennonites to Attend Southern Christian Leadership Conference

The MCC Peace Section Executive Committee (Akron) May 28 authorized a delegation of five to participate in the Southern Christian Leadership Conference in Atlanta,

Ga., July 28-30. This action grew out of concern expressed at the April MCC-sponsored race relations seminar in Chicago and in response to a direct invitation by planners of the Atlanta conference. The Southern Christian Leadership group, in which Martin Luther King, Jr., and Ralph D. Abernathy (guest speaker at the Chicago seminar) are active, includes representatives from all over the South who are concerned with the problems of desegregation, human rights, and the status of the Negro in American society. Attendance at this meeting, which is planned solely to discuss non-violence, will offer Mennonites opportunity to share both historical and practical insights regarding the way of love and non-resistance.

Guy F. Hershberger, who attended the SCL annual business meeting in Tallahassee, Fla., May 14, 15, at Peace Section request, reported to the Executive Committee: "It is clear that the organization is facing a very tough situation. Atlanta and Montgomery seem to be making progress, but in other places the situation is very bad. For example, a Birmingham minister has had his house bombed or burned twice and is in constant danger of his life. At another church in Birmingham two police cars stand outside at every Sunday service. Similar stories come from many parts. I feel convinced that King and Abernathy are doing their best to follow the way of love and suffering in their search for justice. In this they deserve all the encouragement which we can give them."

### Mennonite Missionaries Say Peace Witness Important

Representatives of Mennonite Missions in Japan meeting May 12 with MCC Executive Secretary William T. Snyder and Paul Kraybill, secretary of the Mennonite Mission Boards' Continuation Committee, concurred that a Christian peace witness in Japan is important and that it should be a part of the message of the churches to Japanese Christians. Snyder, in reporting the discussion, emphasized, "It is a pity that the Christian faith to most Asian people is a faith that condones war and thereby is not true to its own Gospel. If Christian forces are to be effective in the Asian revolution that is now in process, they must not allow the communists to preach peace, to monopolize the idea which is complete only in Christ." Attendants at the meeting in Noda-ku, Kobe, included Mennonite Brethren, General Conference, Mennonite, and Bethlen in Christ missionaries along with MCC Peace Section Worker Paul Peachey.

via MCC, Akron, Pa.

## WMSA Weekly Notes

From Puerto Rico—Ruth Gamber, R.N., gave an illustrated talk on "First Aid in Emergencies in the Home" at the recent women's meeting in Coamo, Puerto Rico. The women appreciated the talk, for they were eager to learn what they should do in case of an accident or an emergency situation.

From Freeport, Ill.—Sunday Paul and I took clothing and food to Milwaukee for the Bustos to use and distribute. As you know,



the Bustos are from the Second Mennonite Church in Chicago and have been appointed by them to work in the mission outpost of Milwaukee. We enjoyed the visit with them and observing the work they do. Mrs. Bustos recently had surgery and isn't working much yet. Sevilla Ebersole, from Elkhart, Ind., was there helping in the home for two weeks on a voluntary service basis. They liked her so much.

From the Mennonite Home for the Aged, Eureka, Ill.—The Roanoke WMSA has appointed a committee to plan and direct a visitation program at the Home one afternoon every other week. The committee has been dividing the visitors into two groups. One group visits, reads poems, and writes letters with members confined to their rooms while the other group assists the ambulatory members with various work projects. One afternoon they made scrapbooks for a children's home. Another time they assembled pre-cut doll furniture and made bead purses. The members have appreciated this extra chance to visit with outsiders and to do things for someone else.

From Adriel School, West Liberty, Ohio.—Last month a group of girls from the Burton, Ohio, GMSA visited the school. They gave the girls slippers made of washcloths.

From Froh Brothers Homestead, Sturgis, Mich.—On April 29 a group of ladies from the Emma congregation, Topeka, Ind., assisted with the house cleaning.

From the Wanner WMSA, Hespeler, Ont.—The Amigo WMSA was hostess to the senior WMSA and the girls 14-18 years of age at a Spring Blossom Tea. Elsie Cressman, R.N., missionary nurse who recently returned from Tanganyika, was the guest speaker and special music was provided by the local group. A pleasant time of fellowship was enjoyed by all. Three generations were represented—age has no barriers when we meet with the common desire to honor Christ and fellowship with our church sisters.

WMSA Office, 1711 Prairie St.  
Elkhart, Ind.

## Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

**A Pillar of Cloud:** The story of Hesston College, by Mary Miller; Mennonite Press; 1959; 272 pp.; \$3.75.

To me has just come that rich joy known to all lovers of good books—the thrill of handling an attractive and well-written new book. The appearance of this book, timed to coincide with the fiftieth anniversary celebration at Hesston College, should give friends of the school a double measure of appreciation for what has been achieved this half century. The abundantly full life of Mary Miller in her long connection with the school has well prepared her to write this story so close to her heart. Her firm faith in God's guidance throughout Hesston's history is expressed in the book's title and the use of Scriptural references to introduce the book's seven chapters.

Chapter one seeks to explain why the Mennonite Church, though its European

founders were men of scholarship and learning, hesitated so long to launch out on a program of education for its young people. The beginning of an awakening was first felt in the Kansas-Nebraska Conference in 1907, and the desire was expressed for the establishment of "a school in the west." Bishop T. M. Erb, a dairyman living near Newton, Kans., was the man God had ready and waiting to bring this desire into reality and to be the school's founder. To this dedicated man of vision we owe the preservation of the material pertaining to the early history of the institution.

The author with a pen of love traces the story of the school's growth from the time of its first principal, D. H. Bender, through the Kauffman and Roth administrations, and concludes with a chapter entitled "The Product" in which we see Hesston graduates at work throughout the world. We are led from that first day of school, Sept. 22, 1909, when 21 students gathered in Green Cables and "seated themselves in 2 or 3 rows of borrowed camp chairs," down through years of struggle, sacrifice, depression, and ultimate growth.

At times the cloud tarried and progress waned. When the cloud was taken up, the school moved forward to a greater degree of financial security, an increase in student enrollment, a higher degree of scholarship, and a new appreciation of the school's aim and objectives. One is impressed with names: J. D. Charles, A. L. Hess, Paul and Alta Erb, Noah Oyer, Paul Bender, Edward Yoder, Milo Kauffman, Maurice Yoder, Walter Oswald, and many others whose insight and vision have enabled Hesston to surmount obstacles and move on to the realization of its dreams.

Friends of Hesston, old and new, will be thrilled to read this story of struggle and triumph. The pictures are good and add much to the book's total effect. The appendices likewise are interesting to alumni in their recording of the individuals who have served Hesston College in some official capacity.

This is not a dry history book. It is alive with human interest and sparkles with humorous detail. With its reading one's love for Hesston College is renewed and revived and one's loyalty to her is challenged to a higher degree of faithfulness.

—Verna Burkholder Troyer.

**Jude, the Acts of Apostles,** by S. Maxwell Coder; Moody Press; 1958; 127 pp.; 35¢.

This book is a splendid Biblical exposition of the Book of Jude. It contains nineteen chapters, which foretell the coming of apostates, and the Apostasy in Christendom. Likewise, the reader will find "Five Word-Pictures," a magnificent final summary of conditions as they are going to be in Christendom just before the scenes in the Book of Revelation are unveiled.

The book is evangelical, conservative, inspirational, well written, a fairly thorough treatment, quite a scholarly approach with a popular style, very readable. The book differentiates between "apostates," "those not having the Spirit," and "backsliders." It also sets forth the difference between the "Bema" judgment seat, where saints will appear to be judged, and the "Krisis" judgment, where sinners will appear.

The booklet, with its low price, because it was included in the Moody Colportage Library Series, should be in all Christian libraries.—C. F. Derstine.

## TWO-SIDED HELP

(Continued from page 530)

has set up are in need of our support, and that disaster service is a fine testimony to the world. But what I want to plead for is to make this principle more comprehensive, and more warmly personal. Let's not always wait for the church to set up an organization or committee before we decide to get closer to our brother. Let's make it a personal responsibility to break down the walls that would isolate us into lonely little cells. That might mean inviting a brother needier than ourselves to Sunday dinner sometimes. It might mean making friends with a member nobody else especially likes. It might mean learning to be alert to failures and discouragements in others' lives, and promptly coming to their rescue with encouragement. Maybe it will mean examining our own conduct regularly to make sure there is no stumbling block there to trip up a weak brother. Whatever it might be, if we give ourselves in love to each other spontaneously, it will be more meaningful, and God can use us more freely.

I think it would be safe to say that the church that works together, plays together, and talks life's many problems over together will find it more natural to pray together, and sinners will sit up and take notice, too.

Scottsdale, Pa.

## TO BE NEAR TO GOD

(Continued from page 539)

Now, too late, Cain sees the enormity of his offense, but he sees it only after he sees the enormity of the consequence. His beloved acres and familiar surroundings were gone—gone forever. Yet memory should have reminded him that Abel's sacrifice pleased God because his works were righteous. Why not a reconciliation with God? Why, oh, why, will men not see ahead? The answer lies in that pet sin which lies at the door, whose dominion men will not undertake because they cherish the pet.

Sing: "Yield Not to Temptation."

—J. Paul Sauder.

## MISSIONS EDITORIAL

(Continued from page 545)

9. In what ways can the Holy Spirit's leading be determined when working with an individual toward a possible assignment?

Your prayers for each worker in service, those who are hearing the call, and those responsible for assignments are urgently solicited.—L. C. Hartzler.



# Mission News

## CONTINUED

Bro. and Sister Stanley Weaver, Black Mt. Mission, Canada, Ariz., hope to attend the last three days, June 16-18, of the annual Navaho language school conducted in their area. Dr. Frank Laubach, literacy expert, will be speaking those days.

Bro. Richard Kissell writes from Araguaema, Brazil, that the house being built at the rear of the church is nearing completion. It will be used for clinic purposes until a permanent clinic can be built and will also provide much-needed Sunday-school rooms. Construction of the Herbert Minnich house has been delayed because cement has not arrived. Pray for the work and the workers.

The young people of the Guavate, Puerto Rico, Mennonite Church recently gave a drama, "The Prodigal Son," in the large dining hall of the Guavate penal institution. Approximately 25 men went forward afterward requesting prayer and making their decision for Christ. A follow-up program is being planned to keep in contact with these persons and the Guavate church will conduct services every second Sunday afternoon instead of once a month.

The Stanley Weavers at Black Mt. Mission, Canada, Ariz., have been spending some time teaching Navaho reading to the local Christians. Billy Charley, a Navaho Christian, has also been teaching reading in his home camp.

Bro. and Sister Jules Lambotte, Brussels, Belgium, left for the Belgian Congo on May 5 to visit the Mennonite churches there and to participate in the annual meeting of the Congo Inland Mission churches. They will be returning to Brussels early in July. During their absence Bro. David Shank, Ohain, Belgium, will conduct the services at the Foyer Fraternel in Brussels.

Because of the demand for English teachers in the public schools, the brethren Roy Kreider and Paul Swarr in Israel are considering teaching part time. Pray for them in their witness.

Bro. Ramon Lopez, member of the Guavate, Puerto Rico, congregation, passed away after a lengthy illness on Mother's Day, May 10. Funeral services were conducted in the Guavate Mennonite Church on May 11 by the pastor, John Driver. A quartet of young people sang hymns of Christian faith and hope to a church filled to capacity, the majority present being non-evangelicals.

Bro. B. Frank Byler and family, missionaries on furlough from Argentina, will serve the Filer, Idaho, congregation on Wednesday evening, June 17, en route to Oregon.

Bro. and Sister Alvin Hostetler, missionaries on furlough from India, will keep the following appointments en route to Oregon after Mission Board meeting at Hesston, Kans.: June 19, Cheraw, Colo.; June 21, morning, Beth-el, Colorado Springs, Colo.; evening, First Mennonite, Colorado Springs; June 24, Glenwood Springs, Colo.; June 28, morning, Filer, Idaho; evening, Hammett, Idaho.

The H. James Martin family, missionaries on furlough from Uruguay, will be speaking in the following churches the latter part of

June: June 17, Albuquerque, N. Mex.; June 21, Phoenix, Ariz.; June 24, Los Angeles, Calif.; and June 28, Winton, Calif.

Recent additions to the staff at the MBMC headquarters, Elkhart, Ind., include Kermit Derstine, formerly of Doylestown, Pa., in the Personnel Office and Sarah Leitch, Ft. Wayne, Ind., in the Information Services Office.

Bro. Paul Gingrich has moved from Hartford, Conn., to R. 3, Lancaster, Pa. He spoke on June 7 at Lititz, Pa., in farewell services for Sister Alice Snyder, who is leaving on June 12 for literature service in Ethiopia.

Bro. Paul Glanzer, Miller, S. Dak., spoke at the Old People's Home in Souderton, Pa., on May 24.

Bro. Don McCammon, Japan, preached at Hesston College on June 7.

Bro. F. S. Brenneman and family, after two years of medical service in Tanganyika, arrived in San Francisco on May 24.

Ruth and Rhoda Ressler gave an illustrated talk on Japan in farewell services at their home church, Market St., Scottsdale, Pa., on May 31.

# Field Notes

## CONTINUED

### Announcements

All-day service at Lincoln University, Pa., with Sanford C. Shetler, Hollsopple, Pa., and Richard Weaver, Harrisonburg, Va., as speakers, June 14.

Orley Swartzendruber, Hopewell, N.J., speaking on "Building the Church" at Blooming Glen, Pa., on June 10.

Casselton Mennonite Church is now the name of the former Red River Valley congregation at Casselton, N. Dak.

Song leaders' fellowship at Western Mennonite School with Clayton Kauffman in charge, June 28.

Roy Bucher, Metamora, Ill., at East Chestnut St., Lancaster, Pa., July 26.

Stanley C. Shenk, Souderton, Pa., in a peace conference at Orrville, Ohio, June 27 and 28.

I-W fellowship with John R. Martin and Robert M. Good, both of Goshen, Ind., as out-of-the-district speakers at Christopher Dock School, Lansdale, Pa., afternoon and evening of June 22.

Fifty copies or more of used Church Hymnals are desired by Bro. Hubert Schwartzendruber at 2823 Dayton St., St. Louis 6, Mo.

The church history conference planned for Byerland, Willow Street, Pa., June 13 and 14, has been postponed to a later date.

Lloyd Eby, Ronks, Pa., at Chestnut Hill YPM, Columbia, Pa., on "I Will Come Again," June 14.

The ordination of a minister at Bossler's, Elizabethtown, Pa., on June 17 will be held at 9:30 a.m.

Christian Life Conference with subjects relating to prophecy at Salem, Shelly's Station, Pa., June 13, 14. Speakers: J. L. Stauffer, Harrisonburg, Va.; J. Irvin Lehman, Chambersburg, Pa.

Change of address: George T. Miller from Harrisonburg, Va., to Bally, Pa. Myron Augsburgers from Goshen, Ind., to E.M.C.,

Harrisonburg, Va. Jesse T. Byler from 1708 E. Phelps Road, to 10008 N. Seventh Place, Phoenix, Ariz. John R. Martin, on one-year leave of absence from Hyattsville, Md., to 435 Westwood Rd., Goshen, Ind. (from June 10).

Ernest Garber and wife, after a period of service in Honduras, plan to leave there on June 12 and arrive in New York by June 20. Addresses: c/o Jacob Charles, R. 1, Lancaster, Pa., until June 25; c/o Paul Hershey, R. 2, Box 275, Gulfport, Miss., until July 10; Hesston, Kans., until July 17; Jackson, Minn., until July 27; after that 1004 Sixth St. N., Nampa, Idaho. Bro. Garber writes, "We have enjoyed this experience very much. Makes us almost wish we had a life to live over."

The annual conference on Mennonite Educational and Cultural Problems will be held June 16 and 17 at the Mennonite Biblical Seminary, Elkhart, Ind. In the educational sessions on June 16 Paul Bender, Hesston College, will speak at 10:00 a.m. on "The Mennonite College European Student Program." Atlee Beechy, Goshen College, will speak at 1:30 p.m. on a "Conceptual Framework for Counseling." In the Cultural Problems sessions Henry Poettcker, Canadian Mennonite Bible College, will speak at 7:30 p.m. on "Memo Simons' Hermeneutical Approach to the Scriptures." On the morning of June 17 William Klassen, Mennonite Biblical Seminary, will speak on "The Relation of the Old and the New Covenant in the Writings of Pilgrim Marpeck," and Irvin B. Horst, Eastern Mennonite College, will speak on "The Anabaptist Influence on American Religious Thought." In the afternoon J. Lawrence Burkholder, Goshen College, speaks on "Social Implications of Mennonite Doctrine," and in the evening J. D. Graber, Goshen Biblical Seminary, presents "Policies and Problems of Intercultural Relations of Mennonites on the Mission Field."

Melvin Gingerich, Archivist of the Mennonite Archives, Goshen, Ind., will take a course in "Archives Administration" at the American University, Washington, D.C., June 22 to July 10.

Visiting speakers at Annual General Conference of the Brethren in Christ Church at Grantham, Pa., June 10-14: Paul Erb, Secretary of Mennonite General Conference; Andrew Shelly, Mennonite Biblical Seminary, Elkhart, Ind.; Steven W. Paine, President Houghton College; Paul Uhrig, Alexandria, Va.

### Evangelistic Meetings

Milton G. Brackbill, Paoli, Pa., at Bartonsville, Vt., June 3-7. Lloyd Boshart, Lowell, N.Y., at Zurich, Ont., beginning May 31. Nelson E. Kauffman, Elkhart, Ind., at Middlebury, Ind., June 21-28.

Alva Swartzendruber, Hydro, Okla., conducted revival services during April and May at both Madisonville and Bethel in Louisiana. A deepening of Bible knowledge and assurance of salvation by a number of people were realized.

Summer schedule for Brunk revivals: Berlin, Ohio, June 7-10; St. Catharines, Ont., July 12-26; New Hamburg, Ont., Aug. 2-16; Souderton, Pa., Aug. 23 to Sept. 13. Evangelist George R. Brunk requests prayer for these meetings.

## OUR READERS SAY—

(Continued from page 530)

also?" I thought of the brides who might read that, and sigh in despair, "The best is past," after the wedding day. I know this need not be true.

I'm sure that it is God's will that this day should be just the entrance into a large room of greater, deeper, and holier joys as life goes on. There comes the time when the baby comes and the groom smiles through tears, "I love you, dear, and I want to be with you all I can," and then the new prayer of thanksgiving that the new life has safely arrived. Then there are the new joys of the many firsts: first smile, first tooth, first step, first words, and first sentences; even the joy of seeing the first wash on the line without diapers after several babies in a row.

The joys of confidence and appreciation are real, e.g., when the girls come home and say: "The lady from State College in the lecture told us the same things you've always told us." Or son comes home thrilled to find that Father knows the answers also.

Seeing the children's pleasure is pure happiness. It's far more than a family, a wedding party behind the barn or a jaunt to find those rare flowers of spring? The memories of "a host of daffodils," a hillside of painted trilliums, of turning up a perfect cluster of arbutus, or stumbling onto lady's-slippers, bluebells, or gentians all unaware, and then finding a poem at home that expresses just what we feel, are pure gold that money cannot buy. This list is almost endless: playing ball in the orchard, "wadin' in the creek," games, singing, reading and praying together, and realizing the simple joys of answered prayers bring boundless joy.

Deep joy comes when the children are born again. Victories over doubt and fears or erroneous ideas implanted by unscrupulous teachers or leaders bring unpeakable joy.

What happier times could there be than when the children bring home their friends; the night when "the special" asks Father and he says "Yes," with the never-forgotten prayer that follows. Or the joy when son comes home and says, "I asked Flossie and she said yes." Happy days of planning together follow. Soon arrive the joys of being grandparents (it may be to other people's grandchildren on the mission field). I do not know what future joys lie ahead, but I'm sure looking forward to the joy of having time to be the kind of wife I've always meant to be, with all the socks and clothing mended, buttons on, drawers tidy, with flowers blooming on the window sill as we sit in our rocking chairs, holding hands, in an old people's home somewhere, after a day of helping in the physical therapy room or in the kitchen. On the other hand, we may be permitted the joy of slipping away someday with our boots on. God's way is best.

Don't misunderstand me. Of course, there will be shadows and dark days, but the sun is always shining.

I am confident there will be many preachers' families who will say, "When saw we thee—when came we unto thee?" when they come to the end of the road, at the great reunion day, after a radiantly happy, abundant, busy life with Him in whose presence there is "fulness of joy." (Another preacher's wife) Mrs. Clayton L. Keener, Addis Ababa, Ethiopia.

Bro. Augsburg's article (May 12), "Why the Limited Success in Evangelism," is very arresting. Can we be "at ease in Zion . . . not grieved for the affliction of Joseph," under these conditions? As he says, in a real Christian experience a new man will emerge when the "old man dies." Just when is the "old man" dead? Most of us will admit we still have to deal with the old nature, and it can be and is a great hindrance to the church.

Without arguing to no profit on "faith and works," Jas. 2:18 is still good logic. We know

salvation is free, period. But according to Jesus' teaching, discipleship costs something. A tree is still known by its fruits.

As Bro. Myron says, "We do have a goodly heritage. If we think so, we ought to uphold it. Can we bequeath this heritage to folks of non-Mennonite background? The question arises here. How can we adapt the Mennonite culture to others who are strangers to our way of life?"

Quote: "This problem is also seen in our failure to adjust some of our practices to make the nonconformal life attractive in a changing society." I have often considered this disadvantage. Our missions have converts—but it is hard to hold them as members. Some serious thinking is in order here.

Point 5, I too appreciate Christians in other churches and we should be thankful for their contribution to the cause of Christ. I believe, however, each one should be loyal to his own group, which means we ought to be Mennonites in more than name.

Our brother speaks of varying degrees of discipleship (in all churches) and recommends we teach for a disciplined church on our own level. I believe we can do this without discounting the standards of others.

The following observations express my attitude toward our problem. What the Mennonite Church needs is not lower standards—but higher ideals. Our greatest need is a consecrated lady, "growing in grace" and manifesting the "fruit of the Spirit" in daily living.

Wanted: (number unlimited) young people who will conform their lives to I Tim. 4:12. For your consideration I also offer II Cor. 6:14-18. Not merely an outward separation—but "old things passed away." No more hankering for the flesh pots of Egypt; no longing eyes seeking the pleasures of the world; no more unwilling obedience to rules and regulations; no more living on the periphery of Christian experience. Not how much must I do, or how little can I get by with, but how can I let my friends know I am happy in the Lord?

Quote: "Are we [you] willing to place all on the altar for the Lord in the greatest cause God ever launched, and give . . . (yourself) to witnessing with new vision and consecration?"

—Elam Longenecker, Manheim, Pa.

I would like to voice my appreciation for the article, "Why the Limited Success in Evangelism," written by Bro. Myron Augsburg. His presentation concurs with my experience in detail from my own ministry through our church. It is very gratifying to know others too are coming to see where our need lies. This will help repair the breach, and build on solid ground the true evangelism.

Thank you, too, for the fine editorials. Every one seems to be geared to the times and our needs. Keep them coming.—Kenneth G. Good, Morton, Ill.

I think if there were more news, something in the order of the article on Paraguay in the May 12 issue, the Gospel Herald would be more pleasing to read.—Ben Ulrich, Mt. Clemens, Mich.

The front-page article of the May 12 issue, "Why the Limited Success in Evangelism," by Bro. Augsburg, is greatly appreciated and deserves serious consideration by every member of our brotherhood. May we humbly face our "seven sins" and dedicate our lives more fully to the task of reaching lost men with the Gospel.—Claude Beachy, Goshen, Ind.

Your front-page article on the extrovert-introvert diagnosis of "Our Peters and Our Johns" was very enlightening.—Mary Slabaugh, Harrisonburg, Va.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Brown-Barge.—Elliott Brown and Lucy Barge, both of the Bethel Church, Covington, La., by Kenneth I. Smok, March 28, 1959.

Bearinger-Schwartzentruber.—Einos Bearinger, Hamilton, Ont., Hawkesville cong., and Betty Schwartzentruber, Tavistock (Ont.) cong., by Henry Yantzi, assisted by Paul Martin, at the Tavistock Church, May 1, 1959.

Eshleman-Horst.—Robert Eugene Eshleman, Hagerstown, Md., Stouffer cong., and Aletha M. Horst, Hagerstown, Reiff cong., by Moses K. Horst at the home of the bride, May 21, 1959.

Oswald-Roth.—Vesper Oswald, Beaver Crossing, Nebr., West Fairview cong., and Janice V. Roth, Milford (Nebr.) cong., by Dale Oswald at the West Fairview Church, May 21, 1959.

Sauder-Eberly.—Daniel L. Sauder, Ephrata, Pa., Metzler cong., and Lois Eby, Manheim, Pa., Erisman cong., by Homer D. Bomberger at the Erisman Church, May 16, 1959.

Stauffer-Buckwalter.—Robert Stauffer, Lancaster, Pa., Millersville cong., and Evelyn Buckwalter, Bareville, Pa., Carpenter cong., by Mahon Whitmer at the Carpenter Church, May 23, 1959.

Steiner-Eberly.—Kenneth Steiner, Apple Creek, Ohio, Kidron cong., and Mae Eberly, Dalton, Ohio, Martins cong., by Elmo Steiner, assisted by Bob Detweiler, at Martins Church, May 9, 1959.

## Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Amstutz, John L. and Ethel (Eberly), Dalton, Ohio, fifth child, fourth son, Walter Lynn, April 16, 1959.

Barg, Werner and Demaris (Jantzi), Brooks, Alta., second son, Donald Allan, May 3, 1959.

Berkey, Maurice and Ceccial (Miller), Shipshewana, Ind., second child, first daughter, Debra Kay, May 18, 1959.

Cressman, Willard and Beulah (Snyder), New Hamburg, Ont., second child, first son, Stuart Willard, April 22, 1959.

Gingerich, Wallace and Marie (Helmuth), Zurich, Ont., third daughter, Dawn Darlene, May 21, 1959.

Hembsberger, Albert and Clara (Yoder), Holmesville, Ohio, fourth living child, third son, Duane, April 2, 1959.

Hoover, Martin E. and Frances (Lais), Los Angeles, Calif., third child, second son, Randal Dean, May 16, 1959.

Hoover, Marion F. and Wilma (Horst), Dalton, Ohio, first child, Richard LaMar, May 18, 1959.

Hoover, Maurice E. and Lois (Frett), Stouffville, Ont., fourth child, second daughter, Betty Joyce, May 14, 1959.

Kraus, Dr. Harry L. and Mildred (Brunk), Denbigh, Va., twin daughters, Donna Jean and Debra Jean, May 18, 1959.

Lambright, Harold and Ruth (Miller), Lagrange, Ind., seventh child, fourth son, Marlin Rene, May 14, 1959.

Layman, Emory and Luella (Shenk), Harrisonburg, Va., fifth child, first daughter, Dianne Kay, May 26, 1959.

Licht, Leonard and Opal (Roth), Hesston, Kans., sixth child, fourth son, Loren Lee, May 20, 1959.

Martin, Lavon D. and Ruby (Stutzman), Greentown, Ind., second child, first son, Charles Robert, May 15, 1959.

Nisly, Enos and Delores (Stutzman), Sheridan, Oreg., second son, Daryl Lynn, May 14, 1959.

Otto, Darrel D. and Ruth Anna (Mast), Ft. Worth, Texas, second son, John Walter, May 21, 1959.

Schertz, Eugene W. and Orpha (Bachman), Metamora, Ill., fourth child, third daughter, Cynthia Kay, March 7, 1959.

Shank, J. David and Janice P. (Boose), Conecota, Pa., first child, Marcie Ann, May 5, 1959. Smoker, Raymond B. and Margaret (Kings), Denbigh, Va., fifth child, second son, Marlin Wayne, May 13, 1959.

Snyder, Mario and Barbara (Snyder), third child, second daughter, Anne Elizabeth, April 24, 1959.

Springer, Elmo and Irene (Litwiller), Stanford, Ill., third child, second son, Thomas Yale, May 20, 1959.

Springer, Laurence and Ruth (Raber), Hopevale, Ill., second child, first son, Daniel J., born April 6, 1959; adopted May 19, 1959.

Stutzman, Dan and Rachel (Roth), Albany, Oreg., fifth child, third daughter, Miriam Elaine, May 11, 1959.

Stutzman, Robert G. and Jeanette (Burkey), El Paso, Texas, first child, Charnell Rhea, May 20, 1959.

Swartzendruber, H. D. and Frances (Quirin), New Delhi, India, third son, Lee David, May 5, 1959.

Swartzendruber, Paul and Mary Jane (Reimer), La Mirada, Calif., second child, first daughter, Susan Marie, May 12, 1959.

Troyer, Ivan and Wilma (Erb), Bancroft, Neb., second daughter, Julie Kay, May 16, 1959.

Tyson, Norman G. and Clara (Good), Valparaiso, Ind., third son and first daughter, by adoption, May 15, 1959. Richard Gerald, born July 23, 1955, and Angela Jo, born July 19, 1956.

Wagler, Chris and Verna (Boshart), Baden, Ont., second child, first daughter, Kathy Jane, May 9, 1959.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Critzer, Lina, daughter of Reuben and Mary Jane (Bridge) Campbell; born June 15, 1872, in Nelson Co., Va.; died Dec. 29, 1958, in a Staunton hospital; aged 86 y. 6 m. 14 d. Surviving are her husband (John Lee Critzer) and one daughter-in-law. She was a member of the Mountain View Church. Funeral services on Dec. 31 were in charge of Franklin Weaver and Charles E. Grove; interment in Sherando Methodist Church Cemetery.

Critzer, John L., was born May 17, 1868, in Nelson Co., Va.; died Feb. 11, 1959, in the Mountain View Nursing Home, ———, Va., where he was a patient for 9 days; aged 90 y. 8 m. 24 d. He was married to Lina Campbell, who died Dec. 29, 1958. (See obituary above.) Surviving is one daughter-in-law. Funeral services on Feb. 13 were in charge of Charles M. Grove; interment in Sherando Methodist Church Cemetery.

Egill, Anna Riggenbach, was born Jan. 10, 1869, near Allentown, Ind.; died at her home in Manson, Iowa, August 29, 1959; aged 90 y. 3 m. 19 d. She was married to John Egill in 1889; he died on Feb. 26, 1934. They made their home in Illinois until 1913, when they moved to the vicinity of Manson. She leaves 10 children (Mrs. Lydia Martin and Mrs. Amelia Martin, Kouts, Ind.; William, Edward, Elmer, John, Oscar and Mabel, Manson, Iowa; Henry, Fort Dodge, Iowa; and Reuben, Woodbury, N.J.), 48 grandchildren, 125 great-grandchildren, and 19 great-great-grandchildren. She was a member of the Manson Mennonite Church, where funeral services were held May 1, in charge of N. M.

Stoltzfus and Edward Birkey; interment in Rose Hill Cemetery.

Geiser, William F., son of Fred and Maryanne (Zuercher) Geiser; born Feb. 1, 1891, near Kidron, Ohio; died May 21, 1959, at the Wooster (Ohio) Community Hospital, after a lingering illness; aged 68 y. 3 m. 20 d. He was married on Jan. 5, 1919, at Sonnenberg Church, to Clara Gerber, who survives. Occupation: farmer. Also surviving are 8 children (Delpha—Mrs. Willis Neuschwander, Homer E., Stella, Mable, Edith, Wilson C., Leonard J., and Ernest), 8 grandchildren, and 4 brothers (Benjamin, Allen F., John, and David). He was a member of the Sonnenberg Church, where funeral services were held May 25, in charge of Louis Amstutz, Reuben Hofstetter, I. Mark Ross, and Harlan Steffen; interment in church cemetery.

Hershberger, Dennis, son of William O. and Mary (Miller) Hershberger; born Feb. 22, 1913, near Walnut Creek, Ohio; died May 18, 1959, when his truck overturned and burned up on the highway near Russellville, Ohio; aged 46 y. 2 m. 26 d. On Oct. 12, 1940, he was married to Carrie Miller, who survives. Occupation: truck driver. Surviving are also 4 children (Terry, Cheryl, Joan, and Joyce), his mother (Mrs. Mary Hershberger, Sugar Creek), and 5 brothers (Clyose, Clyde, and Wayne, Sugar Creek; Paul, Charm, Ohio; and Walter O., Annadale, Va.). He was a member of the Walnut Creek Church, where funeral services were held May 21, in charge of Paul R. Miller and Lester Hostetter; interment in church cemetery.

Hershey, Hettie, daughter of the late John M. and Elizabeth Hershey; born Feb. 13, 1870; died May 16, 1959, after an illness of 6 days, at the home of her nephew, W. Lloyd Hershey, Gordonsville, Pa., where she had lived for 17 years; aged 89 y. 3 m. 3 d. Surviving are a sister (Mary), 3 nephews, and one niece. Funeral services at Hershey's Church, May 19, were in charge of Glenn Esch, Galen Hostetter, and Sanford Hershey (text—Psalm 17:15, chosen by Aunt Flossie); interment in adjoining cemetery.

Keener, Deborah Sue, daughter of Robert and Florence (Weaver) Keener; born Feb. 7, 1954, at the Shirati Hospital, Tarime, East Africa; was instantly killed when struck by a truck, April 23, 1959; aged 5 y. 2 m. 16 d. Surviving are her parents, one sister and 2 brothers (Martha Jane, Robert Gerald, and Dennis Dale), and 3 grandparents (Mr. and Mrs. Clayton Keener, Addis Ababa, Ethiopia; and Jonas Weaver, Royersford, Pa.). Funeral services were held at the Vincent Mennonite Church, Spring City, Pa., April 27, in charge of Matthew Kolb; interment in Vincent Cemetery.

Landis, Ezra B., was born in Lancaster Co., Pa., March 29, 1871; passed away at his home in Sterling, Ill., May 6, 1959; aged 88 y. 1 m. 7 d. He was married to Lizzie (Gish) Landis, and soon after moved to Sterling, Ill. She passed away on June 12, 1936. He was a member of the Science Ridge Church. Surviving are 2 daughters (Mrs. William Johnson and Mrs. Joseph Johnson), one son (Gabriel), 2 granddaughters, one great-granddaughter, one son-in-law, and 3 sisters (Mrs. Mamie Marshall, Mrs. Martha Keener, and Mrs. Ellen Smith, all of Elizabethtown, Pa.). Funeral services at the Melvin Funeral Home, May 8, were in charge of A. C. Good.

Miller, Howard B., son of Peter and Barbara (Krahl) Miller; born Sept. 8, 1882, in Stark Co., Ohio; died May 20, 1959, in the Community Hospital, Wooster, Ohio, of a heart condition; aged 76 y. 8 m. 12 d. He was married in Stark Co., on Dec. 22, 1904, to Clara E. Ramseyer, who died Nov. 4, 1918. On Dec. 25, 1919, he married Vesta Yoder, Smithville, Ohio. Surviving are his wife, 5 children (Lloyd E., Howard B., Donald J., Mrs. Letha Steiner, and Mrs. Louella Thut), 18 grandchildren, and 7 great-grandchildren. He was a member of the Oak Grove Church, where funeral services were held May 23, in charge of Virgil M. Gerig; interment in adjoining cemetery.

Nussbaum, ———, son of Nathan and Ruby (Glick) Nussbaum; stillborn May 16, 1959, at New Castle, Pa. Surviving are the parents, 2 brothers and one sister (Evan, Ethan, and Rebecca), and grandparents (Mrs. Amos A. Nussbaum, and ——— and Mrs. Noah Glick). Funeral services at the graveside in the Maple Grove Church Cemetery, May 18, were in charge of Roy D. Kaufman.

Pennington, Walker, son of the late Levi and Sylvania (Calvin) Pennington; died at his home in Flat Gap, Ky., May 18, 1959; aged 68 y. 7 m. 11 d. In 1918 he was married to Marvie Young, who survives. Also surviving are 10 children (Ray, Rose, Steve, Hiram, and ———, all of Flat Gap, Ky.; George and Frank, Ophir, Ky.; Sylvia Patrick and Susie Fyfe, Baltimore, Md.; James, Piqua, Ohio; and Ren, at home). One daughter, 4 brothers, and one sister preceded him in death.

Walker first became acquainted with the Mennonite Church during the early years of the mission work in the community known as Lost Creek, Ophir, Ky. One of the many of the men who had deep appreciation for the ministry of the late Melvin Weaver. Although he felt the call of the Spirit for many years, he did not answer Him until about six weeks before his death. A stroke left him partially paralyzed, and his speech was very difficult to understand, but when approached about his soul's needs by Bro. Daryl Fyfe, he was deeply moved and wept. The only means by which he could communicate was by raising his right arm to indicate an affirmative answer to the questions asked. Thus he gave testimony "at he had prayed for forgiveness, had accepted Christ as his Saviour, and was ready to meet his heavenly Father. Lord would restore his health to the extent that he would be able to witness to his community and family, but God in mercy ended his suffering and called him home. So far as we know now, only one son, 2 daughters-in-law, and a granddaughter are living for Christ.

Funeral services were conducted at the home in Flat Gap, May 20, with Daryl Fyfe officiating; interment at his home in the cemetery at Lost Creek in the Pendleton Cemetery.

Schrock, Malinda, daughter of Eli S. and Marie (Kaufman) Miller; born July 15, 1866, near Walnut Creek, Ohio; died of complications of old age May 14, 1959, at her home near Shanesville, Ohio; aged 92 y. 9 m. 29 d. On March 6, 1887, she was married to Alexander J. Schrock, who died March 21, 1948. Surviving are 6 children (Alma and Mabel, at home; Mrs. Ralph A. Miller, Berlin; John, Omaha, Neb.; Waldo, Veterans Hospital, Brecksville, Ohio; and William, Dover, Ohio), 9 grandchildren, and 14 great-grandchildren. She was the last of her family. She was a member of the Walnut Creek Church, where funeral services were held May 17, in charge of Paul R. Miller and Paul Hummel; interment in church cemetery.

Stauffer, Marvin Dale, son of Maynard and Erma (Guengerich) Stauffer; born Dec. 27, 1948, at Toheld, Alta; died by drowning May 17, 1959, near his farm home; aged 10 y. 4 m. 20 d. He is survived by his parents, 3 brothers (Lawrence, Elwyn, and Russell), 2 sisters (Louise and Lorna), all at home, 4 grandparents, and one great-grandchild. Funeral services were held at the Salem Church, May 20, in charge of Harold Boettger and Milo Stutzman; interment in adjoining cemetery.

Tyson, Jacob A., son of Joseph and Elizabeth (Leatherman) Tyson; born July 26, 1884, in Bedminster Twp., Pa.; died at his residence in Perkasie, Pa., March 15, 1959; aged 74 y. 7 m. 19 d. On Oct. 3, 1908, he was married to Carrie Overmyer, who survives. Also surviving are 3 daughters (Elise—Mrs. Christian M. Meyers, Dublin; Ida—Mrs. Joseph A. Kulp, Peckersville; and Carrie, at home), 7 grandchildren, and one sister (Sallie—Mrs. William M. Rush, Dublin). One son and one daughter preceded him in death. He was a member of the Deep Run



Church, where services were held March 19, in charge of Richard Detweiler and Erwin Naege; interment in adjoining cemetery.

Unzicker, Sarah L., daughter of Peter and Catherine (Garber) Steider; born Feb. 19, 1878, near Metamora, Ill.; died suddenly at the home of her daughter, Mrs. Amos Hostetter, near Tampico, Ill., April 28, 1959; aged 81 y. 2 m. 9 d. On Dec. 25, 1902, she married Samuel E. Unzicker, who survives. To this union were born 2 sons and 4 daughters. One daughter preceded her in death two years ago. Surviving are 3 daughters and 2 sons (Alma—Mrs. Harold Zehr, Roanoke, Ill.; Catherine—Mrs. Amos Hostetter, Tampico, Ill.; Edna—Mrs. Dan Teuscher, Fisher, Ill.; Roy, Roanoke; and Archie, Eureka), 3 grandchildren, 9 great-grandchildren, 2 brothers (Sam, Washington, Ill.; and Henry, Metamora), and a sister (Mrs. Barbara Springer, Longmont, Colo.). Three sisters and 4 brothers also preceded her in death. She was a member of the Linn Township Amish Mennonite congregation since its organization. She was especially known for her service to others, opening her home to several other relatives in time of special need. Services were held at the Linn A.M. Church, in charge of John E. Hostetter and Harold Hostetter; interment in Harmony Cemetery.

Wenger, Brunsia Mae, daughter of the late Jacob and Laura (Gingrich) Ruby; born Feb. 4, 1906; died May 15, 1959, after a lengthy illness; aged 53 y. 3 m. 11 d. She was unable to walk for 18 years. On June 14, 1923, she was married to Joe Wagner, who survives. Also surviving are 5 sons and 5 daughters (Leander, East Zorra; Lester, Wellesley; Cecil, Herbert, and Keith, at home; Doris—Mrs. Seranus Kropf, East Zorra; Bernice—Mrs. Floyd Brenneman, South Easthope; Betty—Mrs. Wallace Roth, Wilmont; Delphine—Mrs. Lorne Zehr, East Zorra; and Marlene, at home), 18 grandchildren, one brother (Elmer, Milvinton), one sister (Gertie—Mrs. Aaron Roth, Tavistock), 2 half brothers (Delmar

Zehr, Timmins; and Aldine Zehr, Hamilton), 8 stepbrothers (Jonas Zehr, Milvinton; Eli, Haysville; and Homer, Brantford), and one stepister (Irene—Mrs. Nurius Kipfer, Kitchener). One son, one daughter, one sister, one half brother, and one stepbrother preceded her in death. She was a member of the East Zorra A.M. Church, where funeral services were conducted, in charge of Dan Wagner and Henry Yantzi; burial in adjoining cemetery.

Weaver, Mintie Florence, was born Jan. 4, 1879; died April 14, 1959; aged 80 y. 3 m. 10 d. She was buried in the cemetery adjoining the Hildebrand Mennonite Church, Waynesboro, Va., where funeral services were conducted by John R. Mumaw.

Weaver, Joseph H., was born Sept. 19, 1878; died May 12, 1959, only 28 days after the death of his wife Mintie; aged 80 y. 7 m. 23 d. They were married Jan. 5, 1902. To this union one son (Clarence) was born. Five grandchildren and 5 great-grandchildren also survive. Bro. Weaver was ordained to the ministry Nov. 19, 1911, and served the entire Southern District, with more direct pastoral responsibilities at the Hildebrand Church through all these years. Funeral services were conducted by John R. Mumaw; interment in adjoining cemetery.

Wenger, Rita, daughter of Kenneth and Donna (Headings) Wenger; born at West Liberty, Ohio, Jan. 22, 1948; died at Phoenix, Ariz., April 29, 1959, of dermatophytosis; aged 11 y. 4 m. 7 d. She contracted the disease at the age of six, and although handicapped with it, she was in the fifth grade, and had an unshakable faith in God. Besides her parents, she is survived by 2 brothers and 2 sisters (Ronnie, Eileen, Jerry, and Joan) and her grandparents (Mr. and Mrs. Wm. Wenger and Mr. and Mrs. Archie Headings). Funeral services were held at the Oak Grove Church, West Liberty, Ohio, May 5, in charge of Nelson Kanagy; interment in South Union Cemetery.

trams and buses, at railway stations, traffic intersections, and other frequented places. The poster mission has spread to almost all the larger centers in West Germany and to other European nations.

A new Directory of Protestant Medical Missions describes the Christian ministry of healing around the world in more than 80 countries. Altogether 1,602 hospitals, sanatoria, leprosaria, and dispensaries are listed. They are maintained by missionary agencies in the United States, Canada, Great Britain, Ireland, Europe, Australia, and New Zealand. The survey notes that the number of nationals serving as physicians on the mission hospital staffs is now 55 per cent larger than the missionary staff and that there are four times more nationals than missionary nurses on nursing staffs. One of the tragedies brought out in the survey is the wiping out of medical missions as we know them in China, which once had the largest medical force and greatest number of mission hospitals of any country.

Torrential rains with some two feet of water falling in three weeks caused grave flood conditions and heavy economic losses in Uruguay. The Mennonite colonies there lost potatoes and peanuts which rotted in the ground. These colonies, however, made liberal donations for relief of those less fortunate than they.

It is estimated that 100,000,000 human beings will be born on this earth this year. It seems inevitable that the population of the earth within the next 30 years will reach four billion, and by the year 2000, if the world stands, six billion. The staggering rise is due not so much to higher birth rates as to a very great decline in death rates. Medical science with its vaccines, inoculations, and wonder drugs is helping rich and poor alike to stave off disease, disability, and early death. It is estimated that in Christ's time there were only 250 million people on the earth. This is the present population in North America alone.

The Lutheran Church Missouri Synod has become the largest indigenous Lutheran body in the Western Hemisphere, with a baptized membership of 2,442,933, according to recent figures. This includes, of course, baptized children. The Missouri Synod operates the largest parochial elementary school system in Protestantism with 1,418 schools. Illinois has the most Missouri Synod Lutherans, followed by Michigan and Wisconsin. Official headquarters of the church are in St. Louis.

In simultaneous ceremonies fourteen Southern Baptist churches were dedicated in Chicago, four cornerstones laid, and ground broken for two more churches. Since 1950 sixty-eight Southern Baptist churches have been organized in Greater Chicago.

The Postmaster General at Washington has gone to the American public for help in stopping the nation's half billion dollar a year traffic in mail-order obscenity. Merchants of filth are dumping pornographic sewage into the hands of hundreds of thousands of children and adolescents. A raid



## ITEMS AND COMMENTS

BY THE EDITOR

Wheaton College, an evangelical Christian school in Illinois, will celebrate its centennial next year.

In the final meeting at Sydney, Australia, Billy Graham addressed the largest audience he has ever had, 150,000 people packed into two adjoining arenas. At the end of the meeting 56,000 people made decisions for Christ. Graham said the record audience was "absolute proof of Australia's great spiritual hunger."

Mennonite groups in Saskatchewan are planning the erection of a forty-bed mental hospital.

Delegates from Baptist bodies in most European countries gathered in Amsterdam recently to commemorate the 350th anniversary of the founding in Amsterdam of the world's first Baptist church. The founder of this church was John Smyth, an exiled Englishman.

Since the merging of the Presbyterian and the United Presbyterian churches, the resulting denomination has had two seminaries in Pittsburgh. Announcement has now been made that Pittsburgh-Xenia and Western Theological seminaries will be consoli-

dated into the Pittsburgh Theological Seminary. It will be located on the present site and surrounding property of Pittsburgh-Xenia. It is expected that the new seminary will be the second largest in the United States.

School children in Miami, Fla., are being protected in traffic by signs which say, "Dear Crossing." The signs have a picture of a child ready to cross the street. Police say the response from motorists has been very good.

Two million American youngsters, who are now in the ages between 10 and 17 will have court records before they are 18, if the present trend in juvenile delinquency continues. Put in another way, one out of five of today's male adolescents in this age group will have a court record.

The Christian Truck Driver is a new periodical, the organ of the Christian Truck Drivers Association. It hopes to do for the truck driver what the Gideons have done for salesmen.

The Christian Placard Mission of Hamburg, Germany, displays posters bearing Christian messages and Bible quotations in

recently conducted in New York City confiscated 17 tons of highly obscene printed and filmed materials. Last year the postal inspection service investigated 14,000 complaints about obscenity in the mails. Nearly two thirds of these were from parents objecting to the receipt of lewd material by their adolescent children. The inspection service estimates that probably 700 thousand to one million children this year will receive invitations to depravity through the mails. The Postmaster General asks the public to save all such material received, including the envelopes and all enclosures, to report the matter immediately to the local postmaster and turn the material over to him, to stand ready to sign a formal complaint and testify if criminal action should be necessary.

Recently a Negro girl attended a service in a white Methodist Church in Atlanta. The pastor, noting that an usher appeared to be asking the girl to leave, interrupted his reading the Bible to say, "This is God's house. Everyone is welcome to worship." The girl remained and afterward came to the front to take communion, kneeling between two white girls. The policy of this church, said the pastor, is for ushers to "help Negro visitors to see that it would be disturbing for them to attend services, but if they want to remain they would be seated at the most convenient place." In one Atlanta church, a Presbyterian Church, a special pew has been set aside for Negro visitors, but so far no Negroes have used it.

The date of Joshua's conquest of Jericho and of Hazor in northern Galilee has been newly established by recent excavations. Pottery unearthed in the Hazor diggings coincides with the account in the Book of Joshua.

Americans sent 365 million letters and post cards abroad in the past fiscal year. More than half of this overseas mail—203 million letters and post cards—went across the Atlantic to Europe, Africa, and the Middle East. Mail to South America totaled 125 million pieces and the Pacific area in 125 million pieces received 37 million. Seventy per cent of first-class overseas mail was sent by air.

Korea presents the greatest evangelistic opportunity in the Far East today, according to E. Stanley Jones. The noted missionary evangelist says, "Buddhism is the weakest in Korea of all the Far East countries and animism has almost disappeared."

Roman archaeologists announce that the remains of Nero's gardens have been unearthed beneath an old hospital on the Tiber embankment near the Vatican. Nero built an elaborate amusement center with artificial terraces and promenades, permanent pavilions, and outdoor theaters where he entertained Romans by having Christians torn to pieces by dogs, crucified, or made into torches to be ignited after dark.

Eugene A. Nida, secretary for translations of the American Bible Society, says there are more than 1,000 languages and dialects in which no part of the Bible has yet been published. Dr. Nida reports that the Society

is co-operating in an international project to revise the earliest known translation of the Bible and prepare a new edition of the Greek New Testament. This venture "marks the first time in the history of Christendom when an international committee of scholars has been brought together to determine the most accurate possible text of the Greek New Testament."

A new issue of the Catholic Directory claims that there are 39,505,475 Catholics in the United States, an increase of 3 1/2 million over 1958 and a 47.8 per cent increase since 1949. All Catholic membership statistics, of course, include baptized children.

"Our missile program is the swan song of a dying civilization. We do not need better missiles to destroy each other—the ones we now have will do the job adequately and there is not any point in zooming off into outer space. We could spend the money better solving problems here at home—taking care of our overcrowded, underfed millions." The speaker of these words is not some preacher or pacifist editor. He is the manager of the space programs of International Business Machines.

The world refugee year to begin July 1 aims to take seriously the problem of 2,000,000 refugees and millions more uprooted people undergoing resettlement.

The Methodist Board of Temperance reports that detailed studies in selected areas show that approximately 50 per cent of fatal highway accidents involve a drinking driver. They quote an official pamphlet of the American Medical Association that alcohol is the responsible factor in a large percentage of the motor vehicle accidents attributed to speed, reckless driving, and driving on the wrong side of the road.

The lung cancer death rate in the United States would be cut in half if the younger generation never got the smoking habit, says an official of the National Cancer Institute. But what hope is there when Americans smoked more than 436 billion cigarettes in 1958, an all-time record, and this continues as the newspapers give big publicity to lung cancer operations of well-known personalities?

Amish ministers and parents in Allen and Adams counties, Indiana, have petitioned the State Board of Education for permission to establish their own schools for children from 14 to 16 years of age. Under the Amish proposal children could leave public schools after the eighth grade, or when 14, and attend the church schools for the two years.

Natives in some foreign fields get the idea the Gospel is a system of law because missionaries impose "a code of morals and ethics," usually based on Western standards,

says the head of foreign missions for the Christian and Missionary Alliance. Noting that "drinking, smoking, chewing betel nut, and attending movies are especially to be shunned," this official added: "Just here, however, may come the breakdown in the indigenous method in that the missionary, sensing—whether correctly or not—that these evil practices would be allowed if the administration were left to the nationals, carries on as director of church affairs."

An advertising company in Chicago has refused to put up cards in Chicago subway cars and buses offering a booklet on "Basic Facts About Alcohol." The company has not refused to put up cards advertising liquor, saying they felt this was "different."

Estimating that 90 per cent of all adults in the United States do not attend Sunday school, the dean of Buffalo Bible Institute told the Christian and Missionary Alliance's General Council that the idea of Sunday school being "kids' stuff" must change in this country. He said at present more than 40 per cent of children drop out of Sunday school during their high-school years.

Brooks Hays, outgoing president of the Southern Baptist Convention, said that Scripture cannot be used to support state segregation laws. He told representatives of the Convention that missionary work abroad has been severely retarded by discrimination against Negroes in this country. Southern Baptists were challenged by Mr. Hays to help Negroes achieve a status free from all discrimination and injustice. "This is part of the Christian Gospel and we must demonstrate we believe in it," he declared.

The Southern Baptist Convention approved a record-breaking \$18,500,000 budget for 1960. More than half of this will go for missions.

Church fires of all sizes take an annual toll of about 15 million dollars in the United States. However, in 1958, churches joined several other types of property in reducing major fire losses.

Of 26 reporters attending the Religious News Writers' Association Meeting recently, exactly one half answered "yes" when asked whether they thought a Roman Catholic could be elected president of the United States in 1960. The other half felt that a Roman Catholic could not be elected.

An American marketing specialist, after working with the Burma Translation Society, said: "There is no place for Christian bookshops. There should be instead general bookshops specializing in Christian literature. The person who will not go into a Christian bookstore will enter a general bookstore, browse, ask questions, and often buy a Christian book or one with a Christian message."

# Gospel Herald

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Listen, all you modern neutralists, whoever you are.  
You are on the Lord's side, wherever you are. But  
where are you?

## Seven Thousand Reserves

By J. Paul Sauder

"I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal" (Rom. 11:4).

"No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias. . . . But unto none of them was Elias sent" (Luke 4:24, 25, 26).

Judging from the preaching I have heard and the commentators I have read one would gather that the 7,000 non-Baalites were a pretty good group. A little reflection shows, however, that our Lord indicts them along with the people of Nazareth of His day. They thrust the Christ from the Nazareth synagogue that day when He lumped the people of Elijah's day, those of Elisha's day (12 years later) and those of His own day into one bundle of prophet-dishonoring, yet God-professing, unbelief.

But back to Elijah's day. Year by year the number of Jehovah worshipers must have dwindled. It became dangerous to be a Jehovah worshiper. Jezebel killed off all the prophets she could lay hands on. She did not kill off the superintendent of the royal palace and grounds. Why? I don't know, but being the Jezebel she was he must have behaved in such a manner as not to arouse her suspicion. He hid 150 prophets in a cave and they didn't make any Jehovah-sounds there either. People nowadays blame Elijah for saying that he was the only one left of the prophets. I ask you how he was to know there was anyone else when nobody said anything. We can read the record that there were 150 inactive prophets shut up in a cave but how on earth we expect Elijah to hear 150 inactive prophets from inside a cave I don't know. I couldn't, could you? And to top it all off God Himself couldn't find a boarding place for Elijah in all Israel, including the homes of the 7,000. So Elijah, Jesus says, had to be boarded by a foreigner.

The "reserved seven thousand" were surely represented at Carmel, for Ahab had sent throughout "all Israel" to gather the Baal-prophets. Consequently "the people" were there in large numbers and since the challenge was so widely advertised the 7,000, including the 150 prophets, belonged there to represent Jehovah. But somehow the non-Baalites and perhaps the prophets were there undetected. Listen to Elijah, "I, even I only, remain a prophet of the Lord." Prophets talk, they communicate orally and forcefully. Don't down-grade Elijah; he was right when he said what he did. Noncommunicating people are not prophets of the Lord.

How did the non-Baalites get by? It was easy; they "answered not a word." They wouldn't smack their lips to Baal's image but neither would they open their lips to testify for God. When, in late afternoon, the altar of the Lord needed repairing, they didn't identify themselves by lifting stones into place. And it would have been so easy because all they needed to do was to repair "the altar of the Lord that was broken down."

Secret believers that they were, they could have secretly kept it in repair through the years, but having failed in so doing they would not touch it now either. Neutralists that they were, they would not shout for Baal nor kiss his image, but neither would they touch Jehovah's altar to help repair it, nor help dress Jehovah's bullock nor help lay sticks or sacrifice on the altar nor help with the digging of the trench. Say, brother, you who read these lines, suppose you had to do all this work at Carmel by yourself as Elijah did while thousands look on, and see if you don't get a sort of loneliness, a sort of Elijah-like feeling too. But there were plenty of helpers to carry water to dampen the Lord's sacrifice.

I want to be fair. I don't know wheth-



## Had They Reneged

By NORA OSWALD

What if Noah,  
under ridicule,  
gave up building the ark?  
What if Daniel,  
under pressure,  
ceased praying?  
What if Moses,  
steeped in guilt,  
refused to return to Egypt?  
What if Ruth,  
in spite of her devotion,  
returned to Moab?  
What if Peter,  
in his brashness,  
had not repented?  
What if Mary,  
in her love,  
had not sat at Jesus' feet?  
What if Paul,  
after his vision,  
failed to go to Europe?  
What if Jesus,  
under persecution,  
detoured the cross?  
Topeka, Ind.

er any secret pro-Jehovahites helped carry water to dampen the Lord's work, but if they behaved as I've seen some modern professed pro-Jehovahites behave, they did help to carry water. Not many such have I seen, but some. Oh, there were willing hands that day to help see that the revival fire would not burn. And never a protest arose from the silent, secret, unbending Jehovah-favoring neutralists. To hear them tell it (in secret of course) "my heart was in the right place but I kept quiet. I didn't do any wrong."

Well, the fire fell and when everybody yelled "Jehovah, he is the God," they did too. How they shouted! That would have been a good time to accompany Elijah up the slope of Carmel to help pray for and await the rain; but they did not stir. They could have sidled up to Elijah to whisper to him, "I've been on your side all the time." Silence. No wonder Paul records in Romans 11 that Elijah's prayer was "kata Israel," i.e., "down against Israel." Automatically it had to be "down against" a nontestifying Israel for, to a man, the pro-Jehovahites were silent. Prophecy was obscured, nay eclipsed; Elijah was correct.

Now put yourself in the place of the secret "reserved seven thousand." How would you, a Jehovahite, go about escaping detection in the Baal-worshipping Israel where "Mr. Jezebel" kills off God's prophets and weak Ahab takes orders? I don't know how you would plan it, but I have thought a bit about a plan to escape detection as a secret Jehovah-ite, had I been there in Israel. These five things I would have done.

1. I would dress like an average Baal-ite if Baalites had distinguishable styles or fashions. Why set myself apart or be conspicuous?

2. I would be ambiguous in my speech, saying nice words about "The Holy God." But I would try to keep away from all religious discussions, for you can never tell what might develop, you know.

3. I would instruct my own family carefully so that none of them would ever kiss Baal's image nor bend the knee in worship. But I would be careful to accompany this teaching with the stern injunction that the children were never to breathe a word of this teaching to others, for to do so would endanger our household. And everybody has the right to believe as he wishes anyway.

4. I would put a small gilded calf-image on the mantel, explaining to the children that, to us, it is merely an object of art. If the neighbors think it is our god, well (shhh), that's why I put it there! I want the neighbors to come to that conclusion.

5. I would stay away from Bethel and Dan, for that is where the golden calves are. But I would also stay away from Mt. Carmel too, for while the views over the sea and over the plain are wonderful, there on Mt. Carmel is also a broken-down altar of the Lord. Much as I would like to see and repair that altar, I would fear identification. So I would "make myself scarce" from Bethel and Dan, and, of course, from Mt. Carmel also.

Whether the "reserved seven thousand" followed any of these procedures I do not know. I know that they did not bend the knee to Baal but bent it only privately to God.

They gave no kiss to Baal's image, but God's prophet got not a single greeting of love, no not one.

They did not touch Baal's sacrifice, nor Jehovah's. They did not help to build Baal's altar, nor keep God's altar in repair, nor even help Elijah when he repaired it—alone.

They did not shout for Baal, nor did

they shout for Jehovah before "all the people shouted."

They outnumbered the Baal-prophets eight to one, but only Jehovah knew that; you and I would never have guessed it. Elijah didn't, and he was on the spot. Hundreds of them must have been in the Mt. Carmel crowd, but none identified himself before or after the "all-the-people" shout.

None of the seven thousand showed up at Elijah's headquarters. They were not threatened by Jezebel's agents, for they were absent. Like a greater than he, it can be truthfully said of Elijah, "He trod the winepress alone." How painfully did Elijah qualify for the discussion on the Mount of Transfiguration!

Oh, soul-destroying neutralism! Listen, all you modern neutralists, whoever you are. I know you love the Lord in your silent stiff-kneed way. I know you are on God's side, wherever you are. But where are you? Who you are and where you are only God seems to know. You talk about how to feed cattle, or make sweet potato pie, or how fast the car will go in second gear, so we know you can talk. And if we should put a detective on your trail he would doubtless be able to discover that you aren't a Baalite. But neither would he be likely to discover that you had helped your associates heavenward. Must the preachers preach your funeral sermon someday to an audience that never heard the Christ-favoring testimony of your lips? You'll be silent then; what assistance do the Lord's modern Elijahs get out of you before then?

Revival came after the Mt. Horeb prayer—a private prayer meeting. God grant us many times the "seven thousand reserved" who have unbending knees and stubborn lips that will not worship modern Baals. But God grant us that these persons be known early, that they be active and witnessing so that God's prophets can be in good heart, not overworked, and not in caves in the howling wilderness, wandering and wondering and feeling ready to die. So shall we avoid the pre-Carmel blanket of silence with its attendant famine of spirituality.

Yes, they were seven thousand good ones before Carmel, but they were good for no present good; they were in reserve for sure. You belong with the witnessing regulars, not the silent reserves. It may be later than you think.

Elkridge 27, Md.

### GOSPEL HERALD

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## EDITORIAL

### *Status Seeking*

"And seekest thou great things for thyself? seek them not . . ." (Jer. 45:5).

Packard's new book on *Status Seekers* is high on the best-seller lists. It helps us to see how in our culture and times we sacrifice almost everything else to getting ahead of other people. It seems to be human nature to want to be on top of the pile. We give small attention to the word of the Lord through Jeremiah that we should not seek great things for ourselves.

Packard shows that denominations tend to develop a certain hierarchy of status. Membership in some churches confers a higher status than does membership in others. Recently we heard some Mennonites talk about one who left their church for a "higher-class" church. There can be no doubt that there are social as well as doctrinal reasons why people leave one church for another.

Class reunions or similar get-togethers frequently reveal an evident effort to make clear how successful the persons present, or their families, have been in the climb to business, professional, or even ecclesiastical standing.

The close of the school year brings elation to many families as their sons and daughters achieve various awards or receive flattering scholarships. The effects may often be spiritually disastrous, as parents urge their children to accept the scholarships to some university rather than to go to their own church school. It is sad to see how unable we are to pass by the world's compliments.

We fear that even in the summer's conference elections many churchmen are going to be dashed and disappointed as they fail to be nominated or elected to some office or committee. Some may even be tempted to seek another setting in which they can achieve status.

One of our handicaps in evangelism is our unwillingness to admit converts to the status of our well-bred and well-heeled families. Admitting that we may rank below some folks, we build up our feelings by asserting our superiority to others.

It is all pretty silly, and sad, and unchristian. Jeremiah tells us not to seek great things for ourselves. Paul tells us

not to think of ourselves more highly than we ought to think, in honor preferring one another. And our Lord gave us an example in making Himself of no reputation. Where are the followers of the lowly Jesus?—E.

### *Accepting Responsibility*

A ten-year-old girl grew measurably the other day when for the first time she took the family grocery list to the store and selected the items from the shelves. She is assuming a share of the responsibility for family living.

One of the reasons why the weddings being celebrated all around us this June season are such important experiences for the young people involved is that they are entering into new responsibility—to each other and the children God may give them. Some of these marriages will not succeed because one or both of the partners will be too irresponsible, going on as carefree individuals rather than as partners who are willing to get under the responsibility of a home.

The multitudes who are graduating this June from schools and colleges have conferred upon them not so much a privilege as a responsibility. Their society and families have made an education possible for them. This is a trust, a stewardship. What will they do with it? How will they use it, for the blessing of mankind and the glory of God?

Someone has observed that it is an awful thing to be an American these days. He could have included Canada and some other western countries, as participating in the highest level of prosperity and highest standard of living known in history. Are we in any way responsible for the great majority of the world's population who are living in poverty? What duties do our privileges entail?

A large emphasis in Mennonite living has been on withdrawal from society, so much so that a current writer calls us monastics. Certainly we should refrain from the world's sin, and separation from contact may sometimes be the only safe way. But what responsibility do we have for the salvation of the pagans, at home

and abroad? What do we owe to our communities in the raising of moral standards, in the maintenance of strong community life? What testimony should we be giving the world to the Gospel of Christ and the outworking of His principles?

One reason we have been glad to co-operate with the government in a program of service alternative to the military is that we felt we owed the world something, and we were eager to do what we could to meet human need. Insofar as this alternative service program is failing, is it not because we have not given our young people a sense of responsibility?

When a person becomes a member of a church, he comes into many privileges. But does he face also his responsibilities? The standards of the church are affected by his life. The witness of the church is helped or hindered by his testimony. The work of the church requires his personal participation, his money, his prayers. It may be much easier to criticize than to help. It may be easier to say "they" than "we." But that is irresponsible. It is childish to sit by and let others carry the load.

The goal of Christian experience is maturity in Christ. And a mark of maturity is the willingness and the ability to carry responsibility.—E.

### *The Throne of David*

BY RUSSELL A. MORGAN

The throne of David is mentioned frequently in the Old Testament Scriptures and once in the New. It is mentioned specifically twelve times in the Bible. Much has been said about this throne in some circles and emphasis is placed on the assertion that Jesus shall sit upon this earthly, temporal throne when He shall come again and rule over Israel and the nations. If we take the trouble to search the Scriptures, we shall find that David's throne, although earthly, was a very distinct type of the heavenly throne. We need not spiritualize the Scriptures to prove this as they are very clear and very literal. The throne upon which David sat is hardly in existence today. It is hardly reasonable to suppose that it could have lasted three thousand years in a world of change and decay.

Israel was a theocracy. God ruled the nation as their invisible King. I Sam. 8:7. When Israel rejected Him as their King, He still reserved the right to place upon the throne whom He would, proving the throne was His. He first chose Saul because this was the kind of man

the people wanted. I Sam. 10:24. Saul began his reign well, carrying out the will of the Lord. This did not last long, for he began to carry on his reign in his own self-will, and it was then that God rejected him (I Sam. 13:14; 15:23b) and chose David, a man after His own heart. "A man after his own heart" means one who would do His will. Here was the difference between Saul and David. Saul carried on in his own self-will, while David inquired of the Lord what he should do as soon as he was anointed king, even before his reign began. I Sam. 23:2, 4; 30:8; II Sam. 2:1; 5:19, 23.

David fully realized always that the throne of the kingdom was the Lord's and that he ruled Israel under God. In his prayer of thanksgiving unto God when the people gathered to offer for the building of the temple, David said, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all" (I Chron. 29:11).

At the beginning of this assembly David said to the assembled company, "And of all my sons, (for the Lord hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel" (I Chron. 28:5). When later Solomon was enthroned as king the sacred historian says, "And they made Solomon the son of David king the second time, and anointed him unto the Lord to be the chief governor [the Lord still being King], and Zadok to be priest. Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him" (I Chron. 29:22b, 23).

We can plainly see from the above that David regarded the throne as the Lord's. Psalm 45:6 proves the Lord's throne to be an eternal throne: "Thy throne, O God, is for ever and ever." Jesus, even as David, only more so, carried out God's will by His obedience "even unto death," and is therefore "highly exalted" (Phil. 2:9), and is set by God "at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1:20b, 21).

When the Scriptures say Christ shall sit on David's throne, the meaning always is that He sits upon the throne of the Lord. Isa. 9:7 and Luke 1:33 both state that it shall be an eternal kingdom; therefore the throne must be eternal.

Peter says God's promise to David that He would seat one of his descendants upon his throne was fulfilled in the resurrection and exaltation of Jesus. Yet he says Jesus was exalted to the right hand of God, proving that David's throne was a symbol of the eternal, heav-

enly throne. So then Christ sits on the throne of the Lord as David's divine Son, not on David's literal throne.

Center Square, Pa.

## I Love Thy Church, O God

It was a secret meeting. Through the dark night, crawling under bushes, hiding in the shadows of rocks so their figures wouldn't be visible in the moonlight, cautiously, quietly, these brave souls had crept to the little dugout in the side of the mountain. They knew their life depended upon not being seen, but they were ready to take risks in order to share a few moments of inspiration, fellowship, and prayer with other Christians.

Loyalty to Christ and the church in the days of the Reformation was not an easy thing. It often meant giving one's life that the faith might be preserved. What a vital experience their Christian faith must have been! Reflecting on the full meaning of this loyalty for our forefathers as they were cast into dungeons, drowned, or burned at the stake, and what it means to many throughout the world today—thinking of this, let us consider our own loyalty to the church.

Just how do we show loyalty or allegiance in times such as these when we can worship where and when we please, and are respected for it? Perhaps we show our loyalty or lack of it by many "small things" that come into our church experience week after week.

We sing, "Beyond my highest joy I prize her heavenly ways." Do we put the church above our highest joys? Do our tears fall, and our prayers ascend for her? Are we glad when they say to us, "Let us go into the house of the Lord," whether that be Sunday morning, Sunday evening, or prayer meeting? Are we there on time? Are our hearts so full of the love of God that we enter wholeheartedly into the singing of praises to our Maker?

For our church, we owe a tremendous debt of gratitude, first to Christ who purchased it with His own blood, and then to all those faithful ones who have gone on before. Can we be less faithful? —East Bend Trumpet.



Mrs. Vernon Sprunger, who returned from Congo recently for treatment of cancer, has been released from Billings Hospital, Chicago, after successful surgery and X-ray therapy. Mrs. Sprunger is physically able to lead a normally active life of service but will need to live where medical advice and therapy are available. The Sprungers will serve in various conferences and in deputation work during the summer and in September take up residence in Elkhart, Ind., serving on the home staff of the Congo Inland Mission—via CIM, Elkhart, Ind.

## 50 Years Ago

(from GOSPEL HERALD, May 27, 1909)

The Oak Grove congregation of near Smithville, Ohio, and the Martin congregation of Orrville are considering . . . purchasing the old Reformed Church at Orrville. . . .

The number of Mennonites [all branches] in America would reach at least 75,000.

It is only a few years since the first Mennonite Church was established in Portage Co. [Ohio].

(from GOSPEL HERALD, June 3, 1909)

Bro. A. D. Martin has been relieved of the editorship of the *Words of Cheer and Beams of Light*, and Bro. H. F. Reist appointed in his place.

(from GOSPEL HERALD, June 10, 1909)

. . . men, women, and children lynched in the United States during the past twenty-five years number 3284.

## Beware of Leaven

BY EDWARD L. KAUFFMAN

Beware of the leaven of Herod

—of worldliness,  
the lust of other things,  
the carnal mind,  
the wisdom of this world,  
seared consciences,  
deceitful hearts,  
self-exaltation,  
and worldly pride.

Beware of these.

Beware of the leaven of the Sadducees

—of liberal thought,  
false doctrines,  
denial of eternal verities,  
perversion of Scripture,  
rejection of angels,  
of spirits,  
of life beyond the grave;  
and intellectual pride.

Beware of these.

Beware of the leaven of the Pharisees

—of traditionalism,  
old bottles,  
the letter that killeth,  
outward cleansing,  
whited sepulchers,  
tomb building to prophets (long dead),  
slaying of those now alive,  
hypocrisy, religious pride.

Beware of these.

Allemands, La.



# Not Clerical Cloth

By J. L. Stauffer

There is an idea abroad among our people that has gained considerable circulation and apparent approval in recent times. It is assumed and asserted that the plain coat worn by our ministers and many of the brethren in the Mennonite and other "plain" churches is "clerical cloth." If this is true, then no unordained brethren have the right to wear it. If, on the other hand, the distinctive garb or plain coat expresses a Biblical principle and is one of the visible symbols of the "will of God" as found in Rom. 12:2, then the idea that it is a clerical garb is decidedly false.

The writer desires to set forth the background of evidence in defense of distinctive attire and is willing to take the risk of being charged with disturbing the peace of those who are marching headlong into the stream of worldly conformity in attire as well as in conduct and in speech.

This world-conformity prohibited by Rom. 12:2, according to Greek scholars, Bible commentators, our Anabaptist forefathers, and the early Mennonites, applies to speech, conduct, and attire. Distinctive attire is just as imperative as distinctive speech and distinctive conduct.

It appears that the time is here for a reappraisal of the distinctive garb among our own people so that a more uniform and convincing testimony can be given to society. If it ever served a good purpose, then we need to see whether that purpose has been fulfilled, or whether it still obtains. If it still obtains, then we need to revive interest and conviction regarding its preservation through practice and extend its observance.

A plain coat, as we have designated the garb that has been worn by Mennonite brethren, is distinguished from the conventional garb worn by society in general. It is similar to the conventional coat, but with sufficient changes to distinguish it from the customary garb. When fashion designers decree a change from the single to the double-breasted pattern, Mennonites continue without any change in pattern. Other changes in design have generally gone unnoticed also. Flashy colors have likewise been consistently avoided by our people. *The continual practice of a principle ultimately leads to a specific pattern or cut of clothing that becomes accepted by common consent.* Clothing stores have detected the pattern that appeared to be approved in the past by the Mennonite Church and have provided a stock of clothing made over the generally accepted pattern and in this way plain clothing has become standardized as well as made available.

## The Anabaptist View on Attire

Anabaptism arose as a protest against the state-church idea practiced by both Roman Catholics and Protestants. The Anabaptists believed that the New Testament taught the separation of church and state. Such a concept distinguished them from the rest of the people. The word "world" had little meaning to the state churches, because society as a whole was included in the state church. To the Anabaptists, all who were not committed to a rigid Biblical discipleship and literal commitment to the Word of God were of the world. True discipleship included the whole of life—their conduct, their speech, and their attire. They severely condemned and abstained from anything that had the appearance of pride or vanity. Clothing, they held,

## Thought for the Week

There are times when we pause to consider what is right. But pity the man who never becomes sure enough of himself to gather his strength for a mighty crusade.—E.

must be economical, for service and not for display. All ornaments were excluded as being for display and hence of the world. One clothing pattern for preachers and another for the laity were unthought of. *All men in the Anabaptist fellowship were brethren and it was not possible to distinguish preachers from the rest of their brethren by either attire or conduct.* The ministry of the Anabaptists was a lay-ministry. The ministers were chosen from the brotherhood or congregation; hence the ministry was not looked upon as a profession, but a divine calling and a sacred service. In other words, the clothing worn by Anabaptists was not *clerical cloth*. Some of the more ritualistic denominations today, such as the Roman Catholic, Lutheran, Reformed, and Episcopalians, do have a specified pattern for their ministers which distinguishes them from their lay brethren. *The Anabaptists would have frowned upon such a distinction.*

On the other hand, it must be admitted that there are members of the Mennonite Church, both ministers and lay members, descendants of the Anabaptists, who do speak of the plain coat as a clerical garb. In our colleges and communities some young people who literally accept the Biblical teaching of non-conformity to the world in attire, as in

other areas, experience a rough time from their fellow Mennonites who should be supporters of the practice rather than enemies of it. Only those young people and their parents who have definite conviction in their hearts for the exemplification of truth, and having a remnant of the martyr spirit of our forefathers, are able to survive the attacks that are made against plain attire at the present time. Those who wilt and surrender are soon swallowed up by the conventional garb practices of society in general.

## Testimony and Practice of Anabaptists

The following quotations are taken from John Horsch's *Mennonites in Europe*.

Heinrich Bullinger wrote two books against the Swiss Brethren.

In 1531 he writes that "they disapproved of dancing and all other forms of worldly amusement. Furthermore he states that they insisted on modest apparel and condemned outward adornment."

In 1561 he wrote: "They led lives under a semblance of quiet spiritual conduct, and reproved sharply covetousness, pride, profanity, the frivolous talking and inordinate life of the world."

In another place he says: "They reproved earnestly all vain display, all intemperance in eating and drinking, all profanity and other sin."

He states further: "They had regulations in regard to clothing, and they rejected all wearing of costly clothing and ornaments."

Johannes Kessler says: "Their life was irreproachable. They shunned costly clothing. Their walk and conversation were quite humble."

Sebastian Franck in 1531 wrote: "That there were Anabaptists who followed regulations in respect to simplicity of clothing."

In the following year at a disputation the spokesman for the Swiss Brethren stressed that "their teaching that worldly conformity of any description should not be tolerated in the church."

In 1532 preachers of the Protestant state church admitted "The Swiss Brethren have an appearance of outward piety to a far greater degree than we and all the churches which unitedly with us confess Christ."

Wolfgang Capito wrote: "They are determined to shun the evil life of the world . . . and to flee from that which is in conformity with the lust of the flesh and of the world."

George Thormann, a minister of the Swiss Reformed state church in 1693 says the Swiss Brethren "insist on simple dress."

In a mandate against the Brethren warning that aid must not be given to Mennonite fugitives, it was stated: "They were recognizable at first sight." "Apparently they were known by their simple manner of life."

In 1598, a conference of Swiss Brethren held at Strasburg ruled: "that church members who were tailors and seamstresses should refrain from making clothing that was unbecoming for a Christian."

Dr. Gustav Bossert is quoted by John C. Wenger in his booklet on *Christianity and Dress*, as follows:

In the year 1617 a case is cited of a son named Christopher Reichlin who became an Anabaptist. "Last Candlemas Day he came home in Anabaptist clothes." A man came from the land of Moravia in the year 1608. He was not regarded as an Anabaptist, for "neither his clothing nor his speech were Anabaptist." In the year 1598, a certain man named Conrad Wertz was still an Anabaptist, for he still wore their clothing.

John Horsch gives this quotation from Bullinger:

"The Anabaptists should not be censured for their custom of reproving those whom they hear using profanity." It is interesting to note that one who was accused of being an Anabaptist "could clear himself of the charge by using profanity." Profane swearing was accepted as a proof of being untainted by the Anabaptist heresy.

"In 1565 a minister and part of his flock were seized by surprise. The authorities could not tell which one of them was a preacher, and so he voluntarily confessed himself to be the minister" (Quoted from J. C. Wenger's pamphlet "Historical and Biblical Position of the Mennonite Church on Attire").

In the year 1544 a person visited an Anabaptist in prison near Innsbruck and tried to lead him away from his faith. This false person was said to have been "clothed as a brother."

It must be evident to the reader that some church members that you and I know today would not have had much of a chance to become members of the Anabaptist and Swiss Brethren churches. The solemn question is whether God will claim them in the great day of reckoning.

An evaluation of this evidence regarding the practices of the Anabaptists is certainly in order. They sought to wear clothing that they believed to be consistent with Scriptural teaching and not conformed to the culture in which they lived. This made them different from their enemies in appearance. Their enemies were Roman Catholics and Protestants. The Anabaptists persisted in following their Bible convictions, even though in doing so they identified themselves as Anabaptists and were marked for severe persecution and death. *Though their Scriptural practices exposed and imperiled their physical life, yet they would not appear in the conventional garb of their persecutors and murderers.*

Many Mennonites today who are historically the descendants of the Anabaptists repudiate this Scriptural practice of their forebears and want to conform in their attire to the culture of our age by wearing the conventional attire. Present-day Mennonites fear a "sneer" more than the Anabaptists feared the stake and death by drowning. Why do Mennonites today want to disguise themselves? They do not want to be identified as Christians many times because their language and conduct is not consistent with the Christian faith. It is also easy to believe that if a person does not want to be identified as a Christian, that he will do proportionately little by way of a witness for his Lord.

#### *Biblical Principles of Attire in the Old Testament*

Why does the human family wear clothing? It can easily be seen that of all the creatures that God made, the human family alone was not adorned with a natural covering. The Genesis record states that neither Adam or Eve wore artificial clothing before the Fall and

they were not ashamed. Some Bible students think that they may have had about them a halo of light consistent with their sinless state, and that it was removed by the Creator when they sinned. This cannot be proved, but the record is clear that Adam and Eve, following their disobedience, were immediately conscious of their naked state before God. The Creator prescribed artificial clothing for mankind following the Fall. Today true Christians respect the divine requirement, while the unsaved in many instances gravitate toward the scant attire of the pagan world. The present trend toward nudity and seminudity is alarming in society, to say the least. Many people no doubt assume that the wearing of clothing is primarily a matter of comfort and protection from the elements. Many pagan people in hot climates are not clothed, unless they become Christians, and then they immediately seek clothing because of the inner spirit of conviction and the teaching of the Word of God. Adam and Eve immediately sought a covering for themselves and decided on an apron of fig leaves, but this was not approved by God. He clothed them with durable garments made from the skins of animals. We

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**Here is the tension of the witness—he is not responsible for results, and yet he cannot be careless of results.—J. D. Graber.**

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can believe also that they were the skins of clean animals and not the skins of leopards. God desired clothing for His fallen creatures to protect them morally. It is sin within the human heart that causes God's fallen creatures to promote sex-appeal through their attire or the lack of it.

The Old Testament is quite explicit in its testimony that God's separated people Israel should not pattern their worship, conduct, words, or attire after the pagan and idolatrous nations about them. The New Testament in 1 Cor. 10:1-15, especially verses 6, 11, tells us that Israel's experiences are recorded as examples for the Christian church. This Scripture justifies noticing some of the Old Testament specifications and restrictions given to Israel as a "pilgrim people" on the attire question. We as New Testament Christians are likewise a "pilgrim people" if we are in reality the Lord's.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribbon of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and

your own eyes, after which ye use to go a whoring: that ye may remember, and do all my commandments, and be holy unto your God. I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God (Num. 15:37-41).

Some Bible commentators believe that this distinctive garb of the Jews was worn by our Lord because He was a loyal Jew and that it is referred to as the "hem of his garment" as found in Matt. 9:20 and 14:36.

Principles involved in this visible symbolism are as follows:

1. It was a message from the Lord to the children of Israel.
2. It was to be observed throughout their generations. v. 38.
3. It was to be a visible reminder of the commandments of the Lord. v. 39.
4. It was to represent obedience to the Lord by consistent practice. v. 39.
5. It was a symbol or visible reminder of Egyptian deliverance. v. 41.

Since human nature does not change, we can well imagine that there were Israelites who argued against this divine provision by saying "it is traditional," or "times have changed since the days of Moses," or "it is a hindrance to our fellowship and witnessing to the Philistine and Canaanite neighbors."

#### *Biblical Principles in the New Testament*

Some people pass the Old Testament testimony by saying that it is the New Testament that gives us our instructions today. This is true. On the other hand God's will for a redeemed and purchased people in the Old Testament is so analogous to that for His redeemed and purchased New Testament people that it hardly seems necessary to do more than make reference in New Testament teaching concerning the Old Testament people. 1 Cor. 10:1-15. Perhaps the most basic Scripture in the New Testament is found in Rom. 12:1, 2. Here the apostle appeals on the basis of the "mercies of God." The body is to be presented unto God as a "living sacrifice." It is to be acceptable unto God, which is our "reasonable service." Then the command, "Be not conformed to this world." The Scriptures make it clear that "this world" (age) is dominated and controlled by Satan as the "prince of this world" and as the "god of this world" (John 12:31; 14:30; II Cor. 4:4). Satan is at eternal enmity towards God and it is therefore Satanic domination of the practices of men and women that makes them unacceptable to God. Satan is the "spirit that now worketh in the children of disobedience" (Eph. 2:1-3). Do you wonder that God does not want His children to follow after or in any way to be identified with this world?

A number of Greek authorities and commentators have given the meaning of

Rom. 12:2 considerable attention and their findings show that it applies to the words, works, and the appearance or clothing of the Lord's children. Note the following:

Bengel says: "Schema refers to fashion, adornment, clothing. The outward appearance (schema) of the saints should correspond with the inward form (morphé)."

Vincent says in *Word Studies in the N. T.*: "Schema—the changeable outward fashion in a man, his gestures, clothes, words, acts."

Trench in *Synonyms of the New Testament*: "Do not fall in with the fleeting fashions of this world, nor be yourselves fashioned to them (suschematizdo), but undergo a deep abiding change (metamorphoo) by the renewing of your mind, such as the Spirit of God alone can work in you."

Adam Clarke says: "The customs and fashions of the people that then lived—pride, luxury, vanity, extravagance in dress and riotous living prevail now as they did then and are unworthy of Christian's countenance as they are injurious to the soul and hateful in the sight of God."

Dr. Kenneth Wuest says: "Saints must not masquerade in the attire, manners, habits, customs of the world but depend upon the Lord Jesus for their adornment."

Lenski says: "Schema is outward conformation, fashion, but Morphé is the essential form which fully expresses the essence or real being. The present imperative asks us to shun this conformity during the entire course of our lives, even in outward fashion the Christian is to be different, separate from the world."

Dr. A. T. Robertson says: "In Rom. 12:2 Paul uses both verbs, 'be not fashioned' and 'be transformed in your inner life.' 'Be not fashioned,' Rom. 12:2. Stop being fashioned or do not have the habit of being fashioned . . . according to this world. Do not take this age as your fashion plate. . . . The fashion of this world. I Cor. 7:31. Schema is the habitus, the outward appearance." (Note: The *Classic Latin Dictionary* gives the appearance of the dress of the body; the dress itself, as the first definition).

From this Scripture and others in the New Testament that teach the principle of separation we gather the following teachings regarding attire. (See Matt. 6: 31-34; II Cor. 6:14-18; I Pet. 1:14; Jas. 1:27; 4:4; I Tim. 2:8-10; I Pet. 3:1-4; I John 2:15-17.)

1. Attire is to be modest.
2. Attire is not to be for show or display.
3. Attire is to promote or foster spirituality.
4. Attire is to be economical.
5. Attire is to manifest humility.
6. Attire is to be in keeping with the Christian profession.
7. Attire is to be in harmony with the example set by godly women of old time.
8. Attire is not to be conformed to this world.

The group practice of Biblical teachings will result in a group pattern of conduct, language, and attire. There will need to be developed within our brotherhood definite convictions for adherence to Scriptural principles manifest in a consistent practice, if we are to continue as a Christ-confessing and world-denying people. Only as we intensify conviction for these principles can the plain coat as one expression of the nonconformed life be preserved from being designated

as "clerical cloth." When once the Mennonite preachers believe that the plain coat is a clerical coat, then all marks of nonconformity to the world will soon vanish, because Mennonite preachers do not want to be different from the lay membership. This has already been demonstrated in various ways. We need more Jeremiahs and Ezekiels who will dare to cry out for God even though they are opposed. The writer does not believe that we are as far down the line toward divine rejection as Israel was in the days of these prophets, but the trends must be checked if we are to remain a witness for God in the last days of this age.

In conclusion, I am constrained to appeal to the ministry of the Mennonite Church. Brethren, if we ignore the evidence submitted in this article in favor of visible symbols of nonconformity to the world in all areas of life, then we say in reality that we want the Anabaptist vision without their nonworldly practices. The writer is not contending for a return to the identical pattern of clothing worn by the Anabaptists in the 16th century, but to the continuation of a distinctive garb that will distinguish twentieth century Christians from the conventional garb worn by worldlings of the twentieth century. Such a garb our Conferences and Boards have consistently recommended in the recent past. If we reject the evidence submitted, we also reject the past practices of the Mennonite Church. We also take our stand for an "invisible nonconformity" that is unnoticed and which is in reality no nonconformity to the world at all. We also reject the teaching of the Scriptures that have been significant in the practices of former generations. It is true that we live in changing times, but human nature, the world, the flesh, the devil, the Scriptures, and God have not changed. The rising sentiment in the Mennonite Church against distinctive attire is the forerunner or the follower of greater conformity to the world in various areas of life, and we already have localities and congregations whose practices testify to the truth of this statement. Can we be true "pilgrims and strangers" in this world without coming into conflict with it? Many religious groups have tried it in the past, but alas! who among them have succeeded?

Harrisonburg, Va.

✱

"I have truly enjoyed these lessons (Home Bible Studies) and I believe they have helped to give me a broader understanding of God's salvation. Pray with me that I will continue to grow in knowledge, faith, and discipleship. I want to be able to help others to enjoy our Lord Jesus and to know He is our only hope for eternal life."—housewife under instruction in a mission.

## A Prayer

### FOR THIS WEEK

*Our Father,*

We thank Thee for Thyself, and for Thy love to us,

And for Thy Son by whom Thou hast wrought our salvation;

And for Thy Holy Spirit, Thy Messenger of grace.

*We ask of Thee*

Thy power to keep us in the trials we meet:

Thy strength in the face of temptation,

Thy love in the face of hatred,

Thy patience in the face of irritation.

*Help us so to live*

That our lives shall be such a testimony

To Thee and to Thy grace

That saints shall be blessed thereby,

That sinners shall be converted,

And that the unconverted

Shall be convinced that God is among us.

In Jesus' name we pray. Amen.

—Lorie C. Gooding.

## Prayer Requests

(Requests for this column must be signed)

Pray for the many hundreds of summer Bible schools in session this month, that God's Word may find good reception.

Pray for Karma and his family and Jitwa and his family, seekers for the truth in Bihar, India. These persons indicate a desire for the joy and peace which they see in other lives and are tired of being servants of Satan and living in constant dread of evil spirits.

Pray for the Mario Bustos family in Milwaukee, Wis., that God will provide for all their needs as they bring the Gospel to Spanish-speaking people in that city.

Pray for two young Christians whom physical weakness is keeping from victory.

Pray for the Stark County Crusade for Christ in the large tent near Hartsville, Ohio, June 5-21 with Evangelist Myron Augsburg.

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"While doing lesson 12 (Home Bible Studies) both David and Eddie gave their hearts to Christ. Then while Ruben was at our home catching up on back lessons, he, too, decided to let Jesus have his heart. It was while studying the lesson on forgiveness. We thank you for your part in leading these three to this step and want to lead them on into deeper things for God."—city mission worker.



## The Wonder of Gratitude

By JACK KYTLE

In the South's Blue Ridge Mountains one day last summer I stood with a long-time friend beside a shaded, blue-clear pool. It was nestled jewellike in a deep valley, along the course of a small creek that sparkled in filtered sunlight. Overhanging the pool, and reflected in its waters, were clustered rhododendron blossoms of pink, rose, and purple.

My friend, a gray-haired, quiet-mannered giant of a man, had lived in this deep valley all his life. For moments we looked in silence upon the splendor about us, and then he said, "It's perfect, you see—every flower, fern, and leaf in place, water just the right color. Every time I come to this spot, I thank God for it. I just have to tell Him how much I appreciate His gifts."

Knowing how he was always finding beauty in these mountains, calling attention to it over and over, I said, "I'm sure that's why you are so constantly aware of beautiful scenes. Into your gratitude God pours abundance."

Once I heard a minister say that God is made happy by a thankful heart. Gratitude enables us to draw nearer to Him. It makes us dearer to Christ. Time and again the Saviour showed appreciation of the grateful spirit, for gratitude is closely entwined with faith and love.

God's treasures—His gifts to humankind—are all around us, free to everyone who will reach out with appreciation to receive them. Free are the flower-flanked streams and pools, the majestic mountains, varicolored skies of sunrise and sunset, star-studded heavens, spring rains, cooling summer winds, and myriad other glories.

Just as free are the joys that come to us—the gay laughter of children, blessed events that bring happiness for the present and fond memories for the future. Free is love—the warm love of friendship, the tender and binding love of families, and greatest of all, the everlasting love of God and the Saviour. And free is the wondrous happiness that comes to everyone who surrenders his or her life to Christ.

Gratitude is a key that opens hearts to sunshine. It paves the way to happiness, the way leading toward God and fellow men. No one can at the same time be truly grateful and unhappy. The grateful person makes others happy, because appreciation is an integral part of vibrant and magnetic personality.

Because God loves the thankful heart, He waits patiently for our gratitude. "Therefore will the Lord wait, that he may be gracious unto you" (Isa. 30:18). Even if we disobey Him and draw away from His presence, He does not lose pa-

tience. He waits for us to become aware of His gifts, to realize, with hearts opened by faith and gratitude, that He is our supreme Benefactor.

It is then He pours out an abundance of blessings: peace of soul, victory over self, strength to meet life's trials, and forgiveness of our sins.

My friend in the Blue Ridge, I think, well expressed the true spirit of gratitude. He thanked God not just one time for a blessing, but over and over. "I just have to tell Him how much I appreciate His gifts."

And to all who feel such gratitude, who open their hearts to Him in acceptance of Christ, is awarded what has been termed the greatest of all blessings—to be indeed a Christian.

Birmingham, Ala.

## The Best Defense Is—Offense

By JOHN M. DRESCHER

A religion which hides behind walls of orthodoxy and is merely defensive of truth will soon lose the truth it has. It is dangerous and even self-destructive to be only defensive in that such is bound also to become smug, complacent, and pharisaical. There is always the inclination to sing, "Hold the fort," and to forget that we are asked to take the fort as well; to sing, "He leadeth me," while remaining perfectly satisfied with past leading; to sing, "A charge to keep I have," and forget that it is also "to serve the present age"; to sing, "Lord, speak to me," while not open to anything new and forgetting that the purpose is "that I may speak."

When one truly stands on the promises of God, he must also storm the ramparts of the enemy. Jesus in essence said, "When any church moves forward, the strongholds of hell will not be able to stop her forward movement." We need to realize that the devil is a defeated foe. He is really on the defensive. The church is on the offensive.

Although heresies and false teaching need to be exposed, yet sometimes one is made to feel he ought to take less time in exposing heresy and more time in proclaiming truth. Since we have a message which is better than any other, let us not waste too much time explaining the message of false teachers, but rather proclaiming the "Good News." There are some who can detect every error, yet seem to have very little knowledge of or zeal for the proclamation of the truth. It is in presenting truth more than in defending truth that victories are won and souls are saved. As Christians, our task is primarily to present truth. God Himself is its best Defender.

Marshallville, Ohio.

## Violation of God's Commandment

Many Americans seem unable to speak even a simple declarative sentence without breaking the third commandment. In no other civilized nation is blasphemy so much a part and parcel of the everyday speech of men, women, and, yes, even children.

But some of us are obviously unable to open our mouths without taking in vain the name of God and of His Son. This blasphemy extends through our society scale to such an extent that conversationally it is often impossible to distinguish the drawing room from the dockside.

High-school and college students' language would make taxi drivers, male skippers, and lumberjacks sit up and take notice. We cannot cry out that it is a hang-over from the frontier, for men who helped tame the West would have been outraged with the crudity and irreverence of our modern-day language.

Foul language is so much a part of the American scene that few people are even aware of the blasphemous inroads it has made or the abysmal moral tone it gives us as a people. Casual conversation in many a beautiful home, especially at bridge parties, would make an old-time fishwife blush at the continuous reference to the kennel, coupled with appeals to the Almighty.

For years I have felt that persons who were forced to blaspheme to make a conversational point simply lacked command of an adequate vocabulary to express themselves. This seems odd, since the English language is endlessly rich, beautiful, expressive, and variable.

Blasphemy is a foul and barbarous habit that degrades us and reflects on our country, to say nothing of how it must sound to our Creator, who should hear only praise and thankfulness. He gave us two eyes, ears, nostrils, and hands—but only one tongue. It seems apparent to me that He knew two tongues, like a serpent, would only utter more blasphemy, and carry us deeper into hell. For it is written: Keep the commandments to enter into heaven. Surely to break them must mean eternal suffering in the fires of hell.—R. L. H.

Jefferson City, Mo.

The paramount task of our time is to fight materialism in all its multitudinous forms. The ogre of materialism can be slain only by reviving men's faith in God. Spreading the Gospel and reading that Book of books, the Bible, constitute a means conducive to attaining this end.—Chancellor Adenauer of West Germany.



## OUR SCHOOLS

### GOSHEN COLLEGE NEWS

Commencement weekend was an active one on the Goshen campus with a number of significant activities taking place.

A groundbreaking ceremony for a dormitory for men was held on Friday evening, May 29, which was followed by a Memorial Dinner in honor of C. Z. Yoder, for whom the dormitory will be named. C. Z. Yoder was an active leader in the Mennonite Church during his lifetime, 1845-1939. One hundred and fifty guests attended the dinner.

The Baccalaureate service was held on Sunday evening with President Paul Mininger as speaker. His text was "As my Father hath sent me, even so send I you." In his address, he gave three final admonitions to the graduates. They were "Peace be unto you," "As the Father hath sent me, so send I you," and "Receive ye the Holy Ghost." His text was taken from John 20:21, 22.

An impressive final chapel service was held on Monday. The service was the last one to be held in Chapel Hall, excluding Summer School services. Plans are being made to move into the new Chapel-Classroom building by fall for chapel services. S. C. Yoder spoke on the topic "Chapel in Retrospect" and Harold Bauman talked on the topic "Chapel in Prospect."

On Monday evening, Dr. Frank Gaebele, Long Island, N.Y., presented the commencement address on "Christian Education, Its Need, Nature, and Challenge." In his address Dr. Gaebele pointed out that Christian education is a necessity because education which is only secular is inadequate to meet the needs of today's sinful world. "The highest philosophy of education for the Christian should be that men may know Christ," he stated. In his conclusion, Dr. Gaebele said that "The challenge of Christian education is to develop a spiritual humility, honesty, and excellence."

President Paul Mininger conferred more than 175 degrees upon the graduates of 1959 during the final exercises.

### EASTERN MENNONITE COLLEGE

The forty-first annual commencement exercises were held at Eastern Mennonite College on Monday morning, June 1, at 10:00 o'clock, for a graduating class of 180 members. One hundred and one of these were in the college division and 79 in the high school.

The Commencement Address was delivered by Dr. J. Lawrence Burkholder, Associate Professor of Bible and Philosophy at Goshen College. Using as a theme the words of God to Ezekiel, "Son of man, stand upon thy feet," Dr. Burkholder challenged the graduates to transcend the despair and pessimism which characterizes much of the world today by standing courageously before God, their fellow men, and themselves.

On Sunday evening B. Charles Hostetter, Pastor of the Mennonite Hour, preached the Baccalaureate sermon. Stressing the personal nature of God and His personal interest in

every individual, their needs, problems, and plans, he called upon the graduates to commit their lives to this personal God for service to their fellow men and the church.

Eastern Mennonite College has been notified by the Virginia State Board of Education that the Home Economics Department of E.M.C. has been approved by the state department for the training of vocational home economics teachers. This means that E.M.C. graduates who complete this home economics program will be eligible to teach vocational home economics in any public high school in any state.

The Summer Session begins on June 8 with offerings in most of the college departments. The second five-week session is to begin on July 13. Dean Ira E. Miller has been named Director of the Summer School.

## Handle with Care

By FRANCIS HOYLMAN

*(Peace oration given at Iowa Mennonite School)*

Two little boys were laboriously intent on the construction of a block house. "It sure looks real, doesn't it?" asked one. "There now, we've finished the roof; you can put on the chimney." With the feeling of satisfaction which comes only through accomplishment, they sat back to admire the big block house.

Then a third little boy stepped through the door, quickly surveying the tedious accomplishment. A short, swift kick sent the beautiful house flying in four directions and the peaceful atmosphere immediately took flight.

Incidents such as this either create or destroy the potentiality of a peaceful relationship between individuals. The ensuing remarks are either a miniature war or a display of real love.

We all appreciate a display of affection much more than the scene of a quarrel, since quarreling is war on a small scale. In contrast, love is the foundation for peace.

How would we ever get along with our family or friends if we didn't love them? Naturally, it would be impossible to maintain a pleasant relationship without love.

However, before a person can maintain peaceful relations with his associates, he must be at peace within himself. Peace is a spiritual quality and must begin with the individual. Actually, the method for attaining peace individually is extremely simple. Christ promised, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

Here is peace, in its truest sense,

offered to us as a gift. We need only to accept it. Then we may relax, free from any tension or fear. Peace, then, is the absence of fear because we may rest assured that all events fit together harmoniously.

To retain his grip on peace, the individual must share it. Peace cannot be hoarded or stored away to gain interest.

The first opportunity any person has to share his peace is among his own family members—yes, with his own brothers, sisters, and parents. If a person cannot remain peaceable with his family, how can it be done with others? Peace must be shared spontaneously with every associate, else it will be lost.

The next opportunity arises when we step outside the door, when we see our neighbors, meet someone on the street, work with fellow laborers, or even if we see a stranger. Our every word and action betray to our associates our inmost feelings of love or hate, of peace or strife. Every person by what he says and does promotes either peace or strife. What we say about our families and friends, how we treat the milkman, grocer, paper boy, and stranger make definite steps in encouraging either world-wide peace or strife.

The Apostle Paul made a great challenge to the Romans which has been passed on to us: "As much as lieth in you, live peaceably with all men" (Rom. 12:18).

Live peaceably—does this justify our behavior when someone's ideas do not match ours? Is this why people "fly off the handle" and pout, yell, or fight? Is this the reason there are so many lawsuits? Is this why someone became trigger happy and plunged his associates into World War I?

Notice, this does not say, "Live peaceably with your daily associates"; it says, "Live peaceably with all men." This is not exclusive, but includes people of every race, color, creed, and nationality—yes, even your enemies.

Now the situation becomes almost paradoxical, for how can a person have enemies if he is at peace with all men? The best way to get rid of your enemies is to make them friends. Christ's philosophy and command was: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44).

Here one's background becomes important: if the individual can live peaceably with family and friends, a peaceful relationship with his enemies is much more probable.

Is there anything one citizen can do to prevent war? The Bible says that wars and fightings come from the lusts in our own bodies. Wars come because men turn from God to become self-centered in their living. War is thus the working

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## PEACE AND WAR

### Our Witness for Peace

A record of conversations held at Charney Manor, near Wantage, England, April 13-18, 1959, between the following representatives of the Historic Peace Churches and the International Fellowship of Reconciliation: Margaret B. Hobling, Maurice A. Creasey (Society of Friends), Geoffrey F. Nuttall (F.O.R.), Graydon F. Snyder, Wilbur E. Mullen (Church of the Brethren), David Janzen and Clarence Bauman (MCC).

#### *The Underlying Unity*

Much of our early discussion was spent in learning something of the varying approaches and understandings characteristic of the communions which we represent. We have noted the differences; but we have sought to discover the underlying unity which brings us to a common mind over against the nonpacifist churches. In what follows reference is made to the Mennonites and Friends rather than to the Brethren; the Brethren hold sometimes a mediating position, sometimes a less clearly defined one.

Friends do not give to Scripture, even to the New Testament, the primary authority accorded to it by Mennonites and urge that we cannot understand Scripture unless we come to it in the Spirit of Christ; but we all agree that our ultimate authority is the Spirit of Christ, present both in Scripture and in the primitive, continuing, and contemporary community of believers. Through their looser attachment to Scripture, the peril of Friends is to "run out into imaginations"; through their closer attachment to it, the peril of Mennonites is to become antiquarian and legalistic; but the more faithful to the Spirit of Christ each communion is, the closer to one another we find ourselves.

Mennonites, who have suffered persecutions of great intensity, preserve a keen sense, which Friends have largely allowed to lapse, of the inescapable opposition between church and world and between church and state. Mennonites live as those awaiting the return of Christ to His "little flock," which till then must suffer, as He suffered; and, while reaching out toward the world in Christian witness, they are pessimistic about its conversion and are hesitant about sharing in worldly government. Friends, holding the Spirit of Christ to be at work in creation as well as in redemption, are most ready to see worldly government as open to His influence and thus more easily accept office in it; they regard suffering for conscience sake as an instrument of the outgoing love of God to overcome evil and redeem the world; and they believe that Christ is come, to teach His people Himself.

Despite these differences, we all desire

to stress the redemptive motive in the Christian ethic as well as faithfulness in witness; and obedience to the divine command as well as the divine enabling to fulfill it. Our eschatology, whether futurist or "realized," does not lessen but increases the pressure on us all of present duties; and we seek not only to follow the example of Jesus of Nazareth but to participate in the life of the risen Lord, Christ in us the hope of glory. If this participation were a deeper reality to us, we believe that in His name we should have the freedom to rebuke and the power to forgive as He rebuked and forgave. Our lives would then more evidently possess the marks of the Lord Jesus, among them His passionate yearning over those who know not the things which belong to their peace and His assurance that beyond the cross, faithfully endured, there is always joy.

#### *Divergence in Understanding God's Will*

We are happy that we can unite in this expression of our discipleship to Christ, from which flows, to us so evidently, the pacifist convictions which we share: convictions that are no mere re-



Nonresistance and its implications for present-day living was the theme of the Pax Peace Conference held in Austria in March. A stimulating program with strong emphasis on group participation helped make the occasion a memorable one for the 70 people in attendance.

In the picture, panel members David Burkholder, Harrisonburg, Va., Mast Stoltzfus, Elverson, Pa., and Kenneth Hochstetler, Wellman, Iowa, discuss "Strengths and Weaknesses of Pax."

pulsion from war and violence but a natural and inevitable expression of that discipleship. Yet we realize that many Christians share with us in such discipleship, both in acknowledging it and in the fact of it, who do not see it as involving them in pacifism. Why is this so?

The question is part of the larger question, Why do Christians equally devoted differ at so many points in their understanding of the will of God? How can disciples, all of whom desire to say, "We have the mind of Christ," interpret His

mind in such divergent ways? Some may be so bound by the pronouncements of a secondary authority that they are hardly open to a presentation of the Gospel not in line with those pronouncements. To some Christ might say, "Have ye your heart yet hardened?" or "Where is your faith?" or even "Get thee behind me, Satan!"; for we recognize in others, even as we are often aware of them in ourselves, the mental attitudes which called forth such rebukes to His disciples. Yet perhaps to most His question would be, rather, "How is it that ye do not understand?" a question to which He suggests no answer.

In individual relations the way of the cross has always seemed foolishness, and proved a stumbling block, to those outside the church. We cannot be surprised if the extension of it beyond individual relations is still foolishness, offensive in the demands it makes, to many within. In our desire to demonstrate the way of the cross convincingly, we must beware of making it easier or more welcome than in fact it is. We must also remember that no wholly rational account of it can be given. We believe that the acceptance of it, as also the knowledge of what is the will of God in any given situation, is possible for all men, but can come only within the context of faith; and often not more than the next step of it is revealed.

God's will often involves us in suffering, even though we do not fully understand why. Only as we are willing to do His will and seek to do it does understanding come, and come through an increase in our understanding of Him, the Father who strengtheneth us in our infirmities. It is because its character is thus fundamentally personal, and remains so, that such a faith normally convicts only as personally mediated from one life to another.

We find comfort in remembering that though for many centuries unaware of it, the conscience of Christians eventually became sensitive to the evil of slavery, and that, in large part through the faithfulness of those who persuasively bore their witness against it, the evil has come almost universally to be seen as evil. As those upon whom is laid the responsibility of awakening Christians to the evil of war, we feel the urgency of the task, lest, after a century or so, the situation should harden and pacifism become "contained" within the Christian ethic as a way respected but optional, at most the vocation of a minority, which can never be more than a minority. We wish there were those among us with as evidently passionate and single-minded a concern for freeing men from: war as John Woolman showed for freeing them from slavery.

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# TO BE NEAR TO GOD

Theme: They Conversd with God

Sunday, June 21

Good Day for Listening. Gen. 7:1-4.

A good doctor listens to hear what the patient has to say. A good employee listens to the foreman who does the planning. It is said that a good sailor always has the last word when an officer talks to him and that word is "Aye, aye, sir." That is the last word before performance begins. Noah's words are not quoted, but his actions certainly said "Aye, aye" to God's instructions. What say your actions?

Sing: Teach Me Thy Truth, O Mighty One.

Monday, June 22

The Offering. Gen. 8:20-21.

This is the first mention of an altar since the days of Cain and Abel. There may have been others; we rather think there were. This man Noah was obedient; in fact his record of obedience stretched back one hundred and twenty years. Small wonder then that such life and sacrifice smelled sweet in the nostrils of God. And obedience set His rainbow in the sky, God's silent covenant with man while earth remains.

Sing: Trust and Obey.

Tuesday, June 23

Get Thaw Up. Gen. 12:1-4.

Seventy-five years old the man was, ready to settle down for the evening of life, and yet God speaks to Abram, "mighty father," father of nobody. Someone ought to write on "The Conversation of Obedience." But what is there to talk about when God's word is plain? To start for where you know not, yet not lose the way anywhere along the journey, surely there must have been much communion with God, and that continuously.

Sing: Guide Me, O Thou Great Jehovah.

Wednesday, June 24

Calling on God. Gen. 12:8-9.

While it is true that men can call to God from anywhere in the state of repentance, they can converse with Him while in a state of obedience only. Abram had now arrived at long last in the midst of his land of promise and here he built a firm altar. Yet Abram himself lived in a tent, confessing himself to be a stranger and pilgrim on earth. Nevertheless the firm and durable altar spoke by symbol of the eternal quality of obedient man's converse with God.

Sing: Glorious Things of Thee Are Spoken.

Thursday, June 25

Righteousness Needs a Vacation? Gen. 12:10-20.

Let us away from the promised land, away from the enduring altar where one calls on the name of the Lord. Let us hasten to Egypt, the land of the assured income. Begone from the fear of death by starvation. (But the Canaanites didn't starve.) So on we

go to Egypt and to lying and to plagues visited on others.

Reader, there is no song for you to sing today, for who in Christendom would sing, "I've Left the Place of Prayer," or what Christian would compose a song, "All for bread, all for bread, I'll lie a bit and keep my head"? Maybe we would act that way, but we would never sing about it, would we?

Friday, June 26

Back to the Place. Gen. 13:1-4.

Going on to "the south" of the altar had been Abram's anteroom of trouble. Now, fully returned to the place of the enduring altar, he again can call "on the name of the Lord." This calling on the name seemingly

is a challenge: "Be true to your covenant-name, O Lord." And the Lord loves to be so entreated, for He always is "as good as His bond." His pledged promise.

Sing: A Mighty Fortress Is Our God.

Saturday, June 27

Look. Gen. 13:14-18.

When greed marched away, blessing could be poured out. "Walk all over your possessions," said God. Yet these were possessions for occupancy only, for Abram was still on the search for "the city whose builder and maker is God." Yet there, in the midst of all God's Canaan-land, Abram built another altar and called on God to make His "real estate" promises come true. It is true that you cannot take this world's lands and possessions to the city which Abram, Isaac, and Jacob sought at the end of their pilgrimage. But it is true that you can enjoy this world while you use it if you build an enduring altar here to last your whole period of tenancy through.

Sing: Beulah Land. —J. Paul Sauder.

## Priest and King in Judah

Sunday School Lesson for June 28

(II Kings 11, 12)

God had chosen the house of David to be king over Israel for ever. He chose Judah to be the ruler. I Chron. 28:4.

David's lineage ruled in Solomon, Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram (evil king but God would not destroy the line, see II Chron. 21:7), and Ahaziah (whose mother was Athaliah, daughter of Ahab).

Athaliah seized the throne upon the death of Ahaziah. This ruler is not in the lineage of David and must be dethroned. Why didn't one of the sons of Ahaziah take the throne? Could Athaliah, "that wicked woman," defeat God's plan?

No. God found a good man and his wife whom He could use. How did God work to save a descendant of David? Why didn't Athaliah ever discover this child in the recesses of the temple? What nurture did Joash receive in these years?

After seven years it became difficult to conceal the boy, Joash, longer. Also, no doubt, the nation under Athaliah was doing more wickedly all the time. Jehoiada, the priest, felt that Judah must be called back to God. He planned to put Athaliah down and proclaim Joash king.

How did Jehoiada prepare for the coronation? Who first learned about the member of David's royal line that had been preserved? How did they get Joash safely to the coronation? The giving of David's spear and shields probably recalled God's promise to David. It may have inspired the guards greatly. The willingness with which the guards co-operated in the covenant and oath showed their dissatisfaction with Athaliah's reign.

The coronation was quite dramatic. Did God put Joash on the throne? Did the people recognize him as a rightful heir? What was Athaliah's reaction? Why did Joash

order her death? While we may not always understand God's ways, we do know He did and always will bring about His will and plan for His people.

Jehoiada then led a revival of true religion. What covenant was entered into first? What one second? A part of this program was to destroy the Baal worship center. Officers were appointed over the house of the Lord. King Joash was brought to the king's house, where he sat on the king's throne. There was great rejoicing.

Priest and king led Judah for a while in God's way. But the seeds of evil had been sown and the maintenance of pure worship was very difficult. Any godly people like Jehoiada and his wife, Jehosheba, can be used by God to work out His plans. They, no doubt, had faith that God would fulfill His word concerning David, and this faith gave them wisdom and courage to help God.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1957 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Missionary work has come to a standstill in the so-called "safety belt" of North India, since the government no longer grants travel passes to missionaries. Now this zone has been moved southward rendering inactive an additional number of workers. Missionaries thus restricted are pouring their efforts into a Bible correspondence ministry, in order to continue some form of evangelism and teaching in the "safety belt." With more workers now available, leaders anticipate putting the course into a third language, Urdu. Pray that arrangements can be made for the purchase of additional property for the expansion of the correspondence course program.

—Missionary Mandate.



# Missions



THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE - 1711 PRAIRIE STREET, ELKHART, INDIANA

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## News Notes

The Executive Committee of the Argentine Mennonite Church is planning for the annual pastors' retreat to be held at Bragado, July 1-3. Pray for more workers for the Argentine Mennonite Church.

Joyce Ann was born to Bro. and Sister Miller Stayrook, Villa Yettee, 18 rue Molbert, Kouba (Alger), Algeria, on June 2.

Bro. Eugene Blosser, Taiki, Japan, served the churches at Hometsu, Ashoro, and Rikubetsu on May 24. Sister Blosser gave the message at Taiki that day. The Blossers are scheduled to leave Japan for North American furlough on July 9.

The Lee Kanagys, Nakashibetsu, Japan, have received official permission to adopt Timothy Paul, the Japanese baby they took into their home last year shortly after the accidental death of their son John.

Bro. Takio Tanase was recently installed as teacher-evangelist for the Hometsu, Rikubetsu, and Ashoro, Japan, Mennonite churches where the Joe Richards served before returning home for furlough.

Bro. Mark Kniss, missionary under appointment to Bihar, India, will be ordained to the Christian ministry by his father, Bro. Lloy Kniss, Baltimore, Md., a former missionary to India, on June 21.

Bro. and Sister Alvin Hostetler, missionaries on furlough from India, will be keeping the following appointments in Oregon churches early in July: July 1, Albany; July 2, Barlow; July 3, Bethel, Canby; July 4, Oregon district mission meeting; July 5, morning, Portland; evening, Sheridan.

Bro. and Sister B. Frank Byler, missionaries on furlough from Argentina, are scheduled to keep the following appointments in Oregon after Mission Board meeting at Hesston, Kans.: June 23, McMinnville; June 24, Blaine, Beaver; June 25, East Fairview, Lebanon; June 26, Plainview; June 27, Rescue Mission, Portland; June 28, morning, Portland; evening, Sheridan; June 30, Western; July 1, Zion, Hubbard; July 2, Lebanon; July 3, Sweet Home; July 4, Oregon District Mission Meeting; July 5, morning, Fairview, Albany; evening, Albany.

Two Bible Quiz teams, one from the First Grace Mennonite Church, Mission, Kans., and one from the Mennonite Gospel Center, Kansas City, Mo., met at the Gospel Center on Sunday evening, May 31, in a Bible quiz contest. Refreshments were served following the service.

A Gospel Team from Moody Bible Institute, Chicago, Ill., gave programs at the Second Mennonite Church, Chicago, on Saturday evening and Sunday evening, June 6, 7. The team had been to Mexico last Christmas vacation and based their programs on this experience. Robert Cook,

Professor of Spanish at Moody, also spoke at both services on Sunday.

The Maple Grove congregation, Atglus, Pa., has again granted Bro. Abner Stoltz the privilege of giving three days a week to the Mennonite House of Friendship program in Bronx, N.Y., for another year.

Glen and Elizabeth Good, Eastern Board missionaries, arrived in the United States on furlough from Europe on June 2. Their address until Aug. 10 is c/o Gordon Good, Box 176, High River, Alta., Canada.

The Don Jacobs family and Nancy Hurst, Tanganyika, left Nairobi on June 2, and arrived in New York on Thursday morning, June 4. The address of the Don Jacobs family for the summer is Box 347, Route 1, Lancaster, Pa. Nancy is living with relatives in Canada during the summer and plans to attend high school at Eastern Mennonite College in the fall.

The address of Harvey J. Miller has been changed from Nancy, France, to 11, Place de la Republique, Thionville (Moselle), France. The Millers are taking the place of Glen Goods, who are on furlough.

Kermit Derstine joined the General Mission Board Staff on Monday, June 1. He will assist in the personnel office and be largely responsible for VS personnel. He is also serving as president of the general MYF, which provides him a good background for working with VS personnel.

During camp meetings held at Black Mt. Mission, Ganado, Ariz., the last of May, four people accepted Christ. One of these was a man whose wife had been a Christian for two years. It will mean much to the family to have the father a Christian, too.

Stanley and Arlie Weaver, mission workers at Black Mt. Mission, Ganado, Ariz., are teaching Navaho reading to three adult Christians in their own homes. Billy Charley, a humble and influential Christian since he has had victory over his drink problem, is also teaching four students to read.

Mrs. Bertha Alderfer Burbank, with the assistance of a number of Navaho Christian young adults, will head a summer program of activities for young people of the Black Mt. Mission area who are home from boarding schools for the summer.

Mrs. Anna Ganguly was baptized at Free Gospel Hall, London, England, on May 15. Through the interest of the Prairie St. congregation of Elkhart, Ind., Mrs. Ganguly is being sponsored as an immigrant to the U.S., and was scheduled to sail on June 10. It is hoped that her husband, who is Indian, will also be able to immigrate soon. There is a quota restriction on Indian immigrants which made it impossible for them to immigrate together. Pray for this young couple.

On May 15, Karel Kulik, a Czechoslovakian evangelist, was received into church fellowship at the Free Gospel Hall, London, England. He had become converted while

## Your Treasurer Reports

The annual financial report of the General Mission Board shows that contributions for missions have increased during the past year. The General Board program total contributions this past fiscal year amounted to \$1,361,991.66. During the previous year this total was \$1,185,526.99. Money disbursed for the same periods has also shown an increase. This past year expenditures for all areas of the Board's program reached a total of \$1,450,567.96. This compares to a total of \$1,349,856.27 for the previous year.

It will be seen from these figures that total costs continue to be higher than income. This difference is being met from some endowment income, by carrying forward some deficit accounts, and by decreasing some credit balance accounts. As a whole, however, current needs are and must be met from current contributions. We are most grateful for this fine support of the mission program and trust that our God will continue to lead us in making the witness of the church vital and effective.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

studying for the Catholic priesthood. Later he was a pastor in his homeland, and during the war fled as a refugee to England. Through his contacts the mission workers have learned of a small chapel near London where some new work may be possible. Pray for Bro. Kulik and his evangelistic outreach.

The budget for the Ontario Mission Board requires at least \$11.50 per member in contributions.

Bro. Elam Stauffer, Tanganyika, spoke at Elizabethtown, Pa., on May 31.

Bro. Don McCammon, Japan, preached at Pennsylvania, Hesston, Kans., on June 7. The previous Sunday, May 31, the sermon there was by Bro. John H. Koppenhaver, Argentina.

Bro. F. S. Brenneman showed pictures from the Africa and India missions at Pennsylvania, Hesston, Kans., the evening of June 7. On June 11 Sister Brenneman spoke to the Women's Missionary Society of the Hesston EUB Church.

In the July 7 sessions of the Eastern Mission Board at Bosslers, Elizabethtown, Pa., speakers include Elsie Cressman and Phebe Yoder, Tanganyika; LeRoy Shirk, Somalia; Dora Taylor, Honduras; and J. R. Mumaw, Harrisonburg, Va.

Bro. Daniel Sensenig, Ethiopia, preached at Yoder, Kans., on June 7.

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The boys and girls at Barão de Geraldo join in a singing game. Joaquim Luglio is directing them.

## God's Work Continues in Valinhos

BY DAVID E. HOSTETLER

The pioneer work of the Mennonite Church in Brazil might be compared to Abraham's journey of faith. "By faith Abraham obeyed when he was called to go out . . . and he went out, not knowing where he was to go." So too, we have been called out to our respective places of service in Brazil.

### Valinhos

We have witnessed a unique struggle during the past year. Only one example of conflict is seen in the account of a young Japanese friend, Nakamura. He had immigrated four months before he came into this city and spoke only Japanese and English. We were put in contact with him, and as we helped him become acquainted with other young folks of our church, he also attended the services regularly. But it was a Catholic sister who had gotten Nakamura a job here in the city, and she thought he owed it to her to go to the Catholic Church. At least he was to make a thorough study of her faith before following our teaching.

His strong sense of obligation made him give up coming to church and take up a study of the Catholic way of life. We have seen him a number of times since, and he always says he likes our teachings better and would like to follow, but . . . He falls into the category of many acquaintances. For fear of society and the consequence of losing a position, they deny themselves true satisfaction. We ask you to pray for Nakamura and others like him that they may be able to develop strong conviction for the right and then be able to follow at whatever the cost.

Rodolfo, one of our young Sunday school

teachers, has also felt the teeth of opposition. When he was trying to secure a teaching position, certain people took it upon themselves to oppose his efforts because he is a Protestant believer. Through counseling, prayer, and spiritual guidance the opposition was faced and overcome. He is now able to follow the teaching career for which he studied. The struggle was trying at times, but it is the fight that makes a man in Christ.

During the past year, including Jan. 1, 1959, we baptized eight people and took in three by profession of faith who had already been baptized, bringing our total membership up to 13, including ourselves. Though the figures are not astounding, they do indicate that God has been quietly leading through His Spirit.

The Christians in Valinhos want to do things for the Lord. Josué, constant in daily prayer and study, is on call for personal contacts in home visitation. Many Sundays he asks, "Pastor, do you want me to make visits with you this week?"

Similarly, Antonio, faithful in the early Sunday morning study and prayer classes, gives testimony this year of new life in the Lord. Basílio enjoys the task of tallying attendance and tapping the bell as our Sunday-school secretary. Dona Ana is almost known as the Bible lady. In her part of town almost every home has asked her for a Bible. She distributed more than 25 Bibles since her conversion in March, 1958.

Joaquim Luglio, 35, who has been studying with me for over a year, has begun to take a very active part in the work of the church. He is one of our regular Sunday-school teachers. He generally takes charge of the openings in our main church service on Sunday evenings. He has preached in

São Paulo, Sertãozinho, Valinhos and Barão de Geraldo. His contributions can only be attributed to someone whose life has been touched in the Holy Spirit. Pray that he may continue to grow strong and faithful. His wife, Ruth, has also grown in understanding and willingness to serve. Together they make a most valuable contribution to the work. We praise God for having led us together so soon after our coming to Valinhos.

Our rented room has also been improved to the point where it appears more like a chapel. To bring about this effect we have installed a platform, plants, and a public-address system that helps to overcome the street noises that sometimes get loud.

### Barão de Geraldo

During the year one of our members moved an hour's drive away to a small village called Barão de Geraldo. In follow-up Joaquim went there one Sunday with his family to have a home meeting. Through that contact we have organized a monthly visit there for services. The attendance has been good. There is no other evangelical work in that town.

We are praying that this may be an opening for another church since many are eager to hear the truth in Christ. We look forward to having the use of a station wagon during the latter part of this year and in 1960. This will make visits possible to some farther points where we have felt the need to visit homes. More time can also be given to this new point, Barão de Geraldo, where our brother and friend, Benedito de Neves, lives.

### Bookstore in Campinas

Through an invitation to attend an all-Brazilian evangelical literature conference (Câmara de Literatura Evangélica Brasileira, known as CLEB) our eyes were opened to the possibilities of Christian literature, especially from the point of view of distribution. Bibles and evangelical literature are available, though certainly not enough, but the stores to sell and distribute it are scarce. Then the needs of Campinas were brought to our attention. Campinas, which is becoming more and more a center for evangelicals with its language school, large Presbyterian Seminary, and CAVE, a nonprofit audiovisual production center, had practically nothing available in literature, neither for her 200,000 population nor for the many smaller surrounding cities which would come there for evangelical literature.

We have been working with our Mennonite Board of Missions and Charities and David Glass, the largest evangelical bookstore operator in Brazil, and soon hope to have a Mennonite bookstore in Campinas. We have found a very favorable spot in the center of Campinas for a store and other plans at present are beginning to bring about this venture which we know will be used greatly of God in spreading the Gospel to more people in the great field of Brazil.

Again we reflect on the figure of Abraham, and his faith serves as a stimulation to

our faith. Once again we see the Spirit of God at work. He who has led us here will perform His will for the Brazilian people.

Valinhos, S.P., Brazil.

## Sunday School under the Orange Tree

BY LOIS MUSSELMAN

The day finally arrived for the church and Sunday school service at the São Pedro farm. We had received a special invitation for dinner in one of the Brazilian homes. After the dinner, an outdoor service was scheduled under the heavily loaded orange trees in the back yard.

The work on the São Pedro farm was comparatively new; we didn't know exactly what to expect. Would people come on a Sunday afternoon to a culto (service)? Would those who came be quiet enough to hear the story for the children? These simple, uneducated people, who are not accustomed to evangelical church services, know nothing of reverence or sitting or standing still!

After enjoying a good Brazilian dinner of rice, beans, chicken, macaroni, *mamão* (a delicious fruit), and coffee, we began thinking again about the culto under the orange trees. We had brought with us our portable organ and flannelgraph board.

In order to attract the neighbors to the service I began playing hymns on the organ. Brazilians always appreciate hearing the beautiful hymns of an evangelical church service, such as "To God Be the Glory," or "Holy, Holy, Holy, Lord God Almighty." Soon a few children came. But still there were only a few people. So, we decided to begin singing children's choruses and some well-known hymns. Slowly more adults and children came.

Anna Schroeder, a student from the Montevideo Mennonite Biblical Seminary who is helping in the work here, began to tell the flannelgraph Bible story of Jesus and the draught of fish. This drew the attention of the children and adults. There in front of them, they could see how the fishermen had worked hard to catch fish, but failed. Then as Anna showed how Jesus helped them to catch many fish until the nets broke, she also showed how we can be fishers of men.

But can you imagine how it would be to tell a Bible story to a group of mothers with nursing babies, children climbing in orange trees and throwing oranges to others, others eating oranges? It wasn't easy! But the message was given, the Word taught, hymns sung, and there were those who heard for the first time.

Since this service under the orange trees, we have had many more. The response is wonderful. Sometimes Dona Solidade's house is full; at other times there are fewer people. But the people are learning Bible stories, learning what it is to pray, learning

the plan of salvation through faith, and there have been several decisions to accept Christ as Saviour. There is more reverence during the services, and the people are learning to sing hymns and choruses.

We rejoice that Dona Solidade is preparing to be received as a member of the church by water baptism. There are those who are watching her life and her Christian testimony. Will you remember this work on the São Pedro farm as the Word is taught that the Spirit may convict and draw souls into His kingdom?

Sertãozinho, S.P., Brazil.

## Flood Disaster in Uruguay

Torrential rains, with some two feet of water falling in three weeks, have caused grave flood conditions and heavy economic losses in Uruguay, reports MCC worker Alvin J. Becker from Montevideo.

"The colonies have suffered heavy crop losses through this flood," he writes. "Delta has lost her second potato crop because the potatoes rotted in the ground. El Ombu has lost heavily on peanuts, but Gartental has possibly suffered the most. President H. W. Goertz reports a loss of approximately 150,000 pesos in peanuts that were ready to harvest but have either sprouted or else rotted in the ground."

All the machinery of the big power dam, Rincon del Bonete, in the central part of Uruguay has been submerged, throwing the power plant out of commission, possibly for six months. This amounts to a loss of two thirds of the electrical current normally available. To compensate for the loss, a

reduced schedule has been introduced throughout the country.

All businesses close at five o'clock instead of seven and factories have been forced to cut down working hours accordingly. All evening meetings are forbidden unless people can furnish their own light. Families are permitted to use only one third the normal amount of electricity to light their homes at night.

When the power loss first occurred, about the third week in April, restrictions permitted no evening meetings of any kind, regardless of whether the group had its own lights or not. This cut out the Thursday and Sunday evening meetings at the MCC center, leaving the young people completely at a loss as to what to do with themselves. However, a week later the restrictions were eased and meetings were being held again by candle light, or kerosene lamps and lanterns fished out of basements and attics.

Because Uruguay is so small, the whole country suffers the consequences of this tragic event. The greatest financial setback will likely be the loss of production caused by the power shortage. There have also been considerable losses of stored wheat and food in the city of Paysandu. One town close to the power dam, Paso de les Toros, was completely evacuated.

Much assistance is coming in from other countries, such as the United States, Germany, and Switzerland. In Uruguay the local MCC staff and the Mennonite colonies are also helping in whatever way possible.

"We have gathered some clothing from the Mennonites and turned it over for flood relief," Becker reports. "Everybody is very helpful and wanting to do something for the flood victims. Thus far there has been no request for manpower, although interest in Montevideo is high and Rev. Karl H. Kunze is taking the lead in getting organized for the eventuality. A Methodist bishop from Mercedes told us that the military was being used to good advantage in rehabilitating homes. Elder Rudolf Hein from Gartental writes that the cities of San Javier and Paysandu have so many unemployed who need work that outside help is not considered necessary. "Elder Hein reports further that their harvest festival collection in the amount of 271 pesos (one peso is approximately 11 cents) went for flood relief. President Goertz reports that the Gartental Co-op donated 1,000 pesos each to San Javier and Paysandu. They have also offered the use of their trucks for relief work. Delta has decided to give a truck load of potatoes—about the equivalent of 2,000 pesos. From El Ombu there has been no report yet. Montevideo also gave their harvest festival collection of 650 pesos for this cause. This response has warmed our hearts and is a healthy sign.

"Elder Hein says in his letter, 'The Lord has spoken to us in a serious way. God grant that on further reflection this may serve as a blessing to each one of us.'"

via MCC, Akron, Pa.

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## MCC Entrenched at Kwong Wah Hospital

The month of April marked the completion of MCC's first year of operations in Hong Kong. In April, 1958, Norman and Eunice Wingert from Upland, Calif., launched a vigorous material aid program, including distribution of food, clothing, and Christmas bundles through various channels among needy refugees. Pax man John Epp, Whitewater, Kans., joined the Wingerts last October and a fourth worker, Joe Smucker from Korea, assisted several weeks in January.

Of all the contacts made in Hong Kong, none offers MCC a bigger challenge and opportunity than the Kwong Wah Charity Hospital, the largest hospital in the Colony. Notoriously overcrowded, it has an average of over 1,000 patients for 700 beds. The maternity ward is the largest of any hospital in the world, with 40-100 mothers leaving the hospital with their new babies daily.

During the early exploratory stage, the Wingerts hit upon the happy idea of a Mother's Project at Kwong Wah. Who could be more deserving of a helping hand than these mothers, returning to the cheerless surroundings of their squatter shacks or refugee cubicles, their newborn infants an additional burden because they meant another mouth to feed? A gift package with clothing, a blanket, a towel, perhaps soap and a can of meat—what a boost to a discouraged mother's morale!

In the months that followed, MCC has become quite entrenched at the hospital. Nine o'clock each morning sees Mrs. Wingert arriving at a hospital storeroom reserved exclusively for MCC, preparing as many gift packages as will be needed that day, then personally distributing them to all the mothers concerned. Especially needy cases, such as a mother with triplets, are followed up by home visits.

"We feel that a wide door has been opened to us," writes Norman Wingert, "and we pray for the wisdom to properly utilize the opportunity."

via MCC, Akron, Pa.

## Can Missions Survive Nationalism?

A businessman in Africa analyzes the situation.

It was a good mission station. It had been established for over 50 years. It was not the Field Headquarters, but some of the missionaries thought it ought to be. Had they not the biggest school in the mission? Was it not a focus of sea, land, and air communications? Did not missionaries from many stations stop over in their large resthouse?

The time came for the daily prayer meeting. The passing visitor from overseas was warmly welcomed, and he certainly found himself in a happy fellowship. The company was, apart from himself, exclusively missionary. The leader read from the prayer list. What was it for today? Why, of course, it was a list of missionaries' names, except for the last line which read, "Local ministers, evangelists, and catechists."

At our imaginary mission station, a good work was being done. Some of the local nationals—particularly amongst the poor and semiliterates or illiterates—were professing conversion and coming for baptism, but, of course, they still needed a good deal of supervision.

Imaginary? Yes—but near enough to the truth to make us ask what is wrong with mission work today. Of course, there are plenty of missions—and more missionaries—that have gone far past that stage. They know full well that our imaginary mission may be suddenly swept away—or insidiously forced to close down—when the nationalists come into power. And it has no local leaders capable of taking over without supervi-

sion. If the local church keeps a light at all, it will be a very little flame.

No one likes to be controlled by people of another race or nation. We believe in our ability to manage our own affairs. We want to be free. In the emerging nations the "expatriate" symbolizes the dominating foreign race. Unless he is prepared to take his place right alongside the national, he must go. By its very nature, nationalism must throw up "anti-expatriates."

It speaks volumes for the good nature of the peoples of emergent territories that opposition to expatriates has often been so moderate. Some credit goes to some of the expatriates, too: from a variety of motives, some good and some bad, expatriates in government, commerce, business, and missions have at times deliberately promoted the interests of local nationals even at their own expense.

Most nationalists show favor to such men. Very few are so strongly infected by racial bitterness that they genuinely want to see the last of all expatriates. But the extremist will brand Christianity a foreign importation if missionaries are specially privileged.

The Gospel and the Church are international. They will survive nationalism. But missions will survive only to the extent that they lose their identity in the local church.

Many missionaries accept this situation and acknowledge that it is right that the answer to the problem should lie in this loss of identity. They did not come to the mission field to advertise missions but to advertise Christ.

They see the strategic importance of getting right alongside the educated national and making him an integral part of church life—not a nameless unit in a collective group to be prayed for by a group of missionaries when they have finished praying for each other.

Missions which are planning their strategy with their eyes open to the inevitable growth of nationalism are setting aside dedicated missionaries for the specialized task of winning for Christ the church's future leaders.

We are told there will be "not many wise" among believers; but we are not told there will be "not any." If there are "not any" we must blame ourselves. We have failed to get alongside. We have not lived out our conviction that God is no respecter of persons. Our rationalizations have swamped and silenced our love.

We have found good and logical reasons why we should make distinctions between expatriate missionaries and local nationals, but we have forgotten that love is the most compelling of all logic.

Survival depends on the extent to which we can regain these lost convictions and, by the power of God's Spirit, translate them into living action.

Let us get our principles clear. God recognizes two families among men. To the unredeemed Christ said, "You are of your father the devil," and to the redeemed He said, "When ye pray, say 'Our Father.'" Neither family knows any racial boundaries.



These children have just received cans of MCC beef. They live in a very poor and crowded section of Hong Kong. Many of them are refugees from Red China.



The Gospel is an invitation to all of one family to join the other. None is excluded from that invitation.

Christ did not fear the disintegrating influence of human society before He came into it to redeem men from it. Christ showed no bias for the particular nationality into which He was born. On the contrary He stayed right in a Samaritan village. His dealings with Romans and Greeks show no signs of a racial superiority complex.

Paul, too, had a rich racial birthright—and counted it as on the debit side of his account. The things that make us different from other men are "loss for Christ." If they are so much a part of us that we cannot divest ourselves of them, at least we must not deny them to others. If we cannot do without our ice water, our radio, our automobile, at least we can share them without discrimination—or they will throw the whole of our balance sheet into the red.

Christians are "all one in Christ Jesus." No tradition or custom is of sufficient value to be allowed to break that unity. God is no respecter of persons. The converted foreigner was not obliged to wait until he had made up centuries of lack of "progress" (on account of belonging to a "backward people") before he was fully accepted as an Israelite. In the New Testament the Christian church is the spiritual Israel, and we are told that in that church God put no difference between converted Jews and converted Gentiles. In Christ there is neither Jew nor Greek; we are all one in Christ. Gal. 3:28; Col. 3:11.

Neither the wishes of men, nor an appeal to "common sense" can overrule the plain precepts of our God. These precepts can be rightly interpreted into action only by true love. True love cannot be manufactured from human raw materials. It is the fruit of the Spirit and cannot be cultivated apart from the Spirit.

"Though I speak with the tongues of men and of angels—that is, if I am an accomplished preacher of attractive personality—and have not . . . [love], I am become as sounding brass, or a tinkling cymbal." I do not deserve to survive.

Let us take a step into the future. Here is the mission that has survived nationalism. Local nationals are in evidence in every part of the church's life. Some members, local and expatriate, are specially dedicated to work among tomorrow's leaders, in school and college, and they travel far afield in this work. All pray together for revival throughout God's church, for themselves and for others. And they pray in love with perfect fellowship. In this way, missions can survive nationalism.—A. T. de B. Wilmut in Africa Now, Sudan Interior Mission. Used by permission.

"I have really become interested in my studies (Home Bible Studies) and wish to learn more about our Saviour. Thanks for your wonderful help."—prisoner.

## Broadcasting



Carl Beck, right, and Yamamoto, radio and Bible correspondence helper.

### Beck and Yamamoto on June 21 Mennonite Hour

Carl Beck, Director of our Japanese broadcast, will give a brief report on The Mennonite Hour, June 21. Also his helper, Bro. Yamamoto, will bring a word of greeting on the same broadcast.

Beck reports, "In our time radio evangelism has a unique opportunity in this country. For four centuries our people were among the least informed people on the globe. Now they are among the best informed. Especially in the postwar years, radio and the direct hookup farm relay stations have made a major contribution to this informed witness."

### Japanese Broadcast Now on Hokkaido Network

For some time there has been interest in releasing our Japanese broadcast over the whole-island Hokkaido network of nine stations. But since our missionaries felt it impossible to do adequate follow-up for this kind of coverage, action was delayed to secure time on the nine stations.

However, recently it was discovered that the China Inland Mission, now operating in Japan, was interested in uniting efforts in this radio witness.

Result: The network of nine stations was secured at a very exceptional price—only 60 per cent of the regular price. Our share in this effort is \$56.67 per week. Follow-up will be divided between the China Inland Mission and the Mennonites, each responsible in the areas where its mission program is in progress.

In these broadcasts began on June 7 and will continue each Sunday morning at 7:40-7:55. Your prayers are solicited for this growing Japanese witness.

### News Releases

ARKANSAS: The Mennonite Hour on KTL0 (1490) Mountain Home every Sunday morning at 8:00.

IOWA: Heart to Heart on KVF0 (1400) Fort Dodge every Saturday morning at 9:15.

(Continued on page 573)

## MISSIONS

## EDITORIAL

### The Hokkaido Challenge

The talking picture makes possible firsthand experience with events occurring thousands of miles away, events in which the viewer could never participate in any other way. Thus the mission field can be brought into our home churches, into our own homes.

Last year when Bro. William Zehr of Better Film Productions, Portland, Ore., contacted the Mennonite Board of Missions and Charities about making a film of mission work on Hokkaido, Japan, since he was going to Japan to make some commercial film and also a mission film for the General Conference Mennonite Church, the executive committee agreed that a mission film should be made. The missionaries on the field were notified and a field committee appointed to work with Bro. Zehr and his staff in the preparation of a documentary sound film in color.

Bro. Zehr filmed the scenes for the picture last fall at a very beautiful time of the year in Japan. The first part of the 30-minute film shows the country and the people. The second part, filmed on Hokkaido, shows the Japan Mennonite Church at work: teaching, preaching, visiting the sick, translating literature, conducting a kindergarten, etc. It also shows the missionaries in their homes, seeking renewal through recreation, and getting information before going to the field.

The purpose of the film is to help supporters in the home churches experience life in the Japan Mennonite Church as nearly as possible. You will see the pictures and listen to the narrator against a background of typical Japanese music which helps give atmosphere to the film. This is an experience you will want to share with your friends.

The Hokkaido Challenge was scheduled for a premier showing last Saturday evening during the youth session of the annual Mission Board Meeting at Hesston College, Hesston, Kans. We believe that it will bring a mission challenge to all who see it.

The film will be available from the Information Services Office, MBMC, 1711 Prairie St., Elkhart, Ind., on a freewill offering basis. When scheduling the film give several dates in case your first choice of dates may already be taken by someone else. Several copies of the film can be made available, depending upon the demand for its use.

Let us pray that this experience in sight and sound from Japan will help all who see and hear to pray, give, and go in order to bring the Gospel to the many seekers in that country.—L. C. Hartzler.



## RELIEF AND SERVICE

### Voluntary Service

Hesston, Kans.—Fellows in the VS construction unit here devoted some time recently to cleaning up around the home of president-elect Tilman Smith. The home is under construction at the present time.

Clair Brenneman, college student, showed his Pax slides to the VS unit recently.

Darrell Blosser, Dixon, Ill., and Eldon Christopher, Battle Creek, Mich., transferred to the unit here on June 2. Since beginning VS March 10, they have been helping with the construction of the unit house at Stanfield, Ariz.

Denver, Colo.—The VS unit presented a program recently at the East Holbrook Mennonite Church. The topic of the program was voluntary service.

Henry Benner, Ronks, Pa., and Fred Aldefer, Scottsdale, Pa., served on a debate team at a recent I-W unit meeting at which time they debated the question, "Resolved: That a Christian Should Not Go to War," with a team composed of students from the Baptist Seminary nearby.

Phoenix, Ariz.—Members of the unit enjoyed a trip to Black Mountain Mission at Ganado, Ariz., recently. This provided opportunity to do some follow-up work with people who had been contacted previously, and gave the unit a better understanding of the Indians and how they live.

Elkhart, Ind.—The need for trained nurses to serve in the VS program continues. One is needed to serve among the Cree Indians in Northern Alberta, another in the Mennonite General Hospital at Alibonito, P.R., and a third at Stanfield, Ariz., in public health nursing. At each of these locations, the nurse would live and fellowship with a well-established VS unit.

VS units and Summer VS locations report that summer Bible schools are getting underway. Long term and summer volunteers will be assisting in many such schools during the next few weeks. Pray for these and others who will be concentrating on this particular activity.

### I-W Services

Cleveland, Ohio—Lester McMichael, I-W man employed at Hawthornes State Hospital, has been chosen as I-W unit leader for the Cleveland area, to replace Raymond Martin, whose I-W term was recently completed. As unit leader Lester heads a council representing the various institutions in the Cleveland area which employ I-W men. This council makes appointments and guides the work of the spiritual life, social, and recreation committees.

Since the closing of the Cleveland I-W Center, which was made necessary by a city zoning restriction, the Cleveland Mennonite Fellowship has been meeting in a Friends Church on Sunday evenings. On Sunday mornings, the I-W men worship at other Mennonite churches in the area.

## MCC Weekly Notes

### Old Colony Mennonites Establishing in New Land

Old Colony Mennonites are being welcomed into British Honduras as they seek to establish themselves in a new land, report MCC Associate Secretary Orie O. Miller and Paul C. Landis, voluntary service director for the Eastern Mennonite Board of Missions and Charities, after visiting there May 27-29.

Regarding the new settlement Miller writes, "In early 1958 Mennonite colonists from Mexico began settling here and seem to have established good rapport with government and people. Over 360 families totaling 1,627 persons (775 are children under 14) are settled largely in three locations: one group on a 115,000 acre jungle land purchase in the extreme northwest corner known as Blue Creek settlement, a smaller group on an 18,000 acre purchase about 50 miles west of Belize and a scattered group (perhaps one fourth of the total) on farms around Orange Walk 60 miles north of Belize. The latter group is planning to settle on a 17,000 acre purchase at Shipyard, nine miles south of Orange Walk."

The commissioners were favorably impressed with the good soil, the progress in land clearing, the mechanized pioneering and the sturdily built, screened living quarters at the Kleine Gemeinde Spanish Look-out colony. They observed, however, that British Honduras as a whole is underdeveloped, the people very poor by U.S. standards, and government resources limited, although the government is pushing development plans and encouraging rural immigration.

### Executive Secretary Observes Material Aid Distributions

While visiting Hong Kong May 27-31, Executive Secretary William T. Snyder attended several food and clothing distributions to observe the principles under which MCC is operating. Snyder summarized, "I am convinced that our personnel under Director Norman Wingert are doing a very good job of distributing material aid. Mrs. Wingert's work at Kwong Wah Charity Hospital with the mothers has real significance. The hospital medical director indicated her approach is unique in reaching needy people. Our workers are relating strongly to the Christian churches and in many of the distributions Chinese-language Christians give a word of spiritual food." Because of the proximity of Hong Kong to Red China it is difficult to determine how long Christians will have freedom to operate here; but for the present Hong Kong is open for service and there is great need among the refugees for a ministry "in the name of Christ," Snyder concludes.

### New Type Feeding Station Opened

In May a new feeding station program was launched in Korea which proposes to convert the current 19 MCC kitchens in and

around the city of Taegu into fewer and more efficient feeding centers.

The first such kitchen to be opened has been in operation for a month and is working out very satisfactorily. Director J. M. Klassen reports:

"Instead of giving needy families milk and cornmeal in their raw state, which can be sold on the Korean market, we have selected a slum area in Taegu, erected a small building with cooking facilities, engaged a local man to operate this kitchen and are now feeding a cooked cornmeal and milk 'mush' to 1,000 needy children, expectant mothers, and old people. With the co-operation of local government officials, we have prepared lists and given tickets to the neediest in the area. Every other day they come with their own containers to receive their allotment, based on the number of people in their family. We strongly emphasize sanitation and hope that our control of materials will be more effective than in our previously operated milk kitchens. . . . In the next few months we hope to build another nine such feeding stations."

For a number of years Korea has been top recipient of MCC material aid goods. Large quantities of meat, clothing, US government surplus flour, cornmeal, and powdered milk have been distributed among extremely needy children and families. But an ever-present problem has been the need for strict control, because many people are tempted to sell these products rather than use them.

### Pioneer Pax Man Returns to U.S.A.

Otho Horst, one of two Pax men to first set foot on Nepali soil, arrived at his home in Clear Spring, Md., the end of May, after almost two and one half years of service in the Himalaya Mountain kingdom. Horst and a Canadian, Earl Schmidt from Rosheim, joined the United Christian Mission to Nepal in November, 1956, as forerunners of a six-man team soon to work with the mission in its school and hospital construction program. Both men spent most of their time at Tansen, Schmidt in construction of a new hospital and Horst as maintenance man.

While Hinduism is the state religion in Nepal and evangelism is forbidden, missionaries are permitted to practice their own religion on the compound.

"Every Sunday an open church service is conducted in the Nepali language," reports Horst, "but the strongest testimony is the life we live. . . . The people are very friendly, loyal, and trustworthy. Though I looked forward to coming home, I certainly enjoyed my time of service in Nepal. If I had the opportunity, I'd do it all over again."

The average family in this tiny Far East country lives in a home of sun-dried bricks with a grass roof. Only two meals a day are eaten, one around 9:00 a.m. and the other twelve hours later. Their food is largely rice and lentils served with highly spiced sauces. Horst reports that whereas foreign mission workers stop for lunch and perhaps a coffee break, local workers work right through from 10:00 a.m. till 5:00 p.m. without food or rest.

Pax men in Nepal develop sturdy leg muscles from extensive walking. Since almost the only reliable way to get around is by self-propulsion, they have covered even the

150-mile stretch between Tansen and the capital city of Katmandu in this manner.

Currently five Pax men are serving at three mission stations in Nepal. Plans are underway to send two more men there this summer.

## WMSA Weekly Notes

### District Meeting

"There were about 350 women in attendance at the Virginia District meeting. We met at Lysinde (about 40 miles south of E.M.C.) and we think that it was the largest group yet. The day was far too short—but what a wonderful day of fellowship it was!" Mrs. John F. Shank, District President.

### Area WMSA Meetings

"The Blough Senior WMSA entertained all the circles of the Johnstown, Pa., District. Eight quilts and two comforters were completed. After a delicious noon lunch, after dinner mints were served in the form of "Most interesting and most unusual experiences in sewing circle work." Bible verses beginning with the first letter of the name followed a report on the book, *The Secret Heart*. A representative from each circle led in prayer. A blessed day of fellowship was enjoyed by 82 people."

"On May 23 the women of the churches of Northern Michigan enjoyed a day of inspiration and fellowship at the Curtis School, Curtis, Mich. The meeting was planned in the interest of the WMSA. Ten Mennonite churches in Northern Michigan, a Baptist and a Community church of Curtis were represented in the meeting. An estimated group of 100 enjoyed the time together with a fellowship lunch at noon.

"A group from Indiana brought to the women in Northern Michigan part of the district program given previously at Coshena May 3. The group consisted of Mrs. Juanita Mann, district president; Mrs. Elsie Sutter, district secretary of Home and Special Interests; Mrs. Goldie Hostetler and Mrs. Doris Snyder.

"This experience was very much appreciated by those present as they received deeper insight into the work of WMSA." Mrs. Florence Weaver.

### Busy Knitting

"Barbara Shertz, Eureka, Ill., a Golden Age WMSA member, happily knits away. To date she reports 113 yards of knitted bandages. Her only concern is expressed in her repeated phrase, "you must tell me when I've knitted enough."

### Serving

"The WMSA of the Bethel Mennonite Community church, Chicago, Ill., served meals for the approximately 50 delegates attending the Workers' Roundtable discussion on 'Working with and Witnessing to the Negro' on April 16."

### Heart to Heart and Face to Face

En route to the Annual Board Meeting at Hesston, Kans., Ella Mae Miller, Heart to Heart speaker, will appear on two public programs at the Oak Grove Mennonite Church, West Liberty, Ohio. In the after-

noon she will speak at an informal mothers' meeting, and in the evening she will speak on the subject, "Home, God's First Institution." The Miller family will also participate in the evening program. Ella Mae Miller will also participate in the annual WMSA meeting at Hesston.

WMSA office, 1711 Prairie St.  
Elkhart, Ind.

## Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

To Live Again, by Catherine Marshall; McGraw Hill Book Co., Inc.; 1957; 335 pp.; \$3.95.

One of the truly successful Christian authors of this generation is Mrs. Peter Marshall. The impact which her book, *A Man Called Peter*, made upon the soul of America and of the world, was enormous. Her writings speak to the heart as well as to the intellect. Mrs. Marshall is a dedicated and earnest Christian and she makes no secret of the fact that she wants to help people discover what a glorious Saviour Jesus Christ is. She also has the sensitive spirit of an artist. She is intelligent and honest. She writes effectively. She has great stature as a personality. She loves people, and feels for them as they grope in the toils of sorrow and temptation. Furthermore, she has a wholesome sense of proportion and of humor. She has developed in stature through the grief which she experienced in the passing of her beloved companion. To her God is real, as real as a human being whom we can see and know. He is a God of providence who hears and answers prayer. She is no lopsided feminist, but has a wholesome awareness of the true glory of woman and of her role as God assigned it to her.

The book here being reviewed is not devoted primarily to Peter Marshall but is a sort of psychological autobiography, especially of the widowhood years of the writer. She does not shrink from portraying honestly and vividly every type of problem which she faced and which she with the help of Christ victoriously overcame. Psychologists of human personality have here an excellent case study of what even a Christian experiences in the agonies of separation from one's mate. Few writers could portray as vividly as she what an awful trail of suffering as a grim reaper brings. The book will be read eagerly by thousands of mourners, and they will be genuinely helped as they follow the course of healing which Mrs. Marshall so effectively describes.

Having said all this—and much more could be said in favor of this gifted author—it must also be pointed out that Mrs. Marshall is neither a theologian nor a church historian, much less a specialist in the history of Christian doctrine. Nor is she master of the immature science of parapsychology. It is tragic that she waded so far beyond her depth in the discussion of life after death. She professes not to be interested in spiritism (commonly called spiritualism) but plays straight into their hands with her undigested nonsense of the spirits of the dead roaming around after leaving the body and finally

crawling back in at the lucky moment when the physician injects adrenalin into the heart. The book would be immensely improved if that chapter had simply been omitted. Her conclusion to believe in continued life after the death of the body rests, as she admits, only on the authoritative word of the Lord Jesus.

Her understandable hunger to feel near to the man she loved has also led her to some questionable conclusions on the meaning of "the communion of saints." Her strongly motivated desire (and understandable longing) to feel the presence of her departed companion has led her to adopt views which have no New Testament support. She seems to forget that in the sub-apostolic age the church rapidly declined into all sorts of unscriptural notions and practices. And her glib references to the reckless iconoclasm of the reformers are hardly worthy of a staunch Presbyterian. Furthermore, she approaches belief in quasi-revelations at various points in her narrative. Some readers will approve, and some disapprove, of her willingness to see the movie industry make *A Man Called Peter* into a movie hit.

We hope that Mrs. Marshall will continue to write, but that she will not allow herself to wander from the areas where she is really at her best into fields where she cannot cut a straight swath.—J. C. Wenger.

## Field Notes

### CONTINUED

Bro. Waldo E. Miller, Belleville, Pa., preached at the Evangel Baptist Church, Lewistown, Pa., on May 24.

Bro. Virgil Brenneman and wife spoke concerning relief work in Europe at Pea Ridge, Philadelphia, Mo., on May 29.

Bro. Jesse Mack, Collegeville, Pa., was the speaker at New Holland, Pa., on May 31.

VS men from Denver, Colo., helped to direct a camp for boys from the Denver Juvenile Court held at Rocky Mountain Camp March 20 to 22.

Bro. Chester Martin, Sumner, Ill., preached at Congregational Mennonite, Marietta, Pa., on June 7.

Visiting speaker at Altoona, Pa., on June 3 was George W. Oswald of the National Jewish Mission.

New members: two by baptism at South Union, West Liberty, Ohio, June 7; two by baptism (one a former Jehovah's Witness) at Lombard, Ill., May 31; two by baptism at Phoenix, Ariz., May 24; four by baptism at Lincoln University, Pa., May 10; one man (aged 80) at Martinsburg, Pa.; four by baptism and six by letter at Bay Shore, Sarasota, Fla., May 24; one by baptism at Detroit, Mich., May 24.

Bro. J. Mark Stauffer was injured in a lawn mower accident and was prevented from taking his usual part in the commencement activities at Eastern Mennonite College.

Young men eligible for I-W service within the next year or two were invited to a fellowship meeting at Hesston, Kans., on June 7. This is a congregational move that ought to be copied in many places.

Bro. Howard Good spoke to the Woolwich district MYF at Elmira, Ont., on May 31.



Bro. Allen White, Hesston, Kans., was guest speaker at Morton, Ill., on June 3.

The Ontario Amish Mennonite Conference has voted to apply for membership in Mennonite General Conference. The application will be acted on in the 1959 sessions of General Conference at Goshen, Ind.

Bro. Curtis Godshall, Centereach, Long Island, N.Y., preached at Waynesboro, Va., on May 31.

Dedication services were held at Tedrow, Watseon, Ohio, on May 31. Bro. C. F. Derstine preached in the morning services, and Bro. J. C. Wenger preached the dedication sermon in the afternoon. Singing was in charge of Bro. Paul Showalter. The new church includes the former frame building, moved adjacent to a school building acquired by the congregation. The entire building has been completely remodeled. The Tedrow congregation is ten years old. It has an average Sunday attendance of 200. An outpost is maintained at Crissey, where a new building is to be erected this summer.

Bro. Leonard Gross is serving as pastor at Pigeon, Mich., for the summer months.

Bro. Willis Miller has been elected to the Christopher Dock faculty. He will teach science.

Speakers at the anniversary meeting of the Children's Home Association at Millersville, Pa., on June 10 included A. K. Mann and Simon Heistand, the only two charter members of the Board who are living.

Bro. Donald White, who graduated this year from Goshen College, will spend the summer at Sterling, Ill., where he will be Youth Director at Science Ridge.

Guest speakers at the MYF Retreat at Camp Friedenswald, Union, Mich., on June 12-14 were J. C. Wenger, Russell Krabill, and Howard Zehr.

Bro. Boyd Nelson, Secretary for Relief and Service at Elkhart, spoke at Leonard, Mo., on June 7.

Bro. Paul M. Hackman, Norristown, Pa., was the preacher at Olive, Goshen, Ind., on June 7.

Bro. Orrie D. Yoder, Nampa, Idaho, who was spending a few days in California in the interests of Jewish evangelism, preached at Winton on May 17.

Bro. D. Richard Miller, accompanied by the MYF from Sunnyside, Elkhart, Ind., preached at Union Avenue, in Chicago, on June 7.

Bro. Nelson E. Kauffman, Elkhart, Ind., brought the morning message at Crystal Springs, Kans., on June 14.

Arnold Cressman, New Dundee, Ont., taught a youth Bible class at Ft. Wayne, Ind., June 8-12.

Hesston College faculty members in school this summer include Vincent Krabill at the University of Colorado and Leonard Licht at the University of Kansas.

Bro. Harold Bauman, Goshen, Ind., brought the morning message at Smithville, Ohio, on June 7.

Bro. C. F. Derstine, Kitchener, Ont., spoke at the adult prayer fellowship at Wooster, Ohio, on May 27.

A group from Chappell, Nebr., gave a program at Julesburg, Colo., on March 31. On June 1, Bro. Fred Geringer, former pastor of Chappell, preached at Julesburg in

the morning and Bro. Joe Kropf, Sheridan, Ore., preached in the evening.

Bro. Abram Minnich, Westover, Md., preached at the Rehoboth Methodist Church on June 7.

#### Announcements

First Baptist Church (colored) of Newton, Kans., at Hesston, Kans., evening of June 21.

Bishop ordination at Strasburg, Pa., 9:30 a.m., June 25.

Harold M. Fly, Schwenksville, Pa., in Bible Conference at Edgemont, Harrisburg, Pa., July 27, 28.

Annual song service at Millwood, Gap, Pa., 2:00 p.m., June 28. Bring Songs of the Church.

Ordination of a minister at Bender's, Pen Argyl, Pa., 2:30 p.m., June 28.

Peter Wiebe, Goshen, Ind., at Tiskilwa, Ill., July 4 and 5.

Oscar Roth, Illinois Conference music director, at Tiskilwa, Ill., June 28.

Tri-County Men's Chorus, directed by Oscar Roth, at Morton, Ill., June 21.

The Virginia Conference will be held, not at Lindale as announced, but at Eastern Mennonite College. The Northern District and the Lindale congregation will serve as hosts.

The Christian Workers' Council of the Virginia Conference is sponsoring a Youth Activities' Conference at Highland Retreat, Bertown, Va., afternoons and evenings of July 4 and 5. Guest speakers: Don Augsburg, Laban Peachey, Moses Slabaugh. All youth leaders and persons interested in guiding and building our youth for Christ and the church are urged to be present.

A religious book auction will be held at Weaver Book Store, Lancaster, Pa., the evening of July 17.

A Memorial and Tribute is the title of a 16-page booklet published and released at commencement by Goshen College in order to commemorate the life and work of C. Z. Yoder (1845-1939). Anyone remembering Bro. Yoder and desiring a free copy of this booklet may write to President Paul Mining-er, Goshen College, Goshen, Ind.

Josef Herschkowitz, Minneapolis, Minn., guest speaker at Wellington County Mission Meeting, at Alma, Ont., June 21.

Annual meeting at Bridgeport Mission, Lancaster, Pa., with John S. Hess as moderator, all day June 28. Part of the service will be in Spanish.

Reprints available: Readers are reminded that reprints of the article "The Mennonite Church in 1959" from the 1959 Yearbook are available at 50¢ for 25 copies. This reprint was made at the request of congregations who want to put a copy in the hands of each family. Mail all requests to Gospel Herald, Scottsdale, Pa.

J. J. Hostetler, Peoria, Ill., presents the new graded Sunday-school lesson material at Salem, Elida, Ohio, July 18 and 19.

Change of address: George M. Kauffman from Brownsville, Ore., to 141 N. Santiam, Lebanon, Ore. John Ruth from Belmont, Mass., to 139 Summer St., Watertown 72, Mass. Kermit Derstine from Goshen, Ind., to 1194 Wagner St., Elkhart, Ind. Allen H. Erb from Lebanon, Ore., to Hesston, Kans.

Aber C. Miller, New Holland, Pa., Fathers' Day speaker at Faith, Oxford, N.J., June 21.

John A. Breneman, Willow Street, Pa., in Fathers' Day program, at East Petersburg, Pa., evening of June 21.

C. Warren Long, Tiskilwa, Ill., speaker in state MSO meeting, at Metamora, Ill., afternoon of June 28.

Willard Mayer, Pigeon, Mich., in Missionary Prayer Conference at Riverdale, Millbank, Ont., July 24-26.

Annual meeting of Lancaster Mennonite Conference Schools, Inc., at Lancaster Mennonite School, morning and afternoon of July 18. Speakers: Clarence E. Lutz and Elmer C. Kolb.

#### Evangelistic Meetings

Sanford G. Shetler, Hollisopple, Pa., at Rockville Mission, Honey Brook, Pa., June 23-28. Andrew Hartzler, Newport News, Va., at Crossroads, Broadway, Va., June 7-24. DeWitt Heatwole, Harrisonburg, Va., at Beldor, Swiftn, Va., beginning June 7.

## Mission News

### CONTINUED

Bro. John I. Smucker, House of Friendship, New York City, preached at Fisher, Ill., on June 7.

Bro. J. H. Koppenhaver, Argentina, was guest speaker at Hesston, Kans., on June 7.

Sister Dora Taylor, Honduras, was guest speaker in Alumni Day activities for the La Junta Mennonite School of Nursing on June 6. On June 7 she spoke to the La Junta congregation.

The fiftieth anniversary of the Mennonite Children's Home Association was held at Millersville, Pa., on June 10. Open house was observed at noon and evening.

Bro. B. Frank Byler, Argentina, preached at West Liberty, Inman, Kans., on May 31.

Bro. Don Jacobs, Tanganyika, brought the morning message at Crown Hill, Rittman, Ohio, on June 7.

## Church Camps

The Pacific Coast Conference conducted a youth camp at Friends Camp near Twin Rocks, Ore., June 12-14. Directors were Clayton Kauffman and Lynford Hershey. Guest speakers were Allen White, Hesston, Kans., and Amos Conrad, Albany, Ore.

A summer Bible camp will be conducted Aug. 1-5 at White Branch, east of Eugene, Ore. David W. Mann will serve as director and Claude M. Buerge as business manager.

The MYF from the Columbiana County area of Ohio had a work camp project at Laurelville Camp the weekend of June 7.

Family Week at Camp Hebron near Harrisburg, Pa., June 29 to July 5, with Harvey Bauman as director, Norman Bechtel as pastor, and Betty Lois Keener in charge of children's recreation and story time. Other speakers include Dr. and Mrs. Merle Eschleman and Paul Erb. Bro. Erb speaks in a weekend Bible Conference, July 4, 5.

## OUR SCHOOLS

(Continued from page 561)

out of disorder in the human personality. When the selfishness of one man is multiplied many times over, the product in extreme cases will be a real, full-blown war.

War is in direct opposition to Scripture. The Bible says, "Love thy neighbour as thyself"; "Love your enemies"; "Thou shalt not kill"; "Overcome evil with good"; but even so, Christian-professing people encourage war by the tension in their own lives among their daily associates.

James Russell Lowell says:

Ez fer war, I calls it murder—  
There you have it plain and flat;  
I don't want to go no furdur  
Than my testimony fer that;

If you take a sword and draw it,  
Then go stick a feller through,  
Government won't answer fer it;  
God will send the bill to you.

Can you imagine Jesus pulling out a Colt 45 to hold His opponents at bay? The very idea is extremely ridiculous; yet many professing followers of Christ, who recoil in horror from the suggestion of gunplay on the part of Jesus, are willing to shoot and kill their enemies.

Stanley Shenk puts the nonresistant testimony this way:

How can I kill a man that God has made?  
How can I snuff out the light that He has lit?  
How can I still the tongue that He has loosed?  
How can I consign to clay the temple of the Holy Ghost?  
How can I kill when God says, "Love"?

Murder is the result of hatred and hate is the absence of love, while peace is a product of love. Murder, whether at home or on the battlefield, is the horrid climax of hatred in a person's life. No one in his right mind could kill someone he loved; therefore the theme of our armed forces is, Hate from the center of your being; hate thoroughly and without reserve.

In contrast, God can fill our lives with a love so large, so perfect and pure that we would be willing to die in our enemy's place. How thrilling to experience the infilling of this love! Words cannot express the wonder and awe one feels when he begins to comprehend the greatness of this love! The love of God is greater than tongue or pen can tell and reaches from beyond the highest star to the lowest hell! This kind of love begets peace; this kind of love forms the foundation for peace. Do we have this love, this foundation of peace?

The Christian's peace, which passeth all understanding, is extremely baffling to the world. The life of a Christian should stir up a feeling of inadequacy to the onlooker's form of peace. Living peacefully and thus sharing our peace is a sign of heroism.

Are we sharing this peace as we ought? Who will suffer if we don't share it? Are we living lives which are a challenge to the world? Can they see that we have peace in our hearts and minds? They won't be able to see it unless we show it in everyday living. How unique is your life? Does your type of peace look like a product of love, or do bystanders say, "What hast thou to do with peace?"

## PEACE AND WAR

(Continued from page 562)

*The Ministry of Reconciliation*

Having reminded ourselves of the springs of our pacifism, and having wrestled with the problem of why so few of our fellow Christians are persuaded of it, we have gone on to ask what light is thrown on the world, and on the church, by the Gospel as we understand it. To reach a common mind has not always been easy. In the course of the centuries Quakerism has undergone a much greater change than have the principles of the Brethren or Mennonites, and at some points the beliefs of early Friends were nearer than those of present-day Friends to the beliefs now held in the other two historic peace churches.

All our communions are conscious of a strong sense of fellowship in Christ. The body of Christ is a phrase dear to Brethren as conveying a truth mediated to them pre-eminently in sacramental worship. Friends find deep meaning and value in the metaphor of the vine and the branches. For Mennonites the sustaining fellowship of Christ's sufferings is a treasure beyond price. Our being numbered among the people of God is a precious reality to us all.

Towards what is now often called "the Great Church" we share some reservations. Our history makes us sensitive not only to the nominal Christianity but to the pride and cruelty too often present in the church as a powerful institution; and we dread an authoritarianism which might impose a uniformity far removed from the rich variety of gifts known in the life of the small churches with which we are familiar. At the same time we have a genuine sympathy with the new teaching after unity expressed in the ecumenical movement. We believe that it is not less wrong for Christians to wage war against non-Christians than against other Christians, whether within or beyond the bounds of their own nation; but the presence of Christians in every

nation, and the knowledge on all sides that they are there, makes the wrongness of war more apparent. We are thankful that the archbishop who declared the ecumenical movement to be the great new fact of our time also declared that even in wartime those for whom he accepted pastoral responsibility were Christians first and Englishmen second.

To us the deep reality to which the ecumenical movement calls attention is a far stronger argument for Christian pacifism than is any argument based on the new factors introduced by nuclear warfare. Within this movement we believe ourselves to be particularly entrusted with the ministry of reconciliation. True reconciliation, whether between men or nations, costs much. It demands not so much forgiveness on one side and repentance on the other as a mutual change of heart, in which each side is willing not only to forgive but to be forgiven. The sin besetting the peace churches is to be pharisaical. Yet we would point to our record in history as evidence that we do earnestly desire to obey Christ's law, the royal law of love, by bearing the burdens of others.

We cannot join other Christians in what we hold to be the sin of bearing arms; but we recognize that we share with them in guilt through our involvement in the evils which have led them to do so. Such sharing, and the penitence which it calls forth, may, we believe, prove a demonstration of the way of the cross which convinces and therefore reconciles.

—by Clarence Bauman.

## BROADCASTING

(Continued from page 569)

**VIRGINIA:** The Way to Life on WSG (790) Mt. Jackson every Sunday morning at 9:15.

## Questions Asked Spanish Speaker

Lester Hershey receives many questions to answer from radio listeners.

A young man from Chicago asks: "Could you send me a book with the commandments and a rosary?"

"Are you Baptists?" asks a Baptist minister who wrote in appreciation of the messages and the simple, modest appearance of the broadcasting personnel.

The manager of the Buenos Aires government warehouse writes: "I would be happy to have you explain to me what is the organization, 'Mennonite Broadcasts, Inc.'"

—from "Radiograms."

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

Hee shall in a blessed and glorious resurrection give me such an issue from this death, as shall never pass into any other death, but establish me into a life that shall last as long as the Lord of life himself.—John Donne.

## Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bolton, John L. and Thelma (Moyer), Allentown, Pa., second child, first daughter, Joy Lynette, May 26, 1959.

Frey, Vernon and Margaret (Brubacher), Alma, Ont., first child, Cheryl Dawn, Feb. 18, 1959.

Garber, Irvin and Betty Jane (Miller), Manson, Iowa, fifth daughter, Carla Jolene, May 23, 1959.

Gehman, Noah and Mary (Kreider), Lancaster, Pa., fourth daughter, Patricia May, May 21, 1959.

Groff, Robert and Louella (Sangrey), Lancaster, Pa., second son, Byron Neal, May 9, 1959.

Harman, Merlin and Gladys (Shank), Harrisonburg, Va., first child, Keith Alan, April 21, 1959.

Hartman, Edwin S. and Mildred (Martin), Elida, Ohio, fifth child, third daughter, Phyllis Ann, May 13, 1959.

Heiser, Raymond and Hilda (Schertz), Dewey, Ill., sixth child, fourth living daughter, Cynthia Gay, May 26, 1959.

Horst, David S. and Anna Mary (Ebenshade), East Earl, Pa., sixth child, fourth daughter, Linda Lou, May 14, 1959.

Hostetler, Dwight and Gloria (Bontrager), Harper, Kans., second son, Michael Bruce, May 11, 1959.

Ingold, Clarence D. and Emma L. (Birk), Ludlow, Ill., second child, first son, Duane Frederick, May 18, 1959.

Kachel, Ernest A. and Mildred (Moyer), Alburis, Pa., third daughter, Janet Fay, April 21, 1959.

Kreider, Paul and Helen (Hershey), Lansdale, Pa., first child, Danny Lee, May 19, 1959.

Kuhns, Ray and Gloria Jean (Schweitzer), Lincoln, Neb., second child, Cheri Jean, May 21, 1959.

Martin, Amsey and Leona (Martin), Glen Allan, Ont., third child, second living daughter, Carolyn Joy, May 30, 1959.

Martin, Samuel V. and Beulah (Good), Duchess, Ala., sixth child, second daughter, Glenda Marie, April 4, 1959.

McAlister, Albert H. and Marilyn (Hackman), Oley, Pa., fifth child, third daughter, Ruby, May 24, 1959.

Maus, Ronald Dean and Carol Ann (—), Cucamonga, Calif., first child, Michael Dean, May 22, 1959.

Miller, David F. and Martha (Short), Harrisonburg, Va., second daughter, Nancy Jane, May 11, 1959.

Moyer, Raymond H. and Anna W. (Moyer), Souderton, Pa., third child, second son, Philip Lee, May 14, 1959.

Myers, Herman and Melba (Augsburger), Mendville, Pa., third daughter, Velma Rae, May 5, 1959.

Neuschwander, Jesse and Helen (Heistand), Kidron, Ohio, second child, second son, Nelson Lamar, June 3, 1959.

Nussbaum, Roy M. and Florence (Hersherberger), Kidron, Ohio, second daughter, Rhonda Sue, May 26, 1959.

Rhodes, Robert, Jr., and Anna Lee (Shoemaker), Broadway, Va., third child, second son, Edward Lee, April 22, 1959.

Risser, Paul H. and Elaine (Sauder), Lititz, Pa., fifth child, third daughter, Joanne, May 17, 1959.

Schwartz, Simon and Patricia (Dwyer), Pickford, Mich., third child, first living daughter, Jennifer Lou, born Nov. 29, 1958, in Korea; received by adoption, March 17, 1959.

Shetler, John H. and Mildred (Schrock), Goshen, Ind., third child, second son, Leon Ray, May 19, 1959.

Shaffer, Milton and Pauline (Beck), Mt. Gilead, Ohio, fourth child, third daughter, Kay Ruth, May 26, 1959.

Stutzman, Leon and Esther (Swartz), Turner,

Mich., third child, second daughter, Debra Joy, May 28, 1959.

Troyer, Levi and Anna (Troyer), Hartville, Ohio, fourth child, second son, William Lyn, May 26, 1959.

Weaver, Martin M. and Grace (Horst), Wernersville, Pa., fifth living child, fourth daughter, Debra Joy, May 27, 1959.

Yoder, Mose and Verba (Troyer), Orrville, Ohio, sixth child, fourth daughter, Leota Fay, May 11, 1959.

Zehr, Robert O. and Vivian (Guengerich), Bridgeville, Del., fourth child, second daughter, Sheila Michele, May 26, 1959.

Zook, Kenneth C. and Elsie (Shaum), Dodds, Alta., fifth child, second son, Timothy Eugene, May 20, 1959.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Amstutz—Amstutz—David N. Amstutz, Orrville, Ohio, Christian & Missionary Alliance Church, and Fannie E. Amstutz, Kidron, Ohio, Kidron cong., by Reuben Hofstetter at the home of the bride, May 24, 1959.

Christner—Miller—Samuel A. Christner and Ruby Miller, both of Nappanee, Ind., by S. C. Yoder at his home, May 23, 1959.

Christner—Miller—William E. Dorn, Oxford, Pa., and Francis Carol Glick, Gap, Pa., both of the Media Chapel cong., by Aaron F. Stoltzfus at the Maple Grove Church, May 23, 1959.

Fath—Gerber—Richard Ellis Fath, Dalton, Ohio, Pleasant View cong., and Doris Marie Gerber, Dalton, Ohio, Kidron cong., by Bill Detweiler at the St. Johns Church, Feb. 14, 1959.

Gingerich—Hunsberger—Newton Gingerich, Baden, Ont., Baden cong., and Grace Elizabeth Hunsberger, St. Jacobs cong., by Paul Hunsberger at the St. Jacobs Church, April 4, 1959.

Gopal—Lal—Suresh Gopal, Sankar, M.P., India, and Priyavati Sukhlal, Balodhgan, M.P., India, by P. J. Malgar at the Balodhgan Church, May 22, 1959.

Litwiler—Wenger—Wendell Litwiler, Roanoke cong., Eureka, Ill., and Betty Ann Wenger, Scottsdale cong., Scottsdale, Pa., by Willis Hallman at the Scottdale Church, March 28, 1959.

Martin—Pette—Harold E. Martin, Hagerstown, Md., Millers cong., and Anna H. Pette, Hagerstown, Md., Reifs cong., by Stanley H. Martin and Paul Weaver at the home of the bride's parents, May 21, 1959.

Masish—Singh—Nahum Masish Das, Fosterpur, M.P., India, and Sunil Shival Singh, Balodhgan, M.P., India, by P. J. Malgar at the Balodhgan Church, May 11, 1959.

Mau—Falb—Elvin David Mau, Wooster, Ohio, Martins Creek cong., and Lucille Ann Falb, Orrville, Ohio, Smithville cong., by Bill Detweiler at the Smithville Church, February 27, 1959.

Peet—Miller—James F. Peet and Ruth Miller, both of Johnstown, Pa., First Mennonite cong., by J. E. Gingrich at the First Mennonite Church, May 23, 1959.

Rich—Livengood—Frederick B. Rich, New London, N.H., Beth-El cong., (Colorado Springs, Colo.), and Joyce L. Livengood, Tremont, Ill., Morton cong., by Roy D. Roth at the Hesston Church, Hesston, Kans., June 1, 1959.

Sandvold—Bitkofer—Milton Sandvold and Pauline Bitkofer both of Kansas City, Kans., Argentine cong., by Rufus P. Horst at the Argentine Mennonite Church, May 24, 1959.

Stoltzfus—Lapp—Reuben M. Stoltzfus, Honey Brook, Pa., Maple Grove cong., and Anna Mary Lapp, Gap, Pa., Sandy Hill cong., by Aaron F. Stoltzfus at the Sandy Hill Church, May 30, 1959.

Troyer—Troyer—Lee Troyer and Edith Troyer, both of Walnut Creek, Ohio, Walnut Creek

cong., by Paul R. Miller at the Walnut Creek Church, June 2, 1959.

Warfel—Hoover—Amos H. Warfel, Conestoga, Pa., River Corner cong., and Lois Jeanne Hoover, Lancaster, Pa., Mellinger cong., by Elmer G. Martin at the Mellinger Church, May 16, 1959.

## Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Albrecht, John V., son of John A. and Elizabeth (Birkie), born April 4, 1877, in Bureau Co., Ill.; died at the Perry Memorial Hospital, May 29, 1959; aged 82 y. 1 m. 25 d. On Feb. 16, 1911, he was married to Leah Litwiler at Hopedale, Ill. To this home were born 3 sons and 2 daughters, all of whom survive (Harold, Wilbur, Mrs. Eunice Kauffman and Mrs. Dale Detweiler, all of Tiskilwa, Ill.; and Weldon, Denver, Colo.). He is also survived by his wife, one sister (Mrs. Rufus Yoder, Lancaster, Ohio), and 9 grand children. He was preceded in death by his parents, 2 brothers, and 2 sisters. He was a farmer most of his life. He was a member of the Willow Springs Church, where funeral services were held June 1, in charge of C. Warren Long; interment in Willow Springs Cemetery.

Beidler, Irwin, son of the late Jacob C. and Katie (Swartley) Beidler; born May 25, 1889, in Franconia Twp., Pa.; died May 14, 1959, at the Grand View Hospital, Sellersville, Pa.; aged 69 y. 11 m. 19 d. He had been in failing health since April. He was married June 12, 1913, at Telford, Pa., to Edith Bowser. He leaves 2 sons (Willard, Telford, Pa.; Stanley B., Quakertown, Pa., and Claude, Stroudsburg, Pa.), one sister (Mrs. Clinton Landis, Telford, Pa.), and 18 grandchildren. He was a schoolteacher for many years and served as a bookkeeper since 1940. He was a member of the Franconia Mennonite Church, where funeral services were held May 19, in charge of Menno B. Souder and Curtis L. Bergey. Interment in the Franconia Mennonite Cemetery.

Kauffman, William Lester, Jr., son of William L. and Juanita (Kenagy) Kauffman, born June 18, 1945, at Hubbard, Oreg.; died in his sleep May 25, 1959, at Salem, Oreg.; aged 15 y. 11 m. 7 d. Surviving are 2 brothers and one sister (Raymond, Nampa, Ida.; and Avon and Joyce, both of Hubbard). Graveside services were held at the Zion Mennonite Church Cemetery May 27, in charge of John M. Lederach.

Long, Mary M. (Madison), daughter of James W. and Sarah (Weaver) Sharpe, born Feb. 15, 1879, near Harrisonburg, Va.; died from complications of old age May 21, 1959; aged 80 y. 3 m. 6 d. She was the last surviving member of their family of six children. She was married Sept. 21, 1899, at Lima, Ohio, to Abram D. Long, who preceded her in death June 28, 1937. He only child, Lewis William, died Jan. 17, 1959. Five grandchildren survive. She was a member of the Weavers Mennonite Church, where funeral services were held May 23, in charge of Lloyd S. Horst, Ralph Heatwole, and Richard S. Weaver.

Miller, Mary, daughter of John and Fannie Stutzman; born Jan. 24, 1874, in Howard Co., Ind.; died at Fairview, Mich., May 30, 1959; aged 85 y. 4 m. 6 d. She was married Sept. 29, 1896, to Abner J. Miller, who died May 10, 1959. One son, Omar, preceded her in death Dec. 26, 1925. Surviving are two daughters (Mrs. Frank Stonebraker, and Ruby—Mrs. Harvey Handrich), one son (Frank), and one sister (Mrs. Sarah Miller, Westover, Md.). She was a member of the Fairview Mennonite Church, where funeral services were held May 31, in charge of Floyd Yoder; interment in the Fairview Cemetery.

Petersheim, Della K., daughter of the late Jonathan K. and Barbara (Kurtz) Petersheim; born Aug. 20, 1917, at Elverson, Pa.; died at her home in Elverson May 26, 1959; aged 41 y. 9 m.



6 d. She had been ill for the past eighteen months. She worked in a factory; taught a kindergarten S.S. class for about twenty years. Besides her mother she is survived by 6 sisters and 4 brothers (Elsie, Susie—Mrs. Eli Kauffman, and Elam, all of Elverson, Pa.; Mabel—Mrs. Mast Stoltzfus, New Columbia, Pa.; Mary, La Junta, Colo.; Ida—Mrs. Leon Summers, Gap, Pa.; Le Roy, Harrisonburg, Va.; Joseph, Honey Brook, Pa.; Linda—Mrs. Elton Horning, Oley, Pa.; and Floyd, New Holland, Pa.). One brother, Omar, preceded her in death. She was a member of the Conestoga Mennonite Church, where funeral services were held, May 29, in charge of Ira Kurtz, Millard Shoup, and David Yoder; interment in adjoining cemetery.

Reesor, David N., youngest son of Simon and Susannah (Schwanger) Reesor; born March 21, 1870, in Scarbrough Twp., Canada; died of pneumonia May 15, 1959, at the General Hospital, Toronto, Ont.; aged 89 y. 1 m. 24 d. He was married to Sophia Ritenhouse, who preceded him in death, May 18, 1924. On April 17, 1931, at Markham, Ont., he was married to F. Mae Reesor, who survives. He was preceded in death by one son, Alvin. Surviving are 4 children (Mary E., Toronto, Ont.; Charles and Russell, Markham, Ont.; and Lorne J., Maple, Ont.), 11 grandchildren and 6 great-grandchildren. Oc-

cupation: farmer and miller. He was a member of the Cedar Grove Mennonite Church. Funeral services were held at Reesor's Church in charge of A. L. Fretz, Floyd Schmucker, and P. G. Lehman; interment in Reesor's Cemetery.

Rohrer, Harvey L., son of Benjamin S. and Mary A. (Landes) Rohrer; born Oct. 17, 1881, in Lancaster Co., Pa.; died of coronary thrombosis near Witmer, Pa., May 12, 1959; aged 77 y. 6 m. 25 d. On Nov. 22, 1906, near Lancaster, Pa., he was married to Annie Landes. Occupation: farmer. He was a member of the Stumptown Mennonite Church, where funeral services were held May 15, in charge of Elmer C. Martin, Lloyd M. Eby, and John Oberholtzer; interment in Mellings Cemetery.

Stephens, Mary Inez, born in Kansas City, Kans., Dec. 15, 1901; died of complications April 23, 1959; aged 58 y. 4 m. 8 d. She was in ill health for the last six years. Her husband, Fred, preceded her in death six years ago. Surviving are 7 sons, all of Kansas City, 5 daughters, 3 brothers, one sister, 21 grandchildren and one great-grandchild. She was a member of the Argentine Mennonite Church, Kansas City, Kans., for many years. Funeral services were held at the Reising Funeral Home, April 25, in charge of R. P. Horst. Interment in the Mt. Hope Cemetery.

Morocco. A letter from Soviet Russia from three Mennonite brethren acknowledges good reception of the program. "We inform you that we listen at 8:00 a.m., Moscow time, to your Russian program; at 8:30 to the German; at 10 to the Russian, and finally at 11 to the German. We hardly ever hear your 11:00 p.m. program because we have no electricity during the night. At least one person joined the church as a direct result of the broadcast."

In Witmarsum, Brazil, a Mennonite colonist Peter Nikkel became the first owner of a Volkswagen in the neighborhood.

In West Germany there are now 30,000 Jews, which is twice as many as in 1945. Many came from the East Zone or returned from Israel. The largest synagogue is in Berlin, with 6,000 members.

Of the 40 million people who have become refugees since World War II some 15 million in various parts of Europe, Asia, North Africa, and the Middle East still have no permanent home. The United Nations is assisting two or three million of these. But the rest receive little or no help. The World Refugee Year beginning July 1 has been approved by the General Assembly of the United Nations and is being supported by thirty-one nations who have agreed to make intensive efforts to help solve the refugee problem. The United States is one of these nations and President Eisenhower called a meeting of civic, business, and religious leaders to discuss how the United States can help. Some 65,000 refugees have been admitted annually in the last ten years and it is hoped that legislation can be provided to make it possible for still others to come, perhaps to use the quotas which are unused by some countries.

Fifty-four American Negroes were ordained as Roman Catholic priests since 1950. Of the approximately 50,000 American priests, 91 are Negroes.

The Portuguese Constitution insures religious freedom, but there are only about 50,000 Protestants attending sixty to eighty churches in the country. Hidden deterrence and tradition, says the New York Times, are sufficient to keep most of Portugal's 9 million people within the Catholic fold. Many prominent families in Portugal are Jewish and as a minority group they tend to protect other religious minorities through their presence.

Hawaii, our fiftieth state, will be the first in the Union to be a stronghold of Buddhism. The Christian population is Roman Catholic 25 per cent and Protestant 10 per cent.

A Peiping newspaper said recently that the mothers of 47 million in Communist China are being forced to leave their children in day nurseries while they work in the communes. If this report is true, a major tragedy in the breakup of family life is at work in China.

The Census Bureau at Washington has estimated that the number of school children



## ITEMS AND COMMENTS

BY THE EDITOR

The Evangelical Church of the Rhineland in West Germany has had since 1945 an annual average growth of more than 100,000. The church is at the present time experiencing a tragic shortage of clergy, as not sufficient young men are entering the ministry.

The doorkeeper of the United States House of Representatives is a Southern Baptist layman. Recently he led the deans of 40 Protestant Episcopal cathedrals of the United States in a guided tour of the House of Representatives and, as a special privilege, into the prayer room of the United States Capitol. Here he said to them: "Gentlemen, there is only one purpose for which anyone is permitted to enter this room and that is to pray." When none of the deans offered to lead in prayer, their guide, who is a Baptist deacon, asked them to bow their heads and join him, which they did.

American Leprosy Missions works with 32 mission groups in many countries. The denomination which in the last ten years has received the most help is the Presbyterian. The Mennonites in this period have received \$181,190 to assist in the carrying on of leprosy work. O. O. Miller is on the Board of Directors of this organization.

The Atomic Energy Commission has announced from Washington four grants to church-related colleges to further research into peaceful uses of atomic energy. Two of these colleges are Roman Catholic, one is Lutheran, and one is Seventh-Day Adventist.

The Gass Memorial Center, which was burned and looted in Raipur, India, in 1958, is being rebuilt. The new building is using

a plan for a book area which should greatly increase sales.

The Senate subcommittee investigating juvenile delinquency pronounced this judgment on television: "The predominance of brutality in television is making our nation's youth insensitive to human suffering. They are becoming so accustomed to the overwhelming amount of crime and violence that death and pain are becoming meaningless."

Alarm over the rapidly growing divorce rate in Communist Poland was voiced by Warsaw Radio. It said that last year alone 31,000 divorces were granted in a country of 27 million population, where before the war divorce was virtually unknown.

"Few thoughtful persons can deny that television has sunk into a malodorous quagmire. . . . Good programs that have intellectual appeal are being swamped by commercials that are often meretricious and sometimes in atrocious taste. Any program, no matter how valuable, can be interrupted without warning for advertisements that most self-respecting publications would reject out of hand."—New York Times.

The World Health Organization reports that today more people die a violent death than of disease or of old age. The causes of sudden death are in this order: traffic fatalities, suicide, murder. While diseases are being conquered one by one, man-made killers cannot be conquered by research and drugs.

Canadian Mennonites produce a Russian and a German religious broadcast which are sent out from the powerful radio, Tangier,

in the United States will increase by more than 5 million during the next four years to reach a total of nearly 49 million.

News sources in Australia call the Graham campaign there a huge success. The total attendance in the three months of meetings was 3,217,500. Decisions for Christ totaled more than 140,000.

A chapel in Geneva, Switzerland, where John Calvin preached and which had fallen into considerable decay has been restored and was recently rededicated. President Eisenhower sent a message to be read at the dedication in which he subscribed himself as "a fellow American, a fellow Christian, and a fellow Presbyterian."

Construction of a new Church of the Annunciation in Nazareth, which will be the largest Catholic church in the Middle East, will begin soon.

Eighty-two denominations in the United States, each with a membership of 50,000 or more, comprise 98.4 per cent of the total church membership in the United States.

Plastic containers have suddenly become a deadly threat. The National Safety Council estimates that as many as one hundred children may die this year in suffocations involving plastic coverings. Twenty died in the first three months of this year.

Dr. L. Nelson Bell, a practicing physician and Executive Editor of Christianity Today, says he is opposed to sex instruction in public schools and proposes instead that reading of the Ten Commandments be instituted into daily classroom procedure to counteract deteriorating moral standards. Bell thinks the present demand for sex education in the schools is unwholesome and eventuates "in more not less sex experimentation on the part of those so trained."

Emigration is an emotion-charged word in Israel, according to a United Press report. The Hebrew word for it means "going down," and carries the flavor of desertion. In the last decade, compared with 100,000-000 immigrants, there have been 1,000,000 emigrants. Emigrants include some long-time residents. Tough pioneering and constant tensions are too much for some.

The National Tuberculosis Society has been told recently that three studies reveal that the death rate from lung cancer is about ten times as high among cigarette smokers as among nonsmokers.

Dr. A. J. Gordon frequently told the story of an American who with an Englishman was viewing Niagara Falls. Taking the Englishman to the foot of the falls, the American said, "There is the greatest unused power in the whole world." The Englishman replied, "No, no, my friend. The greatest unused power in the world is the Holy Spirit of the living God."

—Zula Evelyn Coon, in *Worship Services from the Hymns* (Fleming H. Revell Company).

## MENNONITE LIFE NORTH NEWTON KANS

Evangelist and faith healer Oral Roberts has built a new office building in Tulsa, Oklahoma, which, it is reported, cost \$4 million.

During their vacation period, six Gospel teams from a Christian college in Japan traveled over 10,000 miles in itinerant evangelism. They conducted meetings for both children and adults, distributed tracts, and sold hundreds of Scripture portions. Their efforts bore fruit in more than 300 adult decisions for Christ. Perhaps one of the most encouraging results was that the students became burdened for the spiritual condition of their own people. Some of them are now preparing for future service in needy areas. Pray for plans that are al-

ready being made for similar team activity this coming summer.—Missionary Mandate.

Banga station, Belgian Congo, was started in 1950. This year the Christian there were undertaking to entertain the Congo Inland Mission Church Conference on May 20-24. The Banga Church is also making a drive for funds to build a permanent church this year. It is to be made of cement blocks, of which 8,000 will be needed. They are seeking donations of fourteen cents per person, which is the cost of cement to make one block. The Congo Inland Mission Board is seeking voluntary donors for the aluminum roofing, cement for mortar, and other materials that must be bought. Approximately \$1500 is needed.—via CIM, Elkhart, Ind.

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by John A. Hostettler

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At your local bookstore for only 50¢.

HERALD PRESS, Scottdale, Pa.

# Gospel Herald

TUESDAY, JUNE 23, 1959  
VOLUME LII, NUMBER 25

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When we know well our own hearts, we find much cause for amendment in our own lives, and we shall be less ready to criticize and condemn others for their imperfections.

## Examine Yourself

By Arthur Hedley

How quick we are to judge, criticize, condemn the conduct of others, but how slow to examine and judge our own conduct! And yet, unless we submit to a searching of our own heart, its hidden secrets, the motives which rule our speech, our conduct, we can make no real moral and spiritual progress. When with the psalmist we sincerely pray: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139:23, 24), then we shall discover much in our lives that is selfish and sinful, and we shall be more considerate in our judgment of others.

Most of us are to our faults a little blind and to our virtues very kind. John Bunyan tells us how Mr. Interpreter took Christiana and Mercy into "the very best room" in his house and asked "if they could find anything profitable there." Mercy replied that all she could see was "an ugly spider." Then Interpreter asked: "Is there but one spider in all this spacious room?" Christiana, who was a "woman quick of apprehension," tearfully replied: "Yea, Lord, there are more here than one; yea, and spiders whose venom is far more destructive than that which is in her." Interpreter looked pleasantly upon her and said: "Thou hast said the truth." When we know well our own hearts, we find much cause for amendment in our own lives, and we shall be less ready to criticize and condemn others for their imperfections.

The conduct of certain believers in Corinth revealed a great lack of Christian love and a need for self-examination. In their judgment of others they were harsh, unjust, inconsiderate, but blind to their own grave defects. This was especially seen in their attitude to the Apostle Paul, the founder of their church, who had given so much time,

thought, prayer, and labor to help them "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." But it seemed that the more he loved and served them, the less he was loved. They were guilty of base ingratitude. They slandered and belittled him, questioned his apostleship, imputed wrong motives to him, and caused him much grief. He was prepared to leave judgment to God, whose "love is broader than the measure of man's mind." Although he knew their judgment of him was false, yet he left the judgment of himself and of his accusers to the Lord "who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God" (1 Cor. 4:5).

If only we realized that in our judgments of others we ourselves stand judged, we would be more reluctant to judge our fellows and much more careful in our judgments. "Judge not, that ye be not judged" (Matt. 7:1), said our Lord. Every judgment is a self-judgment, for we reveal our own disposition and character in our judgments. In Emerson's great essay on "Compensation" he truly says that "a man cannot speak but he judges himself. With his will or against his will, he draws his portrait to the eye of his companions by every word. Every opinion reacts on him who utters it."

In our judgments we show what kind of Christians we really are, "for human character doth evermore publish itself. It will not be concealed." We reveal whether we are kind, humble, generous, gracious, and just, or harsh, unjust, inconsiderate, mean, proud, and self-righteous. Little did the Pharisee in our Lord's parable realize that in portraying the character of the publican he was also revealing his own proud, harsh, ungenerous spirit. Men who speak most



## The Betrayers

By LORIE C. GOODING

Who hath betrayed Him? Judas?

Yes. And not only he.  
Great are the ranks of betrayers,  
And Judas has company.

For thirty pieces of silver?

Yes, and we must confess  
Some have sold Him for more than this,  
And some have sold Him for less.

Some have betrayed for pleasure

The Saviour crucified;  
And some for vengeance, or passion,  
And some for power and pride.

Some for riches have sold Him,

Some for the world's acclaim;  
And some (oh, these are the wretchedest  
ones),  
Some have betrayed Him for shame.

Who hath betrayed Him? Judas?

Yes. And not only he.  
Great are the ranks of betrayers,  
And Judas has company.

Millersburg, Ohio.

bitterly of the meanness of others are usually those who are guilty of the same sin. "The greatest of all faults," says Carlyle, "is to be conscious of none." How beautifully David Livingstone reveals his own character when writing in his diary of his native servants, who often tried him sorely. He said: "I shall try equitably and gently to make allowance for human weakness, though that weakness has caused me much suffering."

Paul challenged those who had examined him so minutely and judged him so uncharitably to turn the searchlight upon themselves, to submit themselves to a thorough self-examination: "Examine yourselves, whether ye be in the faith." Their attitude to him should cause them to seriously question whether they were really Christians, whether a real work of grace had yet begun in their hearts.

When a professing Christian is continually judging, criticizing, slandering, condemning others, he may well ask if

he is "in the faith," whether he has been "born again." If we are really born of the Spirit, we will walk in the Spirit and the fruit of the Spirit will be revealed in our lives. "We know," says John, "that we have passed from death unto life, because we love the brethren" (1 John 3:14). To be hateful or unjust in our judgments shows that we are walking in the darkness rather than in the light. 1 John 2:11. Therefore Paul asks his critics to examine themselves, to recognize Christ as a power within themselves, unless they indeed be counterfeits Christians knowing nought of Christ's love, presence, and power in their lives. If Christ is really in and among them, they will know Paul is no reprobate but a true apostle who has their highest interests ever at heart. II Cor. 13:5, 6.

We all need to allow God to search our own hearts, to see whether we have been too harsh, critical, inconsiderate, unjust in our judgment and treatment of others. A Christian mother who has suffered much over many years through a daughter's waywardness said to me: "I often wonder whether I was too strict with her." She often has uneasy feelings that the blame is partly hers; that if she had been kinder, more patient, forbearing, the result would have been far different. Let us ask God to search us through and through and to give us grace to cast out all that is evil within and to put on more of Christ day by day—more of His love, forbearance, gentleness.

Search me, O Lord! and try this heart of mine:  
Search me, and prove if I indeed am Thine;  
Test by Thy Word, that never changed can be.  
My strength of hope and living faith in Thee.

Search me, O Lord! Let faith through grace  
divine

Thyself reflect in every act of mine,  
Till at Thy call my waiting soul shall rise,  
Caught up with joy to meet Thee in the skies.

Herne Bay, Kent, England.

Husbands: Any man who leaves it to his wife to return thanks at the table, leaves it to his wife to read the Bible to the children, leaves it to his wife to teach them to pray, to take the children to Sunday school and church, to set a good example before the children and try to win them for Christ is a slacker, a shirker, and a parasite.

—from Crown Hill Bulletin.

## Our Readers Say—

I . . . wish to express my appreciation for the GOSPEL HERALD and would like to see it in every Mennonite home.—M. R. Kraybill, Elizabethtown, Pa.

This is to thank you for the one-year subscription to the GOSPEL HERALD. We assure you of our interest in and enjoyment of the GOSPEL HERALD as we keep informed of the life and activities of the Mennonite Church. It is an asset to our new home. May God bless and guide your staff as you continue this fine publication.—Allen and Irene Martin, Goshen, Ind.

I want to express deep appreciation for the article in the April 7 issue of the GOSPEL HERALD, "Grief's Slow Work," by Bro. Bauman. It was very touching, as we had just lost our father to rest Easter week. We appreciate the GOSPEL HERALD and so many times we are prone to criticize. Thank God for this fine article and our staff at Scottsdale.—Lester R. Sauder, Skip-pack, Pa.

I have been a reader of the GOSPEL HERALD from the beginning of its publication and have been receiving it as a subscriber for fifty years. I feel that the GOSPEL HERALD has served and is still serving well the purpose of its publication. Often have we much appreciated the editorial items, and recently especially some of the first-page articles. The article in the April 7 issue, "Grief's Slow Work," has been pointed out especially as being much appreciated; so there are many that with different folks have touched a vital chord in Christian experience.

May our appreciation for Scriptural teaching and our fellowship of interest ever keep centered in that which is primary as expressed in I Cor. 1:9: "Ye were called unto the fellowship of his Son Jesus Christ our Lord."—Ira Z. Miller, Bainbridge, Pa.

In my judgment, the constituency of the (Old) Mennonite Church should have some second thoughts about the MCC-sponsored seminar on "Christ, the Mennonite Churches, and Race" (GOSPEL HERALD, May 19). In so far as I could determine, not one minister from the eastern churches' evangelistic (not colonization) enterprise in the deep South was present. Moreover, it is little short of rustic artlessness to believe either that the Fellowship of Reconciliation and the Martin Luther King movement can be converted to Biblical literalism (something which will happen about as readily as the conversion of Norman Vincent Peale to Mormonism), or that nonviolence sanctifies the Montgomery movement. In addition, the conclusions of the seminar subject us not only to the dangers of humanistic humanitarianism (to which we are highly vulnerable already), but they also threaten to make us the tool of Negro extremists. Above all, however, they jeopardize our evangelical, evangelistic program in the South. To be deadly realistic, no church in the South can effectively preach the cardinal tenets of the historic Christian faith and modify its environment for Christ if the white community has branded it as "nigger-loving." Certainly, this is a problem with Titus Bender's excellent article, "Integration and the 'Colony of Heaven'" (GOSPEL HERALD, May 26), fails to treat.

It is with great hope we heed the considered opinion

(Continued on page 595)

## GOSPEL HERALD

ESTABLISHED 1808 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1884)

PAUL ERB, EDITOR    ELLERBE D. ZOOK, MILLARD C. LIND, CONSULTING EDITORS    LEVI C. HARTZLER, MISSIONS EDITOR    BERTHA NITZSCHE, EDITORIAL ASSISTANT

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## EDITORIAL

### *A Serious Hour in World Affairs*

#### Guest Editorial

By HAROLD S. BENDER

It has been my privilege recently to sit in several meetings where earnest Christian leaders of several denominations, by no means all pacifists, have given sober and careful but very earnest consideration to the present state of world affairs. At one of these, the Cleveland Study Conference on World Order, some 500 sat together for several days; at another, the Evanston Study Conference on the Word of God in a Nuclear Age, about 200 met for three days, and at a third, a meeting at Princeton Seminary, called by President MacKay, a small group of theologians and peace workers met for a day. In all of these meetings a deep sense of the seriousness of the hour hovered over the sessions. Christians were deeply stirred as they faced the fatefulness of the time and the almost incalculable and awesome possibilities of destruction and world tragedy which lie before us.

I speak of course of the cold war between the Soviet Republic and the West, which is becoming increasingly more threatening, as well as the grave tension caused by Communist China. The position taken by our own country with respect to both Russia and China, as the tension mounts, also has caused grave concern.

World War III threatens. Of the threat there is no doubt, even though great efforts are being made to avoid the outbreak of a hot war.

The war that threatens is atomic war with weapons now available capable of a horrifying amount of destruction. Nuclear warheads of the hydrogen type are ready for use in considerable quantity on both sides. Both sides use the threat of retaliation as a deterrent, and both are ready for almost instant attack whenever they believe the other side is about to launch an attack.

Calculations by officially appointed committees have been made of the amount of destruction which would be wrought in the United States in case of

nuclear war. The range in casualties is 20,000,000 to 100,000,000 dead, with countless millions injured, and atmosphere and soil polluted with radiation of lethal character. One top government scientist reported that the hydrogen bomb exploded in 1954 by the U.S.A. had the capacity to completely destroy all life, man, animal, and plant, and permanently ruin the surface of 8,000 square miles.

This is the type of destruction which our own authorities are contemplating using against Russia in case of war. This is what the threat of retaliation in a hydrogen war means. It means mutual destruction on an enormous scale. It is possible that such a war would destroy much of the Western world and its age-old culture and civilization. This is a new dimension of warfare, demonic in quality, although even the small war with its lesser destruction is completely wicked and demonic in its scale too.

It is impossible to predict what will happen, but the hour is completely serious. The nations who brandish atomic weapons at each other are not playing make-believe; they are serious. Even the terrifying game of threat and counter-threat can accidentally break out into war.

I am not predicting war; may God protect us from such madness. But the time is here for all Christians to look to their convictions and principles. Where do we stand, as those who know they cannot as Christ's disciples take any part in war of any kind, who cannot hate and destroy? Are we being swept along in the spirit of the hour with those who are ready to retaliate by using nuclear weapons or even to launch a pre-emptive attack? Or are we keeping our hearts and minds clean, with the peace and love of Christ reigning within?

Is there perhaps something we can do with a united conviction to raise our voice of testimony on behalf of sanity and peace? Have we a prophetic word that God gives us to speak in this serious hour?

Are we willing to be protected with nuclear weapons raining down horrendous death upon those on the other side? Or are we ready to make clear that we want no such protection, and want no share of the guilt of mass world destruction on whatever plausible ground? Can

we escape a share of the guilt if we remain silent in the face of impending catastrophe?

Or have we a word of testimony to give again at such a serious hour? Our brotherhood meets in a representative General Conference session this coming August. In 1957 General Conference raised its voice and sent a resolution of Christian concern and petition to President Eisenhower, speaking to the state of the times. In 1955 a message was also sent to President Eisenhower. Your Peace Problems Committee, charged by General Conference to represent the church in these matters, is unanimously convinced that we must speak again, and more strongly and pointedly than ever. We have no feeling that we should attempt to solve the world's problem in this fateful time, but as a people of God we must be faithful in all our witness, representing Him and speaking for Him. What should be the voice of the Christian conscience now in the light of His eternal Word, as we seek to be obedient to our Christ, the Prince of Peace?

### *The Personnel Crisis*

Some church agencies report a critical need for personnel. One district mission board needs at this moment several dozen additional summer Bible school teachers for its mission points. Voluntary Service lacks mature leadership. Many congregations are calling for pastors, and we are not producing trained and qualified ministers as fast as we are organizing congregations. Some Christian day schools must use uncertified teachers. Our colleges and church high schools are constantly searching for teachers and administrative personnel. Mission boards have many needed places to supply. Need for literature at home and abroad creates a demand for writers and printers and distributors. And conferences and boards need increasing staff personnel to take care of the expanding program of church work.

Our many young people are a reservoir of supply for these needs. And the Lord is giving to His church from among them much of the required personnel. But still we lack. Our schools should be providing the training and the service motivation. But our methods of recruitment do not seem to be adequate. There may be failure in consecration, too.

We also have the problem of adequate financial arrangements for the church's

hired servants: allowances, fringe benefits, and retirement. There are legal requirements to be met. There is the spiritual law that the workman is worthy of his hire. Certainly the church should not be the stingiest employer around. And with a decentralized church program, what attention should be paid to the need for similarity, if not uniformity, in our financial policies?

The pressing nature of some of these problems has called for a get-together of representatives of our various employing agencies. A subcommittee reporting to the Committee on Co-ordination of Church Program called for such a meeting. A program has been arranged, to be held at Goshen College July 21 and 22, 1959. The first day's discussion will be devoted to financial arrangements and the second day to recruitment.

Invitations have been issued to our colleges and high schools, our publishing house, our general and district mission boards, the General Conference, Mennonite Mutual Aid, Mennonite Central Committee, and the ministerial committees of our conferences. These agencies are invited to send at their expense whatever representatives they choose. If there are others who are interested, they are invited to send an application to Paul Erb, Executive Secretary of Mennonite General Conference, Scottsdale, Pa. The meeting is for anyone who wishes to share this learning and planning experience.

We believe that the work of the church is the Lord's work. The workers are His, to call and empower and reward. But He calls those who are responsible in the church to be efficient stewards and managers. The Lord's business should not be done carelessly or slothfully.

If our consecration is what it ought to be, and if our methods are worthy of the cause, we believe the work will have the workers it needs.—E.

## Appreciating Our Church

BY JAMES H. HESS

The Mennonite Church came into being because a number of men studied the New Testament, were convinced that the teachings of Jesus and the apostles were given to be obeyed, and were willing to pay the price of true discipleship, even though that price was their life. As members of the Mennonite Church today we are the spiritual descendants of these men and have inherited a rich spiritual heritage.

We became members of the Mennonite Church by our own voluntary choice

and through the transforming experience of the new birth. When we were received into the church we became part of a spiritual brotherhood where all are on an equal basis and all by love serve one another.

There are a number of things in which the Mennonite Church stands out distinctly from other denominations. She has attempted to practice all things that Jesus and the apostles taught. She observes the seven ordinances clearly taught in the New Testament, namely, Christian marriage, believers' baptism, "close" communion, feet washing, woman's devotional covering, the kiss of charity, and anointing with oil for the sick.

The doctrine of separation from the world has been upheld by refusal to participate in the vain and sinful pleasures of a degenerate society, by living a life of simplicity, by dressing in a modest and becoming manner, and by avoiding unholy alliances in business and society with those who do not uphold and practice the teachings of Christ. Christian love is practiced by refusal to participate in war, lawsuits, or other means of self-defense, and by a willingness to help any who may be in need, even our enemies.

We accept the Bible as rule and guide for our lives and as final authority for every problem of human conduct. We seek to strengthen our young people by providing schools where they can obtain an education under the influence of godly teachers and without the evil influences of modern thought and social activities.

Our church insists on holiness of living in every phase of daily conduct by every member. The church seeks to give her members guidance in meeting the issues of the day by her rules and discipline, and she seeks to maintain the purity of the church by the exercise of Scriptural discipline in dealing with unfaithful members.

Simplicity and economy characterize the construction of our church buildings. The brotherhood gathers together to worship God in spirit and in truth. Everyone is privileged to actively participate in singing of sacred hymns and songs, and all are inspired by a message from God through a man of God.

The Mennonite Church has sought to obey the words of Jesus in the great commission and has been active in seeking to bring the lost of our home communities and of faraway places to the Lord and to the church. She also seeks to demonstrate the spirit of Christ by providing for the needy, food, clothing, and institutional care.

As members of the church we look forward to the time when the Bridegroom, the Lord Jesus, shall come for His bride, the church. May we all do our part in keeping the church a glorious church "without spot or wrinkle or any such thing." —Our District Messenger.

## 25 Years Ago

(from GOSPEL HERALD, June 14, 1934)

The first services were held at the . . . Gospel Mission [Hannibal, Mo.] . . . in charge of Nelson E. Kauffman.

. . . the number of summer Bible schools among us will far exceed those of a year ago. . . .

(from GOSPEL HERALD, June 28, 1934)

. . . arrangements were made to begin a new Sunday school in North Scottdale.

Bishop David Garber . . . died . . . June 21.

No. of church members [Ohio and Eastern A.M. Joint Conference] . . . 7421.

## The World's Greatest Enemy

BY OLIVER H. ZOOK

*Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.—1 Pet. 5:8.*

*Satan himself is transformed into an angel of light.—II Cor. 11:14.*

It is much easier, and much more pleasant, to talk and write about the character of God, the beauty of holiness, the love of Christ, and the various Christian graces, but occasionally it becomes imperative that we declare our position on the other side of the question. Our purpose in writing this article is that the great name of our God may be exalted in the earth, and the saints of God may be built up in the most holy faith.

The fact remains that sin is still in the world, and death by sin, "and so death passed upon all men, for that all have sinned" (Rom. 5:12). In presenting this dreadful picture in its true light to the glory of God, and the upbuilding of the Christian church, it becomes increasingly necessary that the archdeceiver be exposed in all his evil nature.

He is known throughout the Scripture by at least eighteen different names. The most commonly used are "devil" and "Satan." By the name Satan he is known as the great archenemy, the adversary of human souls, and by the name devil, he is a slanderer of both God and man.

### His Personality

He does have personality. He is not just an evil influence in the world. As Christ is pure and holy, so the devil is impure and unholy. In the days of Job, he came along with the sons of God to worship. Job 1:6, and 2:1. He contended with Michael for the body of Moses.

(Continued on page 597)



# MYF Sponsorship

By Edward B. Stoltzfus

Mennonite Youth Fellowship has grown from infancy to adolescence, and already it has proved to be an essential part of our local church program. Embedded in the MYF organization is the conviction that adult sponsors are needed in local groups to make them most effective. Behind every successful MYF group is a more successful MYF sponsor. Ineffective youth groups can usually be traced to ineffective sponsors. This paper is directed to the philosophy of sponsorship, with a look at the qualities which make good sponsors; the methods of sponsorship; and the weaknesses of sponsors in many local congregations.

As a preliminary statement, we should remind ourselves that MYF sponsorship is much more involved than merely developing an MYF program. Any successful MYF program is primarily person-centered rather than program-centered. This does not depreciate the program ideas and mechanical aids which are prepared and circulated by the general MYF leadership, but it emphasizes the dignity of personality over mechanics and the person-centered orientation of the Christian faith. However, frequently for the person's benefit, local MYF planning may seem to be more program-centered than person-centered.

The "perfect" MYF group and sponsor is one which is seriously working to develop an adequate youth program in the local congregation. Organizationally, however, a local group may be any place on a continuum between little organization and a full one, since organization itself is not the goal of youth work—only a means to develop Christian maturity in life and service. This is the basic question then: Are the local congregation and the adult sponsor really trying to meet the needs of the youth in their congregation?

## Why MYF Sponsorship?

1. Adult MYF sponsorship is needed because youth need a church-related program of activities, and because they need adult guidance in leadership to develop and carry forward an effective program. "To lead" means to go from one place to another. Youth frequently (and normally) are not certain where they are in their Christian faith and life planning or where they want to go. Generally speaking, youth lack experience and maturity in both Christian growth and leadership skills; they are not equipped to lead a full MYF program alone.

Youth leadership in MYF groups changes rapidly. Only adult sponsorship can provide the continuity needed. Normally, youth lack the emotional stability

which adults should have. They need an adult sponsor to stabilize their planning. This does not say that youth cannot lead youth; it only shows the importance of adult guidance for the youth leaders.

2. Adult sponsorship is needed because MYF is an integral part of the local church program. Therefore the youth need the partnership of an adult and the example of a mature Christian dedicated to Christ and the church. The presence of an adult sponsor indicates to you that the entire congregation is interested in them.

## Thought for the Week

We must never fall into the error of supposing that when we give milk and penicillin and clothes, we are giving the abundant life. That comes as a spiritual blessing only when men learn to know Christ as Saviour and Leader and Lord. The abundant life is not made by factories. It is a gift of God.—E.

3. Adult sponsorship is necessary so that youth can learn the give and take of co-operative planning and working with mature leaders. The potential leader of MYF age is often an extremist; he is either a dictator who wants to "run everything," or he is not willing to assume any responsibility. Dictatorship is efficient, but unchristian. Youth must learn to work co-operatively. Good sponsorship must teach the skills of group work.

4. Adult sponsorship helps develop a long-range program of youth activities, rather than only short-range, spasmodic programming.

## Qualities of a Good Sponsor

1. A good sponsor has a genuine Christian faith coupled with dedicated Christian living. No person can inspire and defend Christian faith, if he is an unconvicted Christian or reflects unchristian actions.

2. A good sponsor sees his charge as a ministry within the church. He considers his call as a call from God and is as faithful to its duties as he would be in response to any other call from God. This sense of divine call sustains him at times when sponsorship is a difficult chore.

3. A good sponsor displays unapologetic loyalty to the local church and its spiritual objectives. It is unexcusable for an MYF sponsor to undercut the loyalty which youth should be giving to their local church.

4. A good sponsor needs to be healthy-minded and emotionally mature. He must be unselfish, and willing to spend himself for the benefit of the youth group. Occasionally a sponsor works with youth only to satisfy his own emotional needs for "importance." Youth work does have its compensations from seeing happy maturing youth and observing worthy projects carried through, but the perspective of the sponsor must be self-giving rather than selfish. He needs to work effectively behind the scenes. He needs the ability to take "half-baked" plans and with youth develop them co-operatively into workable programs. The youth are not slaves of the sponsor who carry out his programs.

The sponsor needs a sense of humor. He must be able to laugh at a joke on himself. He must be able to recognize a mistake, admit it, and change his plans. He need not "know all the answers," nor does he go around with an "I told you so" smirk when it develops that his own ideas should have been followed more closely.

5. The good sponsor has a spirit of realistic optimism rather than of pessimism and negativism. Youth are full of ideas. A sponsor can develop into a "no" person with a "sour grapes" attitude toward all MYF-er ideas, but this is lethal to happy creativity. The sponsor needs optimism, but it must be an optimism which is tempered with realism.

6. The good sponsor is consistent and persistent without being dogmatic or inflexible. Youth can work best when boundaries are established, recognized, and followed. But the sponsor is not a soulless machine. He can and will adjust to differing circumstances, needs, and persons. He is able to compromise in planning.

7. The good sponsor is absolutely honest and maintains the confidence of the young people by his honesty. Nothing shatters sponsor-group relationships as much as loss of confidence in the basic honesty and integrity of the sponsor.

8. The good sponsor has the ability to lead youth by listening and suggesting rather than by dominating the planning by talking most of the time. The MYF program is the youth program, and the good sponsor should make it theirs all the way through. It is easier to do many jobs to make a program move smoothly, than it is to assign the work to others and help them do it. But the latter is the only way to help persons grow; the good sponsor travels this more difficult way. He serves rather than dictates. He helps youth plan and work rather than planning and doing the work himself. He helps youth mature by leading them into self-expression. He does not destroy their creativity and self-expression by doing the work they should do.

9. A good sponsor maintains an adult perspective while working on the youth

level. "Young people lack respect for a grownup who tries feverishly to win their approval and overdoes being a 'good fellow.' What they ask is plain gingham, garden-variety sincerity—the right to be accepted for what they are and to accept the adult for what he is" (Bowman).

#### *Sponsorship Is Not . . .*

1. *Overguidance.* It is not the sponsor's work to oversee each detail in the program. An effective MYF program does demand careful planning and organization, but youth must be granted the right to make mistakes and learn from them, providing those mistakes are not so big and so many that they become permanent handicaps. When a sponsor overguides youth it becomes his program, not youth's program. Such sponsorship does not help youth grow. They become spectators rather than actors.

2. *Underguidance.* Some sponsors suppose that they are most effective if they are only figureheads and do not bother the youth. They do not really enter into the planning of the MYF. This is very unfortunate, because the values of good sponsorship are lost. More often sponsors do not enter into MYF planning because they really are (1) uninterested, (2) too busy with other work, (3) too lazy, (4) uncertain how to lead, or (5) unsure of lines of responsibility in the local congregation and MYF. In any case the problem needs to be met and corrected.

#### *What Are the Methods of Sponsorship?*

The following ideas were taken from Paul Mininger's paper, *Sponsoring Mennonite Youth Fellowship*, and are not developed any further in this paper.

1. The sponsor gives guidance without dictatorship.

2. The sponsor gives positive suggestions rather than negative commands.

3. The sponsor gives comradeship in planning, rather than censorship after plans are made.

4. The sponsor teaches responsibility with support of older guidance.

#### *Weaknesses of Sponsors in Many Local Congregations*

1. Some sponsors do not take their work seriously enough. They may not take initiative in over-all planning. They may not even attend committee meetings or organized functions of the MYF. Such sponsors forfeit their responsibilities and should be replaced.

2. Some sponsors have an inadequate understanding of their work and of the goals of the MYF. They feel that the only purpose of MYF is to plan activities for activities' sake, rather than focus those activities to God's glory, the extension of the church, and service to the needs of society around them—all these purposes helping to bring spiritual and

emotional maturity to youth. These sponsors need to attend an MYF sponsors' workshop or a similar study group to brush up on the purposes of MYF and the sponsor's relationship to those goals.

3. Some sponsors look at youth wrongly. They hesitate to accept them as youth; they think they ought to act like adults. When youth act immaturely they look at them with condescension, as though they were foolish and sinful. The proper attitude for sponsors is to let youth be youth—they are neither adults nor children. Sponsors are not to make them act like adults. Rather they must be partners with them in the work of Christ and the church and let time and experience bring maturity. Hayward said it this way: "I am youth. I stand . . . halfway between childhood, which I have not yet put fully off, and manhood, which I have not yet put fully on. Therefore, I am a strange mixture of both—to the confusion of those who do not know me, and the joy of those who do."

4. Some sponsors are not qualified or equipped for their task and may not even desire it. Such people have been improperly appointed or elected for the office. The duties of the sponsor should be fully known before he accepts the work. Probably the MYF sponsor should be appointed by some responsible group within the local church, from suggestions given by the youth group. The MYF may then wish to ratify the appointment. This would give the benefits of choice to the youth group and the care of appointment to the church council or other authoritative group. Perhaps the sponsor should be chosen for at least a two-year term, and his appointment staggered with the election of other MYF officers, so that the change-over of leadership would be gradual. Both outgoing and incoming sponsor could serve concurrently for several months.

5. Some sponsors do not plan their programs far enough ahead. Some do not set up goals. Some do not plan a well-rounded program involving all phases of happy development, and the local MYF group limps along from one month to another, never sure what they are trying to do nor able to plan well what they are doing.

6. Many sponsors fail to challenge youth to difficult enough tasks. Often-times the things we ask our youth groups to do are little children's chores. They do not feel a leadership challenge and do not respond healthily. Sponsors need to develop an aggressive program which inspires devotion and co-operation and leads young people to throw their abilities together and make the program move forward. Bowman suggests the following ways to enlist youth participation. Develop a program which (1) speaks to some felt need evident in youth, (2) helps to overcome some obstacle or to find a workable solution to

some problem, (3) carries forward thinking in relation to some already formed interest, (4) builds around some natural curiosity, (5) develops more ideas along the line of some previously happy experience, (6) leads into new adventures and experiences, or (7) capitalizes on the contagion of another person's enthusiasm.

—The Ohio Evangel.

## The Archives Needs Pictures

By MELVIN GINGERICH, *Archivist*  
*Mennonite Church Archives*

One of the items which the Archives of the Mennonite Church is collecting is old photographs. Through the past several decades a most valuable set of pictures has been assembled, but much collecting remains to be done. The list below illustrates, but does not limit, the kind of pictures that are desired:

Old family portraits and album collections  
Portraits of church leaders, taken at any time in their lives  
Family reunion pictures  
Old churches  
Cemeteries  
Church institutions  
Pioneer homes  
Conference pictures  
Old tintypes, etc.

Many families have rare pictures which they wish to keep among their treasures. Local professional photographers can reproduce these, often even improving on the originals. Thus copies can be made available to the Archives without the surrender of the original pictures. The Mennonite Church Archives has recently procured a copy camera so that this office can now borrow and reproduce old pictures.

During the past years the Archives has obtained particularly valuable old portraits from Phoebe Mumaw Kolb of Preston, Ont. Recently a rich collection of pictures was presented to the Archives by the Lantz family, formerly from Topeka, Ind. A few days ago the writer was shown a remarkably clear enlargement of the sod-house home of one of the Lapp families of Roseland, Nebr., taken approximately seventy years ago. This picture will soon be reproduced for the Archives collection. Pictures such as these can then be printed in the *Mennonite Historical Bulletin*, where in each issue appear one or more historical photographs. Photographs of the kind described above have much historical value and can answer many questions concerning church architecture, changes in costume, identification of places, and the physical appearance of former church leaders. They can help make church

history live for the present generation of Mennonites.

So now you search your attics for collections of old portraits, attach identifications to the pictures you recognize, and mail them to the Archives of the Mennonite Church, Goshen College, Goshen, Ind.? Or if you have pictures you would be willing to loan for reproduction, mail this information to the writer, in care of the Archives.

## Where Is Your Treasure?

By JOHN M. DRESCHER

My German roommate in seminary one day told me the story of the destruction of his home and all the possessions his family had. He told me that every three hours a large American shell would hit, blowing everything to bits. He lay flat on his stomach for safety, in the midst of the destruction of his home and town. While on the ground he suddenly spied a church steeple, which was used of God to send a surge of spiritual hope through his soul, for he realized that he still had God.

It would be good for all of us to ask ourselves rather often, Would I have a strong faith in God left if all my possessions and part of my family should suddenly be swept away?

Although I'm too young to remember much of the depression of 1928 and following, yet I am told that many people took their lives when the financial slump hit. Yes, some were even faithful church members. Why suicide? It appears, does it not, that money was what they were largely living for? It appears that they were living more for money than for God. They had more confidence in the temporal (things which are seen) than in the eternal (things which are not seen), for when what they trusted in gave way, life gave way. Their treasure was at the wrong place and God says emphatically, "Where your treasure is, there will your heart be also."

Where is your treasure? I'll tell you. It is where you are putting most emphasis. It is with that about which you are most concerned. It is with that which you are seeking hardest to see realized. I know some who seem to place a great deal more emphasis on attendance at some feast or frolic than at the house of God. I know some who seem to be more concerned over an announcement that financially things are poor than a declaration from God that the world is spiritually lost. There are those who seek much harder to get a dollar than to save a soul.

We so easily forget that today, more than any other day previous, the emphasis is on temporal things and correspondingly not on eternal things. The empha-

sis is here because "things" are much more abundant. We have the wherewithal to get them and we are continually bombarded with dollar-getting devices and commercial clutter.

And to show how helpless "things" are to satisfy, we need only to be aware that we live in an age of all kinds of securities and insurances in the midst of growing insecurity. The very fact of our grasping for all kinds of securities proves our insecurity. We are always insecure until we are secure in God. And only as we are secure in Him will we be able to stand coming adversity here and the coming judgment hereafter.

The Bible seems altogether clear, and experience teaches us, that "the cares of this world" and "the deceitfulness of riches" choke out the good. Eating, drinking, and dressing are the world's business, but for the Christian they are only a means to an end. They are important only as they contribute to the spiritual journey—and we need to cut loose from anything that does not contribute.

So it is a good thing to ask ourselves sometimes, often, such questions as: Am I so wrapped up in the temporal that should they go down they would pull me along? If all would be taken except God, would He be sufficient? Is my heart's object that which is eternal? I'm rather certain, you see, that our interests, our concerns, our ambitions, and our longings do not suddenly change the moment death comes. And if our heart is not centered in God now, it can hardly be expected to be with Him throughout eternity. The fact is that a worldly-minded person would hardly be expected to enjoy himself in a heavenly atmosphere.

Marshallville, Ohio.

## Thank You

Pati, Indonesia  
May 14, 1959

To all those who contributed to the Mrs. Orva Kilmer Memorial Fund:

On behalf of the board of the Christian Teachers' Training School in Pati, Indonesia, we would like to take this opportunity to express our deep gratefulness for the gift of \$201.00 given in memory of Mrs. Orva Kilmer, late of Sheridan, Oreg., to be used in construction of several new classrooms for our school. Education plays a vital part in the life of our Muria Mennonite Church and is an important means of spreading the Gospel in Indonesia. Each year we have quite a number of students from non-Christian homes who become Christians. Pray with us that we may make the most of these opportunities for witnessing while there is time.

## A Prayer

FOR THIS WEEK

A Teen-ager's Prayer for Safe Driving  
Lord, help me so that I will not intentionally endanger the life of someone or damage his property.

Lord, give me good eyes so that I will be alert to see danger and avoid it.

Lord, give me good hands so that I will drive a true and steady course.

And, Lord, give me quick and responsive feet so that I will be able to act according to the circumstances.

(This prayer was written by a sixteen-year-old boy named Lawrence Brady, of New Orleans, La.)—Salem, Ohio, Church Bulletin.

## Prayer Requests

(Requests for this column must be signed)

Pray for the many hundreds of summer Bible schools in session this month, that God's Word may find good reception.

Pray for two young Christians whom physical weakness is keeping from victory.

Pray for an effective witness through the Sunday morning broadcasts recently begun in Japan.

Pray that the church camp season just beginning may be a means of spiritual help to many.

Again may we say "thank you" to all the friends of Mrs. Kilmer who contributed to this memorial fund and which is being used to build additional rooms for our school.

Sincerely yours,

S. Djodjodhardjo, Chairman  
Christian Teachers' Training School

## God's Lamp

I am God's lamp,  
To shine where He may say,  
And lamps are not for sunny rooms nor for  
the light of day;

But for dark places of the earth,  
Where crime and shame and wrong have  
birth;

Or where the light of faith's grown dim  
And men are groping after Him.  
So may I shine, His love the flame,  
That men may glorify His name.

—Induk Pak, of Korea.





## OUR SCHOOLS

### The Christian Teacher in the Secular School System

By ROBERT DETWEILER

Should the Christian teacher participate in the secular school system?

There are a number of legitimate reasons why the Christian teacher should *not* participate. The most obvious reason is that the views of the Christian and of secularism regarding man, his nature, purpose, and means of existence are basically different. Thus it would be difficult for the Christian to become a loyal, wholehearted advocate of a system with which he disagrees. In addition, the task of Christian education in our own schools is so great that our first loyalty seems to be in this direction. This would mean, then, that our answer to the problem would simply be "No."

This answer, however, does not take into consideration the universal responsibility of the Christian. Without denying that church schools, for the present, at least, constitute our best answer to the problem of education that the American principle of church-state separation presents, we should recognize that it may be unchristian to desert our nation's secular schools at this point. In our zeal for Christian nurture we dare not forget our outside evangelistic responsibility. A number of writers point out that religion in American schools is at a low ebb, but at the same time, others show that conditions are such that religious emphasis, if offered, would be accepted seriously.

I believe there is a place for the Christian teacher in the secular school from the standpoint of Christian responsibility. It is for the individual to decide if his place is in the church or secular school, but in any case, the secularism of our country's schools should not be an obstacle but a challenge.

How should the Christian teacher participate in the secular school system? The average Protestant Christian teacher, who does not really understand our problem, illustrates the most popular solution. He can take part without a qualm because his sphere of Christian influence is limited to a purely personal realm; beyond this the qualifications and responsibilities of a good citizen take over. In this situation, being a good citizen means being a good teacher. This, at best, means teaching and exemplifying hazy democratic values, such as honesty, toleration, and truthfulness. At its worst, it can involve action in basic disagreement with Christian principles. For us, this solution is really none at all. It simply transfers the conflict from society to within the individual. The result is a kind

of schizophrenic existence for the conscientious Christian, involving a continuous frustration, or as is usually the case with human nature, one will gradually submit to the secular values and substitute them for the Christian altogether.

If it is the concept of Christian responsibility which leads the Christian teacher to the secular school, it is Christian obedience which motivates and sustains him there. He will act in accordance with school policies so long as they do not interfere with his Christian principles. He will make clear whenever necessary that his first allegiance is to God and not to a school system based on relative values. It will be inevitable, furthermore, that his Christian philosophy will permeate his actions as a whole and may come to play in unprecedented situations. He will also be constantly aware of a conflict, but it will not be within him, nor will he seek it for his own sake. Rather, it is bound to result because he represents that against which secularism by its very nature must revolt.

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**God's direction for your life comes one step at a time, and sometimes one step at a time.—Selected.**

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The Christian teacher will be fully aware of the results his uncompromising position may bring. It may mean that he will have difficulty in finding a position, or it may mean losing a good position rather than sacrificing Christian principles. It may bring about tense relations from other teachers and will most likely provoke the charge of sectarianism from non-Christian parents. Yet the Christian teacher will accept all this patiently. Through his perspective he will remain at peace with himself and will somehow and sometime through the consistency of his actions leave a positive witness which the doubly responsible Christian can never give.

What should the Christian teacher teach? Here we must inquire more specifically into the nature of the Christian teacher's program. It is imperative, first of all, that he have a sound Christian philosophy of education which will serve as the basis and give the directive for his program. He must have a clear concept of the nature of truth, the nature of man, and the psychology of learning, for instance, and must be able to relate these

in a vital way to his theology. In developing this philosophy he will not ignore the theories and findings of modern systems, such as pragmatism, essentialism, and reconstructionism, but instead of allowing himself to be dominated by any of these, he will utilize their good points for his own Christian-permeated view.

Secondly, in view of the fact that he is working in a non-Christian atmosphere, he will modify his Christian philosophy to give it an evangelistic emphasis. This is perhaps the most important facet of his preparation, since the justification for his participation in the secular school system lies in his evangelistic endeavor. He should have considerable opportunity for effective work in this manner, especially since the newer theories of the educational process, even in the secular field, are beginning to recognize the significance of personal relationships over against mere transmission of content. Since "encounter" is at the very heart of the religious experience, this is an open field for the Christian educator in the secular school. He may be able to accomplish more in this manner than through an outright exposition of his Christian position.

There are certain objectives of secular education which will clash with the Christian position from the start. One of these, naturally enough, is the undue emphasis upon social adjustment. The Christian will recognize the necessity of adjustment insofar as it affects his students' emotional health and growth; he will object, however, to the face-value acceptance of American society (or any secular society, for that matter) as the norm for adjustment. For his part, he will criticize society, pointing out its basic self-centeredness and other undesirable traits arising from this, and will encourage his students to seek their standards in the redeemed community. In the same fashion he will introduce the ideal of service in place of vocational adjustment and economic success. On the whole, his teaching will be characterized by an adherence to the absolute values of Christianity instead of the fluctuating standards of society.

Concerning the curriculum itself, there need be no limitations from the Christian point of view on the Christian teacher's subject matter. It should be possible for him, because of his basic orientation, to teach in the "precarious" areas of the natural sciences, for instance, as well as in the relatively "safe" field of mathematics or of languages. In fact, because of his avowed evangelistic responsibility, the Christian teacher will not be primarily concerned with presenting his subject in such a way as to avoid a clash of ideologies, but will interpret his material from a Christian standpoint without apology and will in-

(Continued on page 597)

# CHURCH HISTORY

## Bishop Jonas D. Troyer

By J. C. WENGER

Why does it take so long to write a church history? In the case of the present writer, the task of gathering data on the history of the Mennonites of Indiana and Michigan began in earnest in 1945. Somewhere I learned that the first bishop of the Clinton Amish Mennonite Church was a man named Jonas Troyer. He is mentioned by name in a German history of the Elkhart County Amish settlement written by Hans E. Borntræger in 1905. On the other hand, the minutes of the Indiana-Michigan Amish Mennonite Conference contain not a single reference to him. L. J. Heatwole wrote a rather warm appreciation of the man in his *Mennonite Handbook of Information*, 1925, p. 165, although what Heatwole says about his connection with the conference seems to be pure conjecture. Daniel Kauffman followed the Heatwole account in his *Mennonite Cyclopedic Dictionary*, 1937, p. 375, adding nothing at all.

Whom did Troyer marry? Where was his body buried? J. S. Hartzler preached his funeral sermon, but died before anyone inquired about him. *The Herald of Truth* contains an occasional reference to Troyer in the 1860's, and the German minutes of the Amish General Conference reveal that he attended the annual sessions in the years 1862, 1864, 1866, and 1867, when his address was Goshen, and in 1872 when his address was Eagle Lake, Marshall County. From the late D. D. Troyer I learned that Jonas Troyer had lived in the vicinity of the Starke County, Indiana, Amish Mennonite settlement for some time; this was the time in the 1870's when his address was Eagle Lake. The 1882 *La-Grange County History* (p. 241) says that in 1881 Jonas Troyer was the bishop of the Forks New Amish church. His obituary is not in *The Herald of Truth*, German or English.

For some time that was all I could learn about Troyer. Then I went to see Mrs. Gideon (Lydia) Miller, mother-in-law of A. H. Kauffman and S. Jay Hostetler. She was born in 1869 and has a good memory. She remembered Jonas Troyer well. She said that his wife was Katie Mishler, and that he was probably buried in the Miller Cemetery near the Eightsquare Schoolhouse. You can imagine my excitement when I found his gravestone, and with the dates given by L. J. Heatwole. In fact my excitement was so great that I failed to note that the stone was inscribed Jonathan Troyer, rather than Jonas! Once that was dis-

covered I began to question Heatwole's dates, also. I felt that I just had to find out for sure when he died.

In the Elkhart County Courthouse I had the death records for the 1890's searched, and his death had not been recorded. Nor was he listed in the records of wills, nor of estates settled. I then went to the files of the *Goshen Daily News*, and sure enough, in the issue of Oct. 14, 1897, I found his obituary. He died Oct. 7, 1897 (the date given on the gravestone of "Jonathan" Troyer in the Miller Cemetery), and was "over 86 years" old. (The gravestone says that he was 86 years, 7 months, and 26 days.) The obituary says that he was from Holmes County, Ohio.



Thinking that the belated obituary was likely based on a local paper, I drove to Middlebury and searched the files of the *Middlebury Independent*. The issue of Oct. 8, 1897, reported in the Pleasant Grove items, "Rev. Jonas Troyer is quite sick." As a matter of fact, by the time the paper was published, he was already dead. A week later the *Independent* reported, "The funeral of Father Troyer was largely attended." There is no doubt that Jonas D. Troyer, the founder of Clinton Frame and Forks, died Oct. 7, 1897, the year given correctly by L. J. Heatwole.

There is no point to reporting here all the false leads I got in this research. N. P. Springer who joined in this bit of "detective" work discovered in the Hostetler family genealogy (p. 668) that Barbara Troyer, daughter of Rev. Jonas D. and Elizabeth (Mishler) Troyer, married Isaac Stutzman. This gave us the correct name of Mrs. Troyer. And since the book says that Barbara was born in Logan County, Ohio, we are probably safe in concluding that before locating in Elkhart County, Jonas Troyer had

lived for a time in the neighborhood of West Liberty, Ohio.

After we knew that Mrs. Troyer's name was Elizabeth, we also found her obituary in *The Herald of Truth* for 1885 (p. 237). This obituary reveals that the Troyers had moved to Tullahoma, Coffee Co., Tenn., in 1885, where Mrs. Troyer died in about six weeks. The obituary reveals that she was survived by seven children. The old residents of Elkhart County remember all seven: James, who was married to the mother of Sadie Robinson of the College Church for his second wife; Adam; Seth, who was an Amish Mennonite preacher for many years, first in Starke County, and then at Forks; "Felty" (Valentine), who married a daughter of Bishop Isaac Smucker; Samuel, who stayed in Starke County; Katie, who married Joe Schrock; and Barbara, who married Isaac Stutzman. Sadie Robinson, who called Jonas Troyer "Grandpa," recalls how she used to lead him around when he was blind, and how he marveled at her smallness after the removal of a cataract restored his sight. When he was old, John C. Berkey and family cared for Father Troyer; their daughter Ella married Silas Litwiller and lives in Middlebury; Della Berkey is Mrs. Guy Rutt; and Labona was Mrs. Frank Ebersole of Goshen.

Jonas D. Troyer (1811-97) was a brother of Levi Troyer (1812-90), the grandfather of Bishop D. D. Troyer (1870-1953). The older bishop was therefore a great-uncle of "D. D." Jonas located in Indiana in 1954 as a preacher. Bishop Isaac Smucker of the Haw Patch Amish Mennonite congregation immediately ordained him as a bishop. Troyer at once introduced baptism "with water in water" in his Clinton Amish Mennonite congregation, which mode of baptism, together with his milder discipline, led to a schism from the Old Order Amish. The schism began in 1854 and was completed in 1857.

This leaves one unsolved problem. How did "Jonathan" get on his tombstone instead of Jonas? First of all, the stone was probably put up by members of the Forks and Clinton Frame congregations who had supported him in his old age. Might he have been called "Yohn" in German, an abbreviation for Jonas—and also a possible abbreviation for Jonathan? Or might someone have written on the slip for the gravestone cutter, "Jon. Troyer," and the cutter properly filled out the whole name instead of the abbreviation? The undertaker who probably had charge of the funeral has moved to North Manchester, Ind., and the location of his records has not yet been determined.

Now it is time to drop all further research on Jonas Troyer and move on to the next problem!

Goshen, Ind.



## FAMILY CIRCLE

### Man's Needs

BY ENOLA CHAMBERLIN

Man needs love's tender light caress,  
He needs to live with cheerfulness.  
He needs companionship and smiles,  
A hand in his along the miles.  
He needs to learn, to reach, to grow;  
He needs to come quite well to know  
That God is not far, far away  
In time or space, but that each day  
He reaches out wise helping hands  
That hold forgiveness; understands  
The needs men have upon the earth;  
Their struggles, triumphs, and their worth.  
Man needs these things as fields of grain  
And tall straight trees need sun and rain.  
Los Alamitos, Calif.

### All the Family for God

(A Heart-to-Heart radio talk, condensed)

BY ELLA MAY MILLER

Let's briefly think about a family named Bee. Husband and wife had achieved happy harmony early in marriage. Their concept of it was wholesome—a lifelong union. They gladly gave up some selfish pleasures and habits in order to produce this harmonious living. They thrillingly accepted the terrific responsibility, but also the priceless privilege, of loving children into existence and then nurturing those helpless, newborn lives into healthy, capable adulthood. It meant stepping out of certain organizations and committees to enable them to have the necessary time for family fellowship and teaching.

They were aware of the fact that three fourths of the children's basic behavior pattern would be formed *before* they were seven years of age. Father and Mother Bee displayed genuine interest in each individual child and accepted him for who and what he was. Consequently, they understood his actions, but, at the same time, set limits which they enforced with a firm but kind hand.

They did not follow the path of least resistance and grant the child's every whim by giving things. They chose to give themselves and provided wholesome family recreation. They taught responsibility to assigned tasks. They wisely counseled the disappointed, perplexed child. They encouraged the "give and take" necessary to smoothly roll the wheels of family life. They knew that healthy interplay of distinct personalities at home paved the road for smooth relationships later in life. Mother and Father

Bee provided security, companionship, and love for the children. They taught character—honesty, kindness, purity. They didn't leave the children's education to comic books, modern fads, sordid fiction, TV shows, or movies.

The talented Bee children attained their goals for life. They displayed initiative and rare talent. In the eyes of their acquaintances they were successful. Each had achieved a degree of popularity and fortune.

But, wait a minute, Mother, the story doesn't end here.

The oldest son was drafted into the army. He tramped wearily on and on in bitter conflict, and from the Korean hills shortly before his death he wrote, "Mom and Dad, I always thought you were the perfect parents. But why didn't you teach me about God? I'm trying desperately to find Him during these horrible days and nights."

The eldest daughter is prematurely gray, a regular visitor to the psychiatrist's office. Her husband lost much money through careless investments. The bottom dropped out of her life.

The second son feigns a decent life. As yet the public isn't aware of the cause of his occasional sick spells. But one day, as his mother tearfully begged him to change his way of living, he pointed a shaky finger at her and scorned, "Mom, d'ya know where I learned to take my first s'p? Remember sis's debut when you whispered, 'It's expected of you. Everyone does it.'"

The second daughter is a secretary, with a responsible position at a famous bank, but carries on a secret, illicit love affair with the father of three lovely daughters.

The third daughter, a \$50-an-hour model, drowns her fears of an atomic age in every pleasure and changing fad that comes along.

A successful family? Yes, in family loyalty, in business, and in popularity. Successful? Why couldn't they face a crisis? Why did death frighten? Why couldn't they evaluate right from wrong?

Mother and Father Bee had successfully cared for the family's physical, social, and mental needs. But, alas, they failed to provide the fourth and *most important dimension*—the spiritual. The spiritual is eternal. It never dies! The physical only houses the soul; it is temporary. Mr. and Mrs. Bee had neglected to nourish and nurture the soul. They didn't include God.

Successful parents have faithfully taught their children as God commanded in the Bible, when He said, "You

shall therefore lay up these words of mine in your heart and in your soul. . . . You shall teach them to your children, talking of them when you are sitting in your house, and when you are walking by the way, and when you lie down, and when you rise" (Deut 11:18, 19, RSV).

### EXPRESSIONS OF APPRECIATION

I wish to express my many thanks to those who remembered me in prayer, and to those who sent cards and letters and who visited me, and especially to the ministers for their visits during my shut-in days at the Lancaster General Hospital. May the Lord richly bless each one of you for your kindness.—Harry N. Frank, East Petersburg, Pa.

I wish to express my sincere appreciation to those who remembered me in prayer and also for the gifts, cards, flowers, and visits during my stay in the hospital and since my return home. May the Lord richly bless each one of you.—Mrs. Sarah Yutzi, Baden, Ont.

A sincere thank-you to all who so kindly remembered me in prayer, and with cards, flowers, and visits during my stay at the hospital and since my return home. May the Lord richly bless you one and all.—Mrs. Henry E. Sollenberger, Chambersburg, Pa.

Our family wishes to express sincere thanks and appreciation to our many friends for their prayers, visits, cards, letters, flowers, and gifts during Della's illness. We also appreciate the many expressions of sympathy shown us since her passing to her reward. May the Lord richly bless you all.—Mrs. Barbara Petersheim and family, Elverson, Pa.

### What Do We Read

An American bishop tells of an interesting experience in a western town. He was in a modest bookstore one day when a rather prominent woman came in to buy a book. When asked what kind of book she wanted, she replied, "Oh, just something to read." An obliging clerk handed her a worthless story. She rapidly glanced through the book by simply turning the pages, and then said: "That looks good. I will take it." She paid for it without even asking the price. A half hour later the bishop was in the meat market making a purchase—for even bishops cannot live by books alone—when the same woman came in and demanded a steak. She scornfully refused the first cut and the second that were offered, insisting rather loudly upon "the best that you have." When she finally received and paid for a most expensive cut, she announced for all to hear, "I am particular about what I eat." The woman was perfectly right about the meat. But life is more than meat, and man cannot live by bread alone. They who miss "the glory of the lighted mind" miss a great part of the glory of life.—*New Outlook*.





# TO BE NEAR TO GOD

Theme for Week—He Converses with God

Sunday, June 28

Familiar Friends. Gen. 15:1.

The all-encompassing shield on the arm of God will parry "all the slings of outrageous fortune." Talk of social security or social insurance "from womb to tomb." And what does man get out of it, this journey through life? God, the great I AM, is the believer's own reward. "Exceeding great reward" indeed.

Sing: "Oh, For a Closer Walk with God."

Monday, June 29

Sovereign Lord. Gen. 15:2, 3.

"Sovereign Lord," said Abram, "seeing I go childless. . . ." But God didn't see it that way at all, for He had not spoken the words "thy seed" in vain. But Abram and Sarah had gotten older since God had used the phrase "as the dust of the earth" (innumerable), and Abram may have thought that he had misunderstood God; or needed to prod God into performance of His promise. Yet even in the face of such immature faith as Abram's, God is not chiding. He knows His man, and this man of the obedient ear and willing muscle will yet be Abraham, "father of the faithful."

Sing: "Sweet Are the Promises."

Tuesday, June 30

Seeing Is Believing (for some people). Gen. 15:4, 5.

Some German-American man is reported to have said, "Why grow so soon old, and so late smart?" And also, why does it take so long to build up faith? "I will never leave thee, nor forsake thee" is repeated glibly by the child in Sunday school, but many of his hairs turn gray or fall out perhaps before that verse completely dyes his soul and experience. It took a look at the heavens to shore up Abram's faith. Some time back God had Abram look down at dust, but tonight he is to look up at stars. Now anybody can look at the stars, but only to believers do the stars speak the eternal verities of God.

Sing: "The Spacious Firmament on High."

Wednesday, July 1

God Keeps Books. Gen. 15:6.

Belief like Abram's welds mind and body into an obedient whole that takes God as Lord of life and its motions. God had said, "Get thee up," and that was motivation enough for hundreds of miles of travel to Hebron, the place of possession and altar of faith. Also Abram gave tithes of his substance to Melchizedek, priest of the Most High. No mere mental assent was Abram's; he placed his belief and temporal program on God's promises and so God "wove" (literally) that implicit trust into righteous standing before Himself. "Woven" because of man's superior qualities? Never. "Woven" because of man's factual response to God? Absolutely. Abram's faith was that co-operation of mind and body which gladly seized

on the opportunity to participate in God's program. Mere mental assent isn't faith or righteousness-producing belief, for faith moves muscles, as Heb. 11 so plainly recounts.

Sing: "Sweet Are the Promises."

Thursday, July 2

"I, the Lord." Gen. 15:7-12.

Quite a conversation is this, as friend to friend, question and answer, recollection and promise. Abraham now believes about his prospective progeny, even if he is over eighty and childless. Now he wants tangible evidence on the land question. That took sacrifice. It is still true that if you want

assurance, you must want it badly enough to sacrifice. A great horror may then be yours from which the flesh recoils, for the enemy might even try to snatch away your sacrifice. Chase the snatching doubts away, for the Lord, the covenant-keeping Lord of your life, will yet speak to you. Though there be perchance a horror, God will speak, even through darkness.

Sing: "How Firm a Foundation."

Friday, July 3

For the Years. Gen. 15:12, 14.

"Your descendants, as yet unborn, will have trouble for five times as long as you have already lived" would hardly be a speech calculated to soothe a man. But God is not a tranquilizer. Rather, He is an abiding presence to give the restless spirit lasting peace. A greater than Abram said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." I AM would be with the sons of Abram, for

(Continued on page 595)

## A Nation Under God

Sunday School Lesson for July 5

(Deuteronomy 4-12)

Two lessons from the Book of Deuteronomy will open to us truths we may have missed. Deuteronomy means "second law." Who is speaking (1:1) and where and when? Let the pupils review Israel's history from Abraham to "this side Jordan." See the map.

Moses will soon leave his people. He has a great burden for them. Why? He knew Israel. He knew how prone they were to forget God, to forget what God had done for them with His "mighty hand" with which He had brought them "out of the iron furnace" (Egypt). Many times in the book Moses says "take heed—lest thou forget." Remember is a key word in the book.

What were some temptations that Moses knew Israel would face in the new land? For these he gave warning and admonition —7:1-5 (against any covenant with God's enemies); 6:5-7 (against letting the children forget the law of God); 6:10-12 (against getting too much interested in material things); 8:11-18, part of the lesson text (against being proud and self-sufficient and self-righteous); 12:2, 3 (against leaving the monuments of idolatry in the land); 7:17, 18 (against hesitation to destroy the enemies of God as God commanded). Perhaps each of them could be assigned for one pupil to read silently and tell briefly to the class.

But not all of Moses' message was warnings. Basic to all that God had done for Israel and to all that God would do was Israel's relation to God (told in our lesson text). What words express this precious relationship? "Holy" does not mean free from sin but separated unto God. How did they get separated? They were "chosen" by God to be "a special people unto himself." Recall the call of Abraham. Why did God choose a special people? Didn't He love the other people too? Yes, but He wanted to demonstrate Himself to the world in what He would do for a nation. His plan was for the

sake of all peoples of all times in all the world. How was Christ a part of this plan?

God's great blessing had to be accepted and accepted, Abraham and the fathers agreed to be the special people. They obeyed God. Although Moses often had trouble to keep Israel in God's way, yet they were still His own. God was about to make a great demonstration of His power and love in taking them into the Promised Land.

There was and is no question as to whether God would keep His part of the covenant. Will Israel? This was the great concern of Moses. Notice how very often he encouraged them to "keep" God's commandments. God had given to Israel at Sinai the laws to govern human behavior. These must be obeyed if man is to get the blessing of God, and without God's blessing man will "perish."

What attitude toward God leads one to obey God? Notice the prominent place given to love for God in the great commandment spoken by Christ.

This lesson is studied on a day when in the United States we are observing our national independence. We should evaluate what it means for a people to be considered a Christian nation. God really has been very good to us. This adds great responsibility. Are we a Christian nation? Are the citizens obeying the commands of God?

Peter in speaking to Christians said, "Ye are a chosen generation." Each Christian has declared himself in a covenant relation with God. How we need to keep in remembrance what Christ did for us. Our temptations are identical with those that Israel had in the land. The secret with us as with Israel is to keep the commandments and statutes and judgments of God. Love with the whole self will lead us to obedience and blessing. Also we will be a blessing. Deut. 4:6.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1957 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.



## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Glenn Esh, Akron, Pa., is the newly elected secretary of the Ohio and Eastern Conference.

The Columbus Mennonite Fellowship, composed of Mennonite students attending Ohio University, gave a program at Oak Grove, West Liberty, Ohio, on May 31.

Bro. James Payne and family have moved to the Rocky Ridge community, Quakertown, Pa. Bro. Payne will serve next year as principal of the Quakertown Christian Day School.

Bro. J. Lawrence Burkholder, Goshen, Ind., spoke in a weekend conference at Bethel, Gettysburg, Pa., on "The Nature and Mission of the Church," June 5-7.

The East Goshen congregation in Indiana has asked Pastor Ray Keim to give full time to the work of the congregation.

Bro. Earl Maust, Harrisonburg, Va., helped the North Clinton congregation, Wauseon, Ohio, in music training and appreciation, June 5-7.

Bro. Nevin Miller, Detroit, Mich., preached at Central, Elda, Ohio, on June 7.

Prison evangelists A. J. Vander Meulen and wife, Grand Rapids, Mich., spoke at Hopedale, Ill., the afternoon of June 14.

Bro. Owen Gingerich, Wellesley, Mass., is being sent by the Harvard College Observatory to Lebanon to take pictures of the passing of the planet Venus in front of the star Regulus on July 7.

Bro. Glen R. Miller, of the Goshen College faculty, is teaching for six weeks at Mankato, Minn. Following this he will attend the National Science Foundation Conference at Georgetown University at Washington, D.C.

Bro. J. B. Shenk, Goshen, Ind., will attend a College Admissions Institute at DePauw University, Greencastle, Ind., July 6-22.

Bro. T. E. Schrock, Clarksville, Mich., preached at his former home, Yoder, Kans., on June 7. Bro. Daniel Sensenig, who we announced last week preached at Yoder on June 7, was not able to go to Kansas for the Mission Board meeting on account of the critical illness of his mother.

Bro. Enos Yoder, United Bethel Conservative Church, Plain City, Ohio, preached at Arthur, Ill., Mennonite Church on May 24.

Bro. Andrew Hartzler, Newport News, Va., spoke at the graduation exercises of the Christian day school at Mt. Pleasant, Fentress, Va., on May 24.

Bro. Willis E. Kling, Vice-President of the Eastern Mennonite Board of Missions and Charities, preached at Zion, Broadway, Va., on June 14.

The preacher at Martinsburg, Pa., on June 14 was Q. J. Everest, Jr., of Asbury Seminary.

Bro. Grant M. Stoltz, of the E.M.C. faculty, has been awarded a scholarship by Radcliffe College and the history department of Harvard University to attend the Sixth Annual Institute on Historical and

Archival Management June 29 to Aug. 7. The institute, to be held at Cambridge, Mass., provides training in archival, museum, and restoration work.

Bro. Clyde D. Fulmer, pastor at Martinsburg, Pa., is taking summer seminary studies at Elkhart, Ind.

The staff of the Writers' Institute held at North Newton, Kans., June 17-19, included Elizabeth Showalter, Scottdale, Pa.; Elaine Rich, North Newton, Kans.; J. N. Smucker, Goshen, Ind.; Christine Miller, Moundridge, Kans.; and James M. Flanagan, an editor of the Christian Church.

Bro. Aaron Mast showed pictures of his trip to South America at the Belleville, Pa., Mennonite School on May 30.

Bro. Nelson E. Kauffman was a visiting speaker at the North Central Conference held at Bloomfield, Mont., June 16-19. The conference sermon was preached by Bro. E. C. Hochstetler, Wolford, N. Dak.

Bro. J. R. Mumaw showed pictures from twenty countries to the Middle District literary society in the assembly room at Eastern Mennonite College on June 18.

Bro. Paul Holdeman, former pastor at Perryton, Texas, preached at Denver, Colo., on June 14.

Bro. Marcus Bishop, pastor at Denver, Colo., served as counselor in a camp for delinquent boys at Rocky Mountain Camp, June 13-22.

A dedication service was held at Denver, Colo., on June 7 for three speaker cabinets, presented by two Sunday-school classes in memory of the late Warren Shetler. The plans were drawn by Warren before his death.

The First Mennonite Church, New Bremen, N.Y., has united with the Indiana-Michigan Conference. This has been an independent congregation that has been served since about 1942 by two Indiana bishops, S. C. Yoder and D. A. Yoder.

Young people from the Central Church, Archbold, Ohio, under the direction of Bro. Everett Nafziger, sang in the tent meetings at Hartsville, Ohio, and then at Springs, Pa., and at the Thomas and Blough churches in the Johnstown area the weekend of June 14. They traveled in two buses and stopped to visit the Publishing House at Scottdale, on June 15.

Bro. Pierre Widmer has received a year's leave of absence from teaching beginning Sept. 15, so that he will have more time for work on his paper, Christ Seul, the Algeria mission project, Bible teaching and evangelization, the Basel Bible School, radio ministry, and other church activities.

The Glass House restaurants, who are selling Amish Life and Mennonite Life in restaurants on the Indiana toll road, are giving these books a trial sale at the Philadelphia Airport restaurant.

The Zion congregation, Hubbard, Oreg., has presented 253 copies of Clear Thinking About Courtship to high-school graduates in the area, and 228 copies of When You Date to eighth-grade graduates.

Publishing House workers recently completing courses at the University of Pitts-

burgh, which will help them in their work here, are Richard Krall, Ida Miller, Maynard Shetler, and Nelson Waybill.

Home-coming at Norris Square, Philadelphia, on June 14 brought messages from J. Paul Graybill, Clarence Fretz, and Milton Brackbill. On June 21, in an all-day Sunday-school meeting, speakers at Norris Square were Markley Clemmer, Norristown, Pa., Luke L. Horst, Reading, Pa., and Paul Clemens, Lansdale, Pa.

Guest speaker in the summer Bible school program at Neffsville, Pa., on June 20 was E. A. Shank, Director of the South Africa General Mission.

An MYF Youth Conference was held at South Union, West Liberty, Ohio, June 19-21, with Eldon King, Goshen, Ind., and Eugene Herr, Scottdale, Pa., as speakers.

Bro. Roy S. Koch, West Liberty, Ohio, conducted morning devotions from station WOHP, June 15-19.

Friends of the Calvary Hour gave a program at Christopher Dock School, Lansdale, Pa., on June 15. Don Augsbarger spoke and a new film made in Ecuador was shown.

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## Calendar

Church School Day, Franconia Conference, June 28.  
Camp Hebron, Halifax, Pa.  
International Family Week, June 29 to July 5.  
Boys' Week, 13 years and younger, July 6-13.  
Girls' Week, 13 years and younger, July 13-20.  
Lansdale Mennonite Camp.  
American Sunday School Union, June 22-26.  
Bible Camp, July 1 to July 3.  
Girls' Camp, July 4-10.  
Junior High I, July 11-17.  
Junior High II, July 18-24.  
Youth Camp, July 25-31.  
Family Week, Aug. 1-7.  
Music Conference, Aug. 8-14.  
Missionary-Bible Conference, Aug. 15-21.  
Business Family Week, Aug. 29 to Sept. 2.  
Peace School, June 28.  
Little Eden Camp, Onekama, Mich.: Boys' and Girls' Week, July 6-12; Junior High, Grades 7, 8, July 13-19; Junior High, Grades 9, 10, July 11-18; Senior High, Grades 10, 11, 12, July 18-25; Home Builders' Week, July 25 to Aug. 1; Christian Fellowship and Professional Week, Aug. 1-8; Farmers' Week, Aug. 15-22; Rest, Relaxation, and Meditation, Aug. 22-29; Golden Age Week, Aug. 29 to Sept. 3; Goshen College Faculty Retreat, Sept. 3-7.  
Camp Luz, Orrville, Ohio: Boys' Camp, July 4-11; Girls' Camp, July 11-18; Missions Week, July 18-Aug. 1; Junior High I, Aug. 1-8; Junior High II, Aug. 8-15; Youth Camp, Aug. 15-22.  
Annual meeting, Alberta-Saskatchewan Conference and associated organizations, Tolsted, Alta., July 4-7.  
Annual meeting of Virginia Conference and associated meetings, EMC, Harrisonburg, Va., July 28-31.  
Annual meeting, Indiana-Michigan Christian Workers' Conference, Bethel, Ashley, Mich., Aug. 1-4.  
Annual meeting, Allegheny Conference, at Shohl's, Johnstown, Pa., Aug. 7-9.  
Annual meeting, Iowa-Nebraska Conference, Shickley, Neb., Aug. 11-14.  
Annual meeting, Conservative Mennonite Conference, Locust Grove, Wellsville, Pa., Aug. 11-14.  
Annual meeting, Illinois Mennonite Conference, Metamora, Ill., Aug. 14-16.  
Annual meeting, Ohio Christian Workers' Conference, Neffsville, Pa., Aug. 18-20.  
Annual meeting, South Central Conference, Hesston, Kans., with entertainment by West Liberty congregation, Aug. 18-20.  
Church School Day, Aug. 23.  
Biennial meeting of Mennonite General Conference, Goshen, Ind., Aug. 24-26.  
Annual church-wide MYF meeting, Orrville, Ohio, Aug. 28-30.  
Study Conference on Home Interests sponsored by the Mennonite Commission for Christian Education, Goshen College, Goshen, Ind., Aug. 28-31.  
Third church-wide Music Study Conference, Lansdale Mennonite Camp, Sept. 25, 26.  
Annual meeting, Mennonite Board of Education, Hesston, Kans., Oct. 1-4.  
Fall meeting, Commission for Christian Education, Oct. 30-31.  
Universal Bible Sunday, Dec. 13.  
Annual meeting of Mennonite Publication Board, Scottsdale, Pa., March 4-6, 1960.

# Missions



THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND  
SERVICE - 1711 PRAIRIE STREET, ELKHART, INDIANA  
TELEPHONE Jackson 2-2630

## News Notes

The West Union Church, Parnell, Iowa, enjoyed messages from missionaries Mildred Eichelberger, Araguacema, and Elsie Cressman, Tanganyika, on Sunday, May 31. Both missionaries gave illustrated messages at Iowa Mennonite School on Monday evening, June 1.

The brethren Joe Kropf and Melvin Mishler from Oregon, and Bro. and Sister Cecil Byers, Latin American Fellowship workers in Baja California, Mexico, met with the General Mission Board Executive Committee on Monday evening, June 8, to explore possible co-operation in the work in Mexico.

The Executive Committee of the General Mission Board approved June 15-19, 1960, as the annual meeting dates for next year. The meeting will be held at Christopher Dock School, Lansdale, Pa. The Franconia Mission Board sent a committee to Hesston, Kans., to secure necessary information for planning the 1960 meeting. The MBMC Executive Committee also approved holding the 1961 annual meeting in Illinois.

The Executive Committee of the General Mission Board has approved a furlough for Una and Mabel Cressman, Argentine Chaco, to begin in the fall of 1960.

Approximately 50 overseas missionaries—former, on furlough, and under appointment—enjoyed a breakfast fellowship together on Saturday morning, June 13, at Hesston during Annual Board Meeting. Countries represented included Japan, Honduras, Argentina, India, Tanganyika, Puerto Rico, Ghana, Brazil, and Nigeria.

Evelyn Kinsinger and Mildred Eichelberger, missionaries on furlough from Araguacema, Brazil, will be sailing by freighter from New York on July 13 to return to Araguacema.

Bro. Earl Clemens and wife have accepted the call to serve as superintendent and matron at the Mennonite Convalescent Home, Unionville, Pa. They took charge on June 11.

Bro. Robert Keener, Tanganyika, will speak at Millersville, Pa., on July 26.

Bro. Wayne King, East Peoria, Ill., pastor of the Pleasant Hill Mennonite Church, brought the morning message at Englewood, Chicago, on June 7. He accompanied his MYF to Chicago for that weekend.

Bro. G. Irvin Lehman, Eastern Mennonite College, Harrisonburg, Va., spoke at the Mennonite House of Friendship, Bronx, N.Y., on June 14.

The East Bend MYF, Fisher, Ill., was scheduled to spend the weekend of June 20, 21 in Chicago. They gave programs in the inner city churches on Sunday morning and evening.

Bro. John T. Kreider, Mennonite Gospel Center, Kansas City, Mo., brought a series

of messages for the Kansas City Mennonite Fellowship, 2500 Holmes St., on three consecutive Sunday evenings, June 7, 14, and 21. His topics were "How to Live Successfully," "Spiritual Warfare," and "The Christian's Task."

Bro. D. Richard Miller, pastor of the Sunnyside Mennonite Church, Elkhart, Ind., preached at the Union Avenue Mennonite Church, Chicago, Ill., on Sunday morning, June 7. The Miller family and the Paul Bowers family accompanied the MYF to Chicago for the weekend.

Ruth and Rhoda Ressler, missionaries on furlough from Japan, spoke at Garden City, Mo., on Tuesday evening, June 16. They will be leaving Los Angeles on June 25 on the Tagaharu Maru of the Shinnihon Lines to return to Kanishihoro, Japan, for another term of service.

Bro. John I. Smucker, Bronx, N.Y., spoke at Hannibal, Mo., on June 8, and at Leonard, Mo., on June 15.

The H. James Martin family, missionaries on furlough from Uruguay, will be speaking at Hammett, Idaho, July 1; Filer, Idaho, July 2; Creston, Mont., July 5; Tofield, Alta., area, July 7-9; Carstairs, Alta., July 10; Duchess, Alta., July 12, morning; and Stirling, Alta., July 12, evening.

Address change: The James Roths, workers among the Spanish-speaking people in the Los Angeles, Calif., area, should now be addressed at 4723 S. Grape St., Pico Rivera, Calif.

Bro. J. D. Graber, Elkhart, Ind., will be giving his mission lectures on "The Church Apostolic" at the Alberta-Saskatchewan Conference, July 4-7. He will also speak at Edmonton, Alta., on July 8.

The Health and Welfare Committee of the MBMC was authorized at the annual meeting at Hesston, Kans., on July 12, to take responsibility for the operation of the Sunshine Children's Home, Maumee, Ohio, at the proper time.

Address change: John Litwiller, missionary on furlough from Uruguay, should be addressed at Goshen College, Goshen, Ind., for the summer.

Sister Alice Kehl, La Plata, Puerto Rico, conducted a discussion with the Guavate youth each evening during the first week of summer Bible school early in June on the subject, "The Doctrine of Nonresistance and the Positive Expression of Christian Love—the VS Program." The group used the booklet, VS 1959, for their study.

Sister Mildred O'Connell, Lima, Ohio, was scheduled for major surgery at the Lima Memorial Hospital on June 21. Pray for her and her husband.

Sister Ada Schmucker, Louisville, Ohio, began serving as a secretary in the VS office at the MBMC headquarters, Elkhart, Ind., on June 8, for the summer months. She replaces Sister Evelyn Zuercher, who will be

## Your Treasurer Reports

Last week I reported on contributions and disbursements for the General Mission Board. In this report I would like to give some information about total funds used for missions, including the district mission boards. Each year this information is compiled in order to secure a more complete picture of total giving for mission work. This report does not include activity in the local congregation or support given to programs outside of the Mennonite Church.

Total mission giving for the past year, including the General Board, the Eastern Mission Board, all other district boards, and gifts-in-kind to the Mennonite Central Committee, amounted to a grand total of \$3,019,403.98. This represents an increase of about \$500,000 over the previous year. Total disbursements for the same period amounted to \$2,819,383. This indicates that on a church-wide basis total giving reached a bit higher level than total funds expended. On the basis of a total giving membership of about 72,000 members this represents an annual contribution of about \$41.75 per member average for all District and General Board programs.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

serving at Rocky Mountain Mennonite Camp, Divide, Colo., for the summer.

Bro. John R. Martin has moved with his family from Hyattsville, Md., to 435 Westwood Rd., Goshen, Ind. At the conclusion of summer school at Goshen College he will become Co-ordinator for I-W Services at the MRSC office in Elkhart, Ind.

The Executive Committee elected by MBMC at the annual meeting is as follows: President, John Mosemann; Vice-President, Norman Derstine; Jacob R. Clemens, Earl Buckwalter, J. B. Martin.

Bro. H. Ernest Bennett is the newly elected executive secretary of the Board. He continues for the present as acting treasurer.

The following have been appointed to new foreign mission assignments: James and Dorothy Kratz, Argentine Chaco; Cecil and Margaret Ashley, South America (after a period at Bethel, Chicago); Carson and Ellen Moyer, Ghana; Mary Jane Brenneman, India; Mark and Betty Kniss, Bihar, India; Arletta Selzer, Japan; Robert and Nancy Lee, Japan; Edwin and Irene Weaver, Nigeria; John and Margaret Lehman, Puerto Rico; Nancy Kyjuk, Puerto Rico.

(Continued on page 596)



## La Zafra

By HENRY P. YODER

Four miles east of our Cuban town, spilling its black smoke and soot over the surrounding village and countryside, is Central Ramona. It is one of the largest sugar mills in this province and the only industry in this area. As one approaches the mill he sees smoke pouring from the tall stack and clouds of steam vapor, he smells the sickening sweet odors of the sugar process, and he knows that he is now in the midst of the zafra.

An average of 5,000 tons of sugar cane, coming from all directions by truck, slow-moving oxcarts, and railroad, are fed into the hungry rollers every 24 hours. The juice that is extracted by passing through five two-ton rollers passes through many operations by which it is purified, boiled to syrup, crystallized, dried, and finally bagged. About half of the 625 tons produced daily is refined for local use. The rest is stored in 250 lb. bags to be exported later for refinement in Philadelphia, New York, London, or Moscow.

Ramona is one of the half-dozen sugar mills in Cuba that refines part of the sugar produced. It is, however, one more among the 174 sugar mills whose tall smoke stacks mingle on the horizon with the stately palm trees to form typical Cuban scenery.

Naturally the zafra is a time of much activity. The cane cutters, swinging the machete from sun to sun, the oxcart drivers with their nasal command, the truck drivers vying with one another for first place in line, the thousands of mill workers, mechanics, technicians, and office workers, all make up the large army of workers, half the working population of Cuba, whose job it is to manufacture the sugar you put into your coffee this morning.

Although it is true that the four months of zafra bring temporary prosperity, it is this temporary prosperity that tears at the very core of the nation's economy. The large sugar companies have long used the slogan, "Without sugar there is no country," but recently the rest of the country has begun to echo, "With only sugar there is no country."

There is a note of gladness everywhere when the shrill blast of the whistle announces the beginning of the zafra. Yet everyone reflects, with a touch of bitterness, that less than four short months later the same whistle will send forth its long shrill blast announcing the beginning of another season, the dead season! How can the sugar worker support his family during that time?

What effect does this "sugar economy" have on the Christian Church in Cuba? How does it affect the individual believer's fellowship and testimony? What adjustments should the church make to continue and ex-

tend its program of service during and because of the zafra? Let us look at a few examples.

Arnaldo, a faithful witness for his Lord and a future leader in the Cuban church, is a cane cutter. By his skillful handling of the machete he is able to cut an average of 2½ tons daily—50 per cent more than the average cutter—for which he receives approximately \$4.00 a day. Arnaldo, however, has no income during the dead season and, consequently, his giving to the church drops in that time. How can the church expect its members to support its program throughout the entire year with an income that lasts but four short months? Will it be possible to pledge a given amount to a cause for an entire year? How does all this affect our teaching of stewardship?

Walfredo works in the warehouse stacking the bags of sugar as the conveyor carries them from the baggers. He has six children to feed and clothe on the small amount that he earns during the four months. Since the mill runs seven days a week, Walfredo is expected to stack bags of sugar on Sunday as well as on Monday. Should Walfredo continue to work on Sundays? Should he refuse and lose his job and only means of support for his family? What position should the church take regarding this?

Cucuzco is a mechanic who works the 7:00 p.m. to 3:00 a.m. shift. He is, therefore, unable to attend our services. How can the church arrange its schedule to provide fellowship for its members who work irregular shifts?

Although Enrique is a young man, his father, who is the mason foreman at Ramona, was able to secure employment there for his son. Enrique is not a believer and his eight months of leisure time during the dead season are spent watching television in the club, jesting with his friends, or just plain loafing. What responsibility does the Christian Church have to these men during the dead season? What can the church provide for these idle days and weeks? How can she best provide means of service for members who are not working?

Chelino, one of the charter members of the congregation in Rancho Veloz, has a small grocery store. From the end of the zafra in May until January most of his customers buy on credit, expecting to pay the bill during the next year's zafra. What happens if a dry spell or an accident cuts down the length of a worker's zafra? The worker has no other means of paying the bill. What attitude should Chelino, as a Christian, take toward those who are not able to pay the grocery bill?

These and many other questions deserve our careful and prayerful consideration.

Rancho Veloz, Las Villas, Cuba.

## They Mourn Without Hope

By ESTHER DETWEILER

It was a beautiful afternoon in the Cuban countryside, with a gentle breeze playing in the palm trees and the sun's rays casting a lovely silver sheen upon the sugar cane blossoms. As the bus arrived in the little village of Jumagua, it was evident that the village had taken on a somber air. The doors of the thatch-roofed cottage where the Bible class is held each Tuesday afternoon were closed. Solemnity prevailed in that village, which is located three miles outside of the city of Sagua la Grande.



Esther Detweiler teaches Sunday school at Sagua la Grande.

As I approached the door of the house where the Bible class is conducted, Maria came out and gave the news of the death of one of its old inhabitants. The week before they had requested that there be no singing during the class period because the grandfather of one of the girls was very ill in the clinic. Just one week later he passed away.

Maria went with me to the house where the mourners had gathered. It was a home where I had visited many times before. Ester Agesta, the daughter-in-law of the deceased man, had completed several of the Bible courses which we give to interested individuals, and we had many hours of pleasant fellowship together. Ester appears to be a secret believer and because of the traditional Catholic influence has never made an open confession of her faith in Christ. Her parents and her husband's parents are natives of Spain and have a strong Catholic background.

The house was filled with mourners. Men were sitting on the porch, neighbors and friends gathered in the living room where the body was placed. I was taken to the bedroom where the widow was weeping and shrieking. She sat in the middle of the bed with her head covered in mourning; her daughters and daughters-in-law surrounded her and joined in her weeping. They brought her some strong coffee and a sedative to help her in this time of grief. How my heart ached as I sat there realizing that they were mourning as those who have no hope!

The coffin of the deceased man was surrounded by lighted candles. These candles were the only apparent contact that they had with God, but lighted candles mutely mocked the faith they claimed to possess. They are a religious people but know nothing of a loving heavenly Father who sent His Son to be our Saviour.

In the midst of this depressing situation there was a note of hope. Ester came over and whispered into my ear, "I and my young daughter were reading our New Testament all afternoon yesterday." They know the source of life eternal and the source of hope in the dark hours of life.

We know that it is first the blade, then the ear, after that the full corn in the ear. Our Lord has promised that the entrance of His Word gives light. Now we see only the blade, but our great God is able to bring forth an abundant harvest from soil that was once barren.

Let us pray that others like Ester will come to Christ and make a commitment of their lives to Him, that they will openly confess Him as their personal Saviour and make Him Lord of their lives. Then as they testify by word of mouth and by changed lives others will come to know Him who said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." Only then will they no longer mourn as those who have no hope when their loved ones pass away.

Sagua la Grande, Las Villas, Cuba.

## Beginning Through the Spirit

BY KENNETH SEITZ

We praise God for the beginning of the Mennonite Church in Mexico, for the victories that have been won, and for the few souls that have been added to the Lord here.

Sister Ambarita is coming out on the Lord's side in spite of terrific odds. She has four small children and lives alone with her children in one room, 6 x 12. The father of these children is not her husband. He gives her four dollars a week to support the family, and now he wants to cast her off entirely. She has shown a sincerity in coming to the Lord before we knew of her problem; so we are sure she is casting herself upon the Lord rather than pour us for material aid only. To hear her pour out her heart to the Lord in prayer meeting last night was enough to prove her sincerity and to move our hearts to help her in every way possible. Now she wants to be separated from this man entirely (he has several other wives) and after her fifth child arrives in May, she hopes to do some work to help support herself. She is intelligent, and her children love Sunday school and singing the choruses and memorizing Scripture verses.

An outstanding couple of middle age have

been showing much interest in our Mennonite Church. They have been members of another church but have very little teaching in the Word of God. The husband is employed in the Federal Police Service, and the wife is a niece of the president of Mexico, Lopez Mateos. She has asked for a covering to wear in our services. Pray for them that they may be willing to wholly follow the Lord Jesus as He reveals His will to them.

We praise God for the work and witness of Eduardo Lopez, the young Mexican brother who has married Rhoda Stoltzfus, our worker from Oley, Pa. He has been faithfully witnessing to his family, and his parents are warming up to the Gospel. His mother is now a believer in heart but has not been able to make public confession because her husband is still opposing outwardly, although we are sure his opposition is breaking down inwardly.

We praise the Lord for the baptism of four Mexican believers and our own daughter, Frances. One of these is Eduardo Lopez mentioned above. The other three are converts of the Wycliffe Linguistics work who had not been baptized into any church.



Group of worshippers after the Sunday morning service outside the Seitz house, which serves as the meeting place.

Satan is busy opposing us. In ourselves we often experience his fiery darts. We wonder how we will ever effectively be able to use the Spanish language, and how we can possibly meet all the problems of establishing a new church in a new culture. But then we must remember that all is possible with God, and that Christ will build His church.

One great defeat at the present time is the work of Satan in the life of Rito Sandobal. He won our Eduardo Lopez to the Lord, and now Rito is out in sin and claims he has the blessing of the Lord in spite of it. Please pray for him. He has several years of formal Bible training, and is a young man of great talent who could be used mightily by the Lord.

Mexico City, Mexico.



"I am learning a lot from the lessons (Home Bible Studies) you are sending me. I like them very much."—prisoner.

## Consolidation and Outreach

BY PETER SAWATSKY

An important event in São Paulo, Brazil, was the first baptismal service in May, 1958. Three men and three women took this significant step and became members of the local church. A much larger number had professed to receive Christ during the meetings or in private interviews. Brazilians respond quite readily to an invitation, but it is quite another thing to see them truly converted and walking the new way. One lady from northern Brazil has been received by letter.

Our move in July, 1958, to a house in a more central location in this area has been an advantage. It enabled us to transfer the Sunday school from the small, overcrowded home of a believer to our new house where the larger yard and rooms provide more space for the classes. Two new classes have been added and workers are being encouraged and trained to help teach the children. Games such as table tennis and volleyball have attracted a group of rough, unkempt teen-age boys to our Saturday Bible Club. Many come from broken or unhappy homes and hardly know any discipline or training. They find it hard to sit quietly for even a short time.

One of our great needs is a suitable building for services. The group here is small, their resources are meager, and they are grateful for your help which enabled the purchase of a lot. Plans have been made to construct a simple building toward the back of the lot which will serve for a number of years until the main building can be constructed.

Special evangelistic services in August were preceded by a door to door distribution of invitations and tracts. On two nights, when the weather permitted, the services were conducted in our back yard, and nearly 100 were present on those nights. We are happy for those who manifested decisions. Among them were two young couples who still attend services.

Alberto and Maria had never before attended a Gospel meeting, but wholeheartedly responded to the invitation. They manifested a joy in the Lord and a hunger for spiritual things by buying a Bible and attending all the services. We were disappointed when they moved to another part of the city. Since there is no evangelical church there, they asked if we could begin services. It is an undeveloped section where people are living in small shacks. The first meetings were held in the open air beside their small home.

We now meet in an old hall, the only one in the area. There are no electric lights, the roof leaks, and the floor needs new boards, but these things don't bother the humble

people. A number have manifested decisions, but only a few are coming regularly. The poverty, illiteracy, and vice make conversion and growth difficult. One man who became interested got into a fight and killed another man. His wife still attends, and upon her request I visited the man in prison. He seems to have repented and is reading the Bible.

Dozens of populous but neglected areas in São Paulo and surrounding cities challenge us to greater effort and outreach. Until numerous national workers are raised up and trained, there is an urgent need for more missionaries to enter the neglected areas.

São Paulo, S.P., Brazil.

## Christian Self-Help for Haiti

Twenty-one hogs were shipped from Mountain Lake, Minn., to Haiti the last week in February and comfortably installed in newly cleaned pens at Ferme Centrale, Petit-Goave. A high pitch of enthusiasm for the fat newcomers was exhibited by interested Haitian farmers who hoped to own a piglet of this variety themselves someday. Accustomed to preparing Haitian hogs for market in three or four years, they found it incredible that American farmers should be able to accomplish it in six months' time.

This enthusiasm and interest is exactly what the MCC-sponsored hog project is intended to arouse. The story behind the February shipment is fascinating and will be briefly related here, together with some background information.

MCC's interest in Haiti was aroused when the pitiful living conditions of the people on the island became known, following Hurricane Hazel's onslaught in 1954. The desire to do something more constructive than merely contributing food and clothing led to the organization of two units: a medical team to assist at Hospital Albert Schweitzer in Deschappes and an agricultural team to assist Haitian Methodist pastor and agriculturist, Marco Depestre, in his ministry to an impoverished rural community in the Petit-Goave area.

Our story today deals with the agricultural project. In January, 1958, the first two MCC representatives, both I-W men, arrived in Petit-Goave to assist Rev. Depestre in his farm co-operative. Farm co-operatives are a fairly recent development in Haiti. Organized by the government or concerned individuals, sometimes with foreign support, they seek to teach the local farmer new methods of animal husbandry and crop management.

For while America's surplus food stocks pile up, costing millions of dollars annually just to store, malnutrition and even starva-

tion continue to be experienced in Haiti, less than 800 miles away. We ask ourselves, How can this be? How is it that we enjoy such a high standard of living while most of our three and a half million neighbors in Haiti still live in conditions of extreme poverty?

One reason is Haiti's lack of natural resources. In spite of its much lauded scenic beauty, the country's mountainous terrain offers only one acre of tillable soil per person. With 94 per cent of the population trying to make a living from farming, scarcity of arable land poses a real problem.

But this is not the heart of the matter. Basically Haiti's poverty is the direct result of ignorance. So, while we can help more immediate needs by sharing our surplus with this country, the way to help more permanently is to train, educate, and heal its people, and make it possible for them to stand on their own feet.

Co-operative L'Ouverture in the Petit-Goave area, where Rev. Depestre serves a rural parish of 4,000 persons, ministering to both physical and spiritual needs, is an excellent example of how to approach the problem. At Ferme Centrale, headquarters of the co-operative, two different persons come each week to spend a few days or the entire week working at the farm. Since most of these farmers have some livestock and land of their own, much of what they learn can be applied directly to their farms when they return home.

But the potential of this co-operative is much greater than only the improvement of agricultural methods. Rev. Depestre feels deeply that to help his people best, he must combat ignorance in all areas. To understand his evangelistic outreach, which is his primary goal, he pursues a practical four-point course, first of which is the agricultural program already mentioned. In addition, he has begun a vigorous literacy campaign, with two hand-operated printing presses producing suitable reading material for individuals who have acquired the basic skills

of reading and writing. Instruction in sanitary methods and the building of latrines are also showing encouraging results. And last of all there is the over-all instruction in the Christian way of life with its strong emphasis on family life, responsibility, and high moral standards. So successfully has this course been pursued at Co-operative L'Ouverture that the national government has given the farm official recognition and is seriously considering using it as the model co-operative for all of Haiti.

To Ferme Centrale in 1958 came Marlin Pankratz from Mountain Lake, Minn., and Charles Suderman from Aberdeen, Idaho, to launch an agricultural project. The first phase was the importation of hogs for a two-fold purpose: (1) to introduce a purebred strain to co-operatives and government agencies throughout Haiti and (2) for cross breeding in local areas, so that farmers would be able to fatten pigs for market in a shorter period of time.

The first hogs from America arrived via Heifer Project channels in February, 1958. By September a fine herd of 150 had developed, with a number of 100-pound pigs ready for distribution among local farmers. And then the blow fell. On Sept. 10, the veterinarian declared the hogs stricken with a disease hitherto unknown in Haiti, "atrophic rhinitis," and recommended that the entire herd be slaughtered.

Keen disappointment soon gave way to renewed good spirits, however, as the group found itself tackling somewhat prematurely a job that was on the agenda for the future: butchering, curing, and preserving meats and establishing markets. No financial loss was incurred and much valuable experience gained.

But should this spell the end of the hog project? By no means. In August, 1958, Peter F. Pankratz, father of Marlin, visited Haiti and became an enthusiastic supporter of the project. When the co-operative re-

(Continued on page 597)



Poultry distribution. Happy Haitians with Leo Ulrich and Charles Suderman in the background.



# Broadcasting



Hershey on June 28 Broadcast

Lester Hershey, speaker and director of the Spanish broadcast, *Luz y Verdad* (Light and Truth), will present a three-minute report of the Spanish broadcast on the June 28 Mennonite Hour program.

*Luz y Verdad* is the oldest broadcast now produced by MBI. Lester Hershey and Paul Lauver, who had the vision for a radio witness to the Spanish-speaking peoples, began a 15-minute program in 1947. Today it is heard in many countries on 25 radio stations.

## Donor Aids Spanish Broadcast

"My help comes from the Lord, who made heaven and earth," is our feeling for an exceptional gift to wipe out one of the rather large station deficits, given with much joy by a Christian friend. The donor writes that this should not be called sacrificial giving, but says:

"We still eat three vitamin-packed meals a day, sleep in a comfortable bed, live in a house that is comfortably cool in summer and comfortably warm all winter, and have a kitchen utility room with all the conveniences which make housekeeping a continual pleasure. . . . What marvelous things could be accomplished if even one tenth of us Mennonites would really give sacrificially!"

## Prisoner Gives 25 Per Cent of Monthly Income

A prisoner in San Juan, Puerto Rico, who sent in an offering after completing all three of the Spanish Bible courses, says: "Pardon the small offering of \$1.00. I receive only \$4.00 a month . . . if I ever get my liberty and am able to work, I will send more. . . . You and God have been so good to me. Words cannot explain how much good spiritually your lessons have done for me."

## Janzen Notes Enthusiasm

H. H. Janzen, speaker on the German broadcast, writes, "The radio ministry is one of the most promising ones in our days. More people can be reached by radio than by any other means. This in a special way applies to Europe."

Many letters are coming from listeners. Recently one man wrote for 12 copies of one message which he wants to distribute among the pastors of the state church. We are

praising the Lord for this wonderful open door to proclaim the precious Gospel over the air."

Ella May Miller in Midwest

For the summer months Ella May Miller, speaker on *Heart to Heart*, is in Kansas, where she spent her childhood days.

Mrs. Miller will take care of counseling, preparing radio messages, and other *Heart to Heart* duties in Kansas. Mail will reach her either by writing *Heart to Heart*, Harrisonburg, Va., or to Ella May Miller, 316 East Eighth St., Harper, Kans.

## Heart to Heart on Wisconsin Station

*Heart to Heart* is now heard each Sunday afternoon at 4:30 p.m. on WRVB-FM (102.5 mc.) Madison, Wis. This Christian-owned station, just recently opened, is scheduling many educational and religious programs, including *The Mennonite Hour*.

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

## Araguacema Needs School

Richard Kissell, missionary in Araguacema, Brazil, writes about the local need for education: "We are impressed almost daily with the great need here for a school. Our believers' children have difficulty finding teachers, even if the parents can afford to pay, because Catholic teachers don't want to teach crentes (believers)."

"Both adults and children have a burning desire to read. We believe that we can also do much to aid these brothers and sisters by teaching practical skills to the children. We hope to teach carpentry, masonry, brickmaking, better farming methods, all of which are in demand in this rapidly growing area."

"We must give these people a way to earn an honest and honorable living, for if we only teach them academic material, we will help the unfortunate idea so prevalent in Brazil that after a man has some education he doesn't dirty his hands. This idea has retarded the development of Brazil because these 'white collar' people feel they have a right to exploit the illiterate."

via MBMC.



Pax matrons in Greece must be prepared to perform diverse duties, from making meals to treating minor injuries and teaching English and arithmetic. Orpha Zimmerly, Orrville, Ohio, is matron at Tsakones.

via MCC, Akron, Pa.

## MISSIONS

# EDITORIAL

## Finding Persons

The two prime requirements for carrying on a mission program are people and funds. When people are available for service, the funds usually follow. Faith missions operate on this premise. They approve workers and then expect them to secure support through their friends.

Sometimes individuals ask which the Mission Board needs most, people or funds. This is always a difficult question to answer, but the weight of argument lies with persons. Given qualified persons with a vision and enthusiasm for service and given a sending church with a vision and sense of stewardship, funds should follow to support the workers.

But support will be dependent upon information. The reason people support their friends on the mission field is because they know them and often have information directly from the field. This makes possible both effective praying and consecrated giving.

The problem of a denominational board is to keep effective contact between the workers and the supporters, because so often when a work comes under the General Board, many supporters take the attitude that now they can give elsewhere. But where does a denominational board get support for its workers? From the churches and individuals that make up its constituency.

Jesus began with workers. He encouraged His followers to pray God to send out workers. Sending implies continued interest by the sending group in those sent. It also implies co-operation in the task of the church. Sincere prayer for workers to be sent out further implies willingness to go or a willingness to support those who go. Could it be that when workers and funds for missions become scarce, the fault lies with our failure to pray for workers?

Our young people should sense a concern in the church for workers. They should grow up with a conviction that serving God through the church is a high calling. They need to be encouraged by parents, teachers, and church leaders to consider opportunities for service in the church when choosing a lifework.

Leaders need also to be sensitive to the convictions of their youth. Often a young person would like to speak to his pastor or teacher about a growing conviction for Christian service but hesitates because he fears disapproval or of coolness to the idea. Pastors need to pray that God will lead their youth into Christian service.

Recently a pastor remarked to a friend, "We are going to ordain an assistant out of the congregation, and we have several other young men who would make good pastors." That pastor needs to encourage all three of those young men to enter service.—L. C. H.



## RELIEF AND SERVICE

### MCC Weekly Notes

#### Tournavista Represents Unique Mission Strategy

Tournavista, Peru, represents a unique 1959 mission strategy symbol, according to MCC Associate Secretary Orie O. Miller. Miller visited the five-member MCC unit at Tournavista May 29-31. This project, under the direction of the LeTourneau Foundation, was set up in 1954 to develop a colonization community as well as to serve existing missions in the jungle area. The Foundation's modern mechanization and maintenance skills which are available to mission workers enable a witness previously unimaginable, Miller points out. For example, Sylvester Dirks, founder of a Krimmer Mennonite Brethren outreach to the Campa tribe at Atalia, indicated that a trip from Lima to his station took 30 days less than a decade ago; a radio transmitter at Tournavista provides continuous opportunity for communication and daytime air service is available on call.

"Great changes have taken place since I visited here just four years ago," Miller reports. Over 2,000 acres of thick jungle have been cleared with special machinery developed for this purpose. Along with 500 beef cattle on pasture there is a weekly schedule of butchering, processing, and freezing carried on, with the meat transported by air to Lima for marketing. The Tournavista community of 500 now includes an area missionary children's school with 50 enrolled. "In the indigenous church Sunday school this morning (May 31) there were 215 present," Miller comments. "This witness is followed up through river outreach points and other ways."

#### Weierhof School Reopened

According to Euro-Pax News, German Mennonites reopened their school in Weierhof in the Palatinate April 17, with 90 students from grades five to eight. This marks another milestone in the school's eventful history. Established by men of vision in 1867, it served as a Mennonite educational center until 1936, when it was appropriated by the National Socialist Party and later used by French and American occupation forces.

A Pax team of eight men is assisting in renovation of the property by tearing up old floors, refinishing natural wood wall paneling, and landscaping. It is hoped that through this service of love Pax men may contribute to the growth of Christian education and the strengthening of American-European bonds of faith and understanding.

#### Far East Briefs

**Seoul Hospital Gets Laundry Unit**—From Seoul Children's Charity Hospital in Korea, MCC nurse Anna Klassen reports the installation of a complete laundry unit, including driers, in a former storeroom of the

hospital. "It was a big day for us all and especially for the three laundry women who have managed the laundry in cold water for our sixty children till now," writes Anna. "We use the unit only once a week because of the cost of operation, but even that is a great help. Already our laundry is shades whiter." Credit for the new facilities goes to three groups: the U.S. Army who donated the materials, a women's club who paid for the installation, and the local Ladies' Aid Committee who instigated the whole thing.

**Preventive Medicine in Java**—Dr. Herb Friesen writes from Java that he no longer takes preventive medicine for granted. While Indonesia has done better than many other Asian countries in trying to gain control of communicable diseases, the fact that there still is tetanus, whooping cough, and typhoid is evidence that there is much room for improvement. Smallpox has been literally wiped out by a very vigorous vaccination program, but Dr. Friesen reports that they had no sooner started on the D-P-T (diphtheria, pertussis, and tetanus) shots for children when the whole country suddenly was out of the vaccine. Cholera and typhoid injections are being given to employees of the clinic and hospital. Malaria control measures are being developed regularly by the government and the World Health Organization.

**All Quiet in Nepal**—Willis Rudy, Pax man in Nepal, writes: "I have noticed from a few letters that there is a bit of concern about Nepal and the Tibetan situation. . . . It is true that there has been a revolution in Tibet, but the only indication we have of this in Katmandu is through newspaper reports and hearsay. We hear that there are some refugees in East Nepal. As yet, there are no refugees in the Katmandu district. You might be interested to know that Russia has just signed a pretty nice-sized contract with the government of Nepal for economic aid. Thirteen million dollars, I think. Also Russia has just received permission to establish an embassy in Nepal."

#### In Brief

**Washington**—Word was received from the nation's capital of the unexpected death of Victor A. Olsen on Monday morning, June 8. Mr. Olsen was the Selective Service Administrator with whom MCC Peace Section has had cordial working relations for many years in administering the CPS and I-W programs. C. N. Hostetter, Jr., represented MCC at Mr. Olsen's funeral in Danville, Pa., June 11.

**Haiti**—Charles Suderman, Aberdeen, Idaho, one of two I-W men to become MCC's first representatives in Haiti, returned to his home after 17 months of service on a church-sponsored farm co-operative at Petit-Goave. He reports that the co-operative at Ferme Centrale, with Methodist-Haitian minister Marco Depestre as director, is one of the best in the country.

**Greece**—A young Greek from the village of Tsakones is currently spending a year in U.S.A. under the sponsorship of the International Farm Youth Exchange Project. Costas

Kostandinides, who used to work with the Pax unit in Tsakones as assistant in the canning project, recently visited MCC headquarters and a number of homes of Pax men he had learned to know in Greece. While in Pennsylvania he attended a Mennonite wedding, that of a former Pax man and personal friend.

#### Personnel

**Indonesia**—Glenn and Martha Zimmerly, Orville, Ohio, left Akron June 10 for a three-year assignment on the island of Timor, where Glenn will direct the agricultural development program.

**Europe**—A Pax matron and three Pax men sailed for Europe June 10 to begin two-year assignments. They are Mary E. King, Wellman, Iowa; Wayne J. Yoder, Hartsville, Ohio; George Junior Hofer, Bridgewater, S. Dak.; and Gerald E. Freyenberg, Wayland, Iowa.

**Akron**—Six new workers have begun service at MCC headquarters: Leland Haines, Elkhart, Ind.—production manager; Paul Troyer, Elkhart, Ind.—production assistant; Rollin Brenneman, Kalona, Iowa—Ephrata Clothing Center assistant; Erna Kauffman, Goshen, Ind.—Relief Section secretary; Velma Shenk, Rohrstown, Pa.—Peace Section part-time secretary; Ruth Hess, Lititz, Pa.—housekeeping assistant.

### WMSA Weekly Notes

#### What Merits Featuring?

Occasionally a surprise or an unusual feature adds to the fellowship of our workday.

Zion WMSA, Hubbard, Oreg., staged an "Old-Fashioned Sewing." "We made a special effort to invite all of the older ladies to this meeting and we also invited the ladies from a sister church. 'Old-Fashioned Foods' were featured at the noon meal. At 1:30 p.m. we had a special program, the talk, devotions, and singing being given by the pioneers of our WMSA. A large number of old quilts and old clothes, dishes, etc., were brought. Those who brought them were given the opportunity to tell about them—their age, who made them, etc. We happened to have a real old quilt to quilt on that day. We also did comforters. Knitting, crocheting, machine sewing, and making bandages from old sheets were also done. A large number of our older members who usually do not attend were able to be with us that day, and we enjoyed their fellowship very much—a day well spent in fellowship and working with hands."—Mrs. Sanford K. Yoder, reporting.

Twenty-two girls from the Martins GMSA, Ohio, served the church in a special cleanup day. They followed this with an interesting feature. "We proceeded with our devotional period, centering on Puerto Rico, as outlined by our Program Guide. The girls enjoyed eating arroz y habichuelas (rice and beans) the way Puerto Ricans prepare it. As we ate we discussed the customs and living conditions of the islanders. Having lived there two years, and seeing the eagerness of the girls in knowing about the mission field, assures us that they will remember to be considerate of the customs of people from other lands and that they more fully appreciate their

homes and opportunities."Mrs. Milton Falb, reporting.

### Someone's Ingenuity

—is responsible for this community project. "Our sewing circle donated and served the noon meal and refreshments for the Blood Mobile which came to our community recently."—Do Ye Circle, Walnut Creek, Ohio.

### This Is Tops

Practically every circle has that elderly, loyal quilt piecer who keeps the quilt barrel supplied. At Western Pacific Coast district it is Sister Christner, 69 years old—their oldest member attending WMSA. She pieced 12 large and 10 small quilt tops during the past year.

WMSA office, 1711 Prairie St., Elkhart, Ind.

## Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

God's Little Ones, by Ivor Powell: Marshall, Morgan & Scott (U.S. distributors—Christian Literature Crusade); 1956; 139 pp.; \$2.00.

Mr. Powell is a Welsh evangelist who is noted for his ability as a storyteller. In this book he has given us 21 stories of boys and girls from many lands—many out of his own wide traveling experiences, and others related to him by missionary friends. The stories are all true, which makes them all the more pertinent. You will thrill to the accounts of little Princess Tarore of the South Sea Islands; of Sambo of Nigeria who narrowly escaped being eaten by the cannibals; of Mattus, the little Angolan boy who defied the witch doctor and his wicked idol, and later gave his life for the cause of Christ; of the Chinese girl whose prayer saved her grandfather from the "White Wolf" bandit, and many others.

The book is adapted to boys and girls of the intermediate level, but young people and even adults will also enjoy it. Children and youth workers will find the book an invaluable source of interesting, forceful illustrative material. It would also be an excellent addition to any Sunday-school library.—Earl R. Delp.

Existence Under God, by Albert Edward Day; Abingdon Press, 1958; 144 pp.; \$2.50.

Our Mennonite theology and way of life have never been conducive to the emphasis of Christian mysticism. Our concern for the practical expression of faith (discipleship) and relatively modern preoccupation with more precise creedal or doctrinal statements has tended to leave a vacuum in the realm of the individual consciousness of fellowship with God.

Anyone wishing to fill that vacuum might find a start in this latest book by Albert Edward Day. Existence Under God is a summary of the author's thought and experience over a long ministry which had as its primary concern leading men and women to a vivid realization of the presence of God. The subtitle of the book is "The Christian's Life of Prayer," and the author's vision is of

prayer as a way of life, as a continual personal encounter with God, and not merely an occasional one-sided conversation.

Many illustrations are drawn from the great mystics and saints of the ages. But the mysticism of Albert Edward Day is not for the select few; he passionately believes it can be the possession of every person. With simple clarity he outlines the spiritual disciplines necessary for such an experience. With refreshing realism he relates the meaning of the devotional life to daily life. No sweet suffocating piety here!

The movement of the author's thought is indicated by the titles of the three sections of the book: The Discovery, The Dialogue, and The Deliverance. Within this framework there is enough to get anyone started on the road to more meaningful spiritual life. Of course, not everything is included in this one small book. Many will miss any reference to the high priestly work of Christ and the intercession of the Holy Spirit. But the individual reader can fill out his own doctrine of the nature of God once this book has started him anew on the quest for the experience of God.—Edgar Metzler.

Eternal Security and the Bible, by Samuel R. Harding; Christian Service Foundation (Moline); 1957; 92 pp.; 40¢.

The author, an active layman in the Evangelical Free Church, is a teacher of engineering at the State University of Iowa. His discussion of a knotty problem deserves to be in every home. Using the question and answer method, he quotes 135 Scripture passages to answer questions on eternal security. He shows how the Christian is secure in Christ but very insecure apart from Christ in willful sinning. He gives the basis for real Christian assurance, emphasizing the willingness and the ability of God to keep. The style of writing is clear and readable.—Virgil J. Brennehan.

### TO BE NEAR TO GOD

(Continued from page 587)

it is ever true that "He who stands back of the shadows keeps lasting watch over His own."

Sing: "Shepherd of Israel."

Saturday, July 4

In Peace Shalt Thou Go. Gen. 15:1-21.

To him whose mind and body are wedded to an eager anticipation of and participation in the program of God the completion of this earthly pilgrimage is indeed the culmination of life itself. A giant in faith, Abram even peered down through the centuries, saw the day of Christ, and was glad. So, peace to you, Abraham, because:

Four hundred years of trouble to your seed, then release.

In the midst of unfriendly enemies of God, peace in your day.

I have written up the land-covenant for your seed, peace.

All the land you have walked upon since coming to Hebron's altar is yours, peace. The unfriendly tribes I have given to your seed, peace.

While you rest at the end of your pilgrimage shall your seed come to earth to bless all men.

And the faithful of the ages shall be your sons.

"And so they who are of faith are the sons of faithful Abraham," for "he went out, not knowing whither he went." "And it was woven unto him for righteousness."

Sing: "Peace, Perfect Peace."

—J. Paul Sauder.

### OUR READERS SAY—

(Continued from page 578)

of Dr. E. T. Thompson, the eminent professor of Church History at Virginia's Union Theological Seminary and the moderator of the general assembly, Presbyterian Church, U.S. Dr. Thompson testifies that Negroes do not really want to worship with the whites, whose services do not meet their inherent and distinctive needs. Among contemporary Negroes the greatest need is a trained and competent religious leadership, says Dr. Thompson. If this is a valid analysis, the broader racial problem involves the training of a Biblically sound and spiritually vigorous Negro clergy that can effectively minister to the rising Negro community, which, contrary to the national white trend, is departing from the church. Negro church membership is declining. If the Mennonite Church is to effectively witness to Negroes, she must face (and solve) this problem.—Herman R. Keitz, Richmond, Va.

I would like to see a hearty amen to Ted Morrow's article "Two-Sided Help" in June 9 GOSPEL HERALD. I had just completed a Bible school session with teenage boys discussing this very thing and then came home and read this article. It put the cap right on our discussion.

There certainly is the need for the individual to give others the opportunity to help. It is that so many of us are hesitant to ask for help and assistance in either physical or spiritual areas? Is it false modesty? Are we saying, "I don't need help; I don't want help; I can get along without help," with the emphasis on "I"? In the process we deprive others of the opportunity of exercising Christian charity and receiving the blessing which comes from giving.

The other side of the problem concerns the emphasis given to spontaneous sharing by Bro. Morrow. While the church as a whole certainly does need organized mutual aid, there is as great a need for individual spontaneous sharing. My plans, my spare time, my property, yes, even my family loom so large that we forget that we are "the temple of the Holy Ghost . . . and . . . not . . . [our] own . . ." but "are bought with a price. . . ." And if God truly owns us, He owns everything we possess. Hence my car is God's car, my home is God's home, my property is God's property, and my time is God's time. And not just on Sunday morning when the pastor announces that we will have a grocery shower for Sister Smith or when the offering plate comes around, but all the time. And interestingly enough, the more we share, the more we give, the greater is our blessing and happiness in the Christian life. You must try it to experience it.—Vernon Schertz, Sterling, Ill.

The article in the June 9 issue of GOSPEL HERALD entitled "Why Not Teach Manners in Church?" I feel is very timely and would be worthy of emphasis and reprinting often. Along with it I like to recall a companion article which was written by I remember correctly in the early forties by Sister J. D. Graber entitled, . . . "Crackers and Things." I would welcome a reprint. How many times parents could save themselves embarrassment and much work and grief by a practical application of these principles by teaching children "common-sense courtesy." Notice the phrase, "Etiquette is much more than knowing which fork to use, for good manners are an integral part of good character."



I also appreciate the editorials in our paper and just mention the one in this same issue entitled "Vacation Time." I like them in particular because they are written in such simple language that we do not need a college degree to understand them. I am sure God is blessing this self-sacrificing service.—N. B. Leinbach, Petoskey, Mich.

## Mission News

CONTINUED

The Relief and Service Committee now has the following members: Atlee Beechey, H. S. Bender, Mahlon Blosser, Paul Kraybill, Newton Gingrich, Mark Peachey, Calvin Redekop, Robert Miller, with J. H. Moesmann and H. E. Bennett ex officio members.

The following furloughed missionaries have been appointed to return to their fields: Frank and Anna Byler, Argentina; Mildred Eichelberger and Evelyn Kinsinger, Araguaema, Brazil; Jacob and Arvilla Elsher, India; Alvin and Goldie Hostetter, India; Ruth and Rhoda Reesler, Japan; Don and Barbara Reber, Japan; Elvin and Mary Snyder, Puerto Rico; James and Ann Martin, Uruguay.

The following missionaries appointed by other boards participated in the consecration service at Hesston: John and Katie Shank, Jamaica; Rosanna Roth, Mexico; Elam and Grace Stauffer, Tanganyika; Elsie Cressman and Phebe Yoder, Tanganyika; Norman Hockman, Honduras.

## Field Notes

CONTINUED

Bro. Daniel Leaman, Lancaster, Pa., spoke at anniversary services at Trevoze Heights, Pa., on June 14.

The Big Valley Men's Chorus gave a program at Salford, Harleysville, Pa., on June 14.

A group from Centereach, Long Island, gave the YPM program at Plains, Lansdale, Pa., on June 21.

Guest speaker for a father-son banquet of the Forks congregation, Middlebury, Ind., was Paul Stiver, Indiana state parole officer.

New members: two by baptism at South Union, West Liberty, Ohio, on June 7; one by baptism at Centereach, Long Island, on June 7; two on confession at Churchtown, Narvon, Pa., in May; nine by baptism at Goodville, Pa., on May 30; one on confession at Mt. Jackson, Va., on May 13; three by baptism at Lindale, Linville, Va., on May 17; six by baptism at Millersville, Pa., on May 24; two by baptism and five by letter at the College Mennonite Church, Goshen, Ind., on May 3.

Bro. Frank Peters, Winnipeg, Man., preached at the College Church, Goshen, Ind., on June 21.

Bro. Melvin Gingerich, Goshen, Ind., spoke concerning the Far East at Pleasant View, Goshen, on May 24 and at Indianapolis, Ind., on June 14.

Bro. John P. Oyer, pastor at Leetonia, Ohio, is attending Summer School at Associated Biblical Seminaries, Elkhart, Ind.

The funeral of Bro. Will Eicher at Beaver Crossing, Nebr., on June 7, was attended

by nearly every ordained Mennonite in Nebraska and about a dozen from out of the state.

Guest speaker at Science Ridge, Sterling, Ill., on June 14 was Director Gene Lasley of the Greater Dixon Youth for Christ.

Bro. Charles Bute, elderly deacon of Alpha, Minn., has passed to his reward. His funeral was held June 8.

Bro. Clayton Beyler, Hesston, Kans., brought the message at Bay Shore, Sarasota, Fla., on June 7.

Bro. A. Lloyd Swartzendruber, Kalona, Iowa, preached at Bellwood, Milford, Nebr., on June 14.

### Announcements

Paul Kraybill will give an illustrated talk on his recent trip in the Far East at Norris Square, Philadelphia, on June 24.

Northwestern Pennsylvania Youth Conference, at Sunnyside, Conneaut Lake, Pa., with Ray Bair, Louisville, Ohio, and John King, Millersburg, Ohio, as speakers, July 11, 12.

Clarence Lutz, Elizabethtown, Pa., will speak on life insurance at Landisville YPM, June 28.

E. M. Yost, Regional Overseer of Colorado churches, has the following schedule: June 28, La Junta; July 5, Rocky Mountain Camp; July 12, Chappell, Nebr.; July 19, Glenwood Springs; July 26, Perryton, Texas.

Victor Stoltzfus, at his former home, Martinsburg, Pa., June 28. The Stoltzfus will move to North Lima, Ohio, in August.

Music conference with Edward Stoltzfus, West Liberty, Ohio, as speaker at Hopedale, Ill., July 10-12.

Change of address: LeRoy Zook from Mt. Union, Pa., to 3175 Lincoln Highway West, Wooster, Ohio. Roy D. Roth from Hesston, Kans., to Logsdon, Oreg. Merle Shantz from Hespeler, Ont., to R. 4, Simcoe, Ont.

The Frazer, Pa., summer Bible school, which for the last several years has enrolled over 500, will hold its closing program in a large tent at 7:30 p.m., July 1. School dates are June 17-30.

Music Worship Conference, with Paul Erb as speaker, Neffsville, Pa., July 11, 12.

Allegheny Conference MYF workshops are being held as follows: North Scottdale,

June 23; Springs, June 24; Stahl, June 25; Allensville, June 26. Each day there are afternoon and evening sessions. Personnel includes Ronald David, Paul Payne, Victor and Marie Stoltzfus, Eugene and Mary Herr.

Annual antiphonal singing at Camp Hebron near Harrisburg, Pa., 7:30 p.m., July 5. Persons who enjoy singing are invited to participate. Bring Church Hymnal.

I-W Fellowship at Christopher Dock School, Lansdale, Pa., afternoon and evening of July 7. Theme: "Improving Our Peace Witness." Speakers: Alvin F. Detweiler, John E. Lapp, John R. Martin, Warren Wenger, Robert Good. All I-W's and those of draft age invited.

### Evangelistic Meetings

Arthur Cash, Saginaw, Mich., at Gibson City, Ill., April 19-24.

Clayton Swartzendruber will serve as song evangelist in the Waterford campaign near Goshen, Ind., July 16-26, with Don Augsburg as evangelist.

The evangelistic crusade at Arthur, Ill., with Bro. Myron Augsburg preaching, is being sponsored by the Mennonite Church and the two Conservative Mennonite churches in the community.

Revival fires have broken out in Holmes County, Ohio, during the first week of the Brunk Campaign. Many have responded to the invitation to get right with God. There were 80 responses in the three evenings of the June 4 weekend. The team requests fervent prayer for mighty revival.

Bro. Eugene Witmer of the Crusade for Christ staff taught the adult section of the Beech Sunday School, Louisville, Ohio, on June 14. The sermon was brought by Evangelist Myron Augsburg.

## Church Camps

Directors of the senior-adult week at Little Eden Camp, Onekama, Mich., Aug. 29 to Sept. 3 will be Jacob and Erna Erb. The staff includes S. C. Yoder, Walter E. Yoder, and Dr. Lillie Kaufman.

Men of the Market Street congregation at Scottsdale made a special project of painting the swimming pool at the Laurelvale Camp and erecting a new fence.

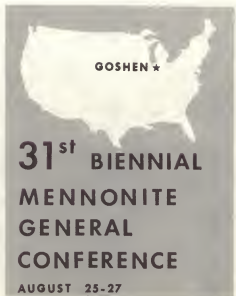
Bro. Raymond Kramer, St. Jacobs, Ont., will be director of the youth weekend at Chesley Lake Camp, July 10-12. John Ford will serve as music director.

The camp periods at Menno Haven in Illinois will begin on Monday instead of Saturday as previously announced.

The Yellow Creek MYF, Goshen, Ind., spent the weekend of June 14 at Youth Village, White Pigeon, Mich., under the direction of John David Zehr.

Bro. Kenneth Snyder, manager of Perrin Lakes Camp in Indiana, spoke at Clinton Frame and Yellow Creek, Goshen, Ind., on June 14.

The Rock Island Railroad is offering special rates for coach travel from Iowa City to Colorado Springs for the Youth Retreat, Aug. 3-9, and Junior High, Aug. 10-16, at Rocky Mountain Camp.



31<sup>st</sup> BIENNIAL  
MENNONITE  
GENERAL  
CONFERENCE

AUGUST 25-27

## OUR SCHOOLS

(Continued from page 584)

vite discussion on the fundamentals of his approach.

This, to him, is not sectarian. It is as objective as possible, because his interpretation is geared to the only really absolute norm of truth: God and His revelation. Martin Hegland says that a study of the disciplines naturally leads the students to the underlying questions of existence, at which point the Christian teacher can introduce the answers of faith instead of speculating about problems beyond man's inherent ability to solve. Although Hegland presupposes a Christian atmosphere, his method could be adapted to the secular system, or better said, could be adapted by the Christian teacher for the secular system.

In summary, we have noticed that in spite of the need in our own Christian schools, some Christian teachers may be driven by a sense of holy responsibility to serve in secular schools. They enter this vocation with a determination not to compromise their Christian principles, but rather to imprint them upon secular society whenever possible. They are aware of the conflict which this position will bring through its fundamental disagreement with the autonomous strivings of secularism. Therefore they take up their task with a knowledge of the aspect of "suffering" involved. They are willing to do this, however, and are also ready to project their Christian insights into the very objectives and curriculum of education because they know that only here, where the Christian teacher is completely realistic about himself, his responsibilities to God and man, and the results that all this might bring, is he able to work in a truly fruitful capacity.

Goshen, Ind.

## THE WORLD'S GREATEST ENEMY

(Continued from page 580)

John 9. He tempted Christ in the wilderness. Matt. 4:1-11. He will get you down and rob you of your peace and joy, if you permit him to, but if you resist him, he will flee from you. Jas. 4:7. At present he is free in the world, but in the end time he will be cast into the lake of fire. Rev. 20:10. It is wisest and best to recognize him as our greatest and most subtle enemy, and wrestle with God in prayer that he may not be overcome by him.

### His Abode

Where is he now, and where does he stay? At the present time, he dwells in the hearts of men, or he is walking by their side, trying to get in. He cannot get into our hearts without our permission. Remember, if you give him the

least chance, he will come in, but if you resist him, he will flee from you. Jas. 4:7. He is "going to and fro in the earth, . . . walking up and down in it" (Job 1:7). He goes up and down in the earth, "seeking whom he may devour" (1 Pet. 5:8). The Bible says he is "the prince of the power of the air" (Eph. 2:2). He is "the prince of this world" (John 14:30). His eternal destiny is hell, but for the present he dwells in the earth and in the hearts of men. Matt. 25:41.

### His Origin

It has pleased God not to reveal his origin, or how he became a devil, but indirectly it seems clear that he was among the "all things" that were created. Gen. 1:2, and John 1:3. Most definitely, he was created an angel of light, and having exalted himself through pride, with a multitude of angels, "which kept not their first estate" (Jude 6), were cast out of heaven and now seek the destruction of all mankind. The great unanswerable question still remains, Why did God permit such a thing to happen? How could angels possibly fall? How could evil possibly originate in heaven? What great thing occurred that caused these things to happen? Was this the beginning of sin? I do not know the answer. All I know is that it happened, and because it happened, God had to make a means of punishment and a way of destruction for all who follow in the wake of the enemy. He also made a provision for the salvation of every living soul who comes to Christ in faith. John 3:16.

### His Attributes

The character of Satan becomes apparent when we consider some of his names. For instance, the name Satan means "adversary" and he is the adversary of both God and man. The word "devil" means "accuser," and he is always accusing everything and everybody, including God. Job 1:9. Beelzebub means "prince of devils" (Matt. 12:24). Belial means "reckless, lawless, worthless, fiendish." Satan is not a friend; he is an enemy. He is not a companion; he's a fiend. As "the dragon" he seeks to destroy men's lives (Rev. 20:2). He is called "Apollyon," meaning the angel of the bottomless pit (Rev. 9:11). He is "the god of this world" and the prince of devils (II Cor. 4:4). He is known as a sower of tares, a wolf, a serpent, a roaring lion, an angel of light.

### His Manner of Work

He came to Eve as an angel of light, evidently beautiful to look upon, and in his conversation with her, he convinced her that God did not mean what He said, and if she would follow Satan's suggestions, she would have wisdom, freedom, liberty, and knowledge.

But it is also true that he does come as "a roaring lion" (1 Pet. 5:8). We are

told that it is only when the lion has his victim in his power that he roars. Under Satanic power the dancer often becomes a harlot, the gambler becomes a fiend, the sportsman becomes a racketeer, the skeptic becomes an atheist. Under Satanic power the trend is always from bad to worse. You sow liberty, and reap bondage; you sow riches, and reap poverty; you sow in hope, and reap despair; you sow freedom, and reap sorrow. With all the blind, ungodly influences in the world, the devil is trying to make us all believe that the world is getting better, and many in Christendom, and in all walks of life, are falling for this ruinous evil, and are listening to the false, smooth, soothing, whispering voice of the devil, instead of reading their Bibles, and listening to the voice of God, and observing the signs of the times.

If "the fear of the Lord is the beginning of wisdom," then "the fear of the devil is the beginning of sorrow." God sent His Son into the world to redeem the world from sin. Through the sacrificial death of Christ on the cross the sin question was forever settled. You take it, or leave it, as a matter of choice. You choose to serve God, or you choose not to serve Him, and your choice will decide your destiny. "Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord."

Belleville, Pa.

## CHRISTIAN SELF-HELP FOR HAITI

(Continued from page 592)

quested a new shipment of hogs Mr. Pankrat was asked for help.

He approached the men's organization of his home congregation, the First Mennonite Church of Mountain Lake, and the idea immediately caught fire. By the time disinfecting of pens and slaughtering at Ferme Centrale were completed, money and hogs for a total of 21 animals had come in. In mid-January the pigs were shipped, via truck to Miami, and then by air to Haiti at the expense of the U.S. International Co-operation Administration.

So the project is off to a new start, and Haitian farmers are again looking forward to the day when they will be able to take home a piglet of American breed. The first litter arrived March 9, and it is hoped that by May the majority of sows will have farrowed. There have been many setbacks, such as a number of baby pigs being born dead and others becoming ill, but the spirit of Marco Depestre, supported by his two enthusiastic American helpers, is not easily daunted.

In addition to the hog project, a poultry scheme has been successfully introduced at Ferme Centrale this year. Supported by Church World Service, ICA, and Heifer Project, Inc., the project began with the arrival of 600 Rhode Island Red chicks in



Marco Depestre, Haitian Methodist minister, with his family, visits one of his 32 mission outposts by boat. He also travels by car, horseback, or on foot.

Petit-Goave in January. On Easter Sunday a unique distribution took place, when a pair of chicks was given to 91 Haitian families, who had qualified for them by learning new methods of feeding and management and who were willing to comply with certain stipulations, such as returning one pair of chicks to the farm after the first hatch. Many more have been given out since, and interest in the project is great. Charles Suderman reports: "The people are really thrilled to get the chickens. It is reported that one woman even kissed the pair that was given her. The chickens at three months are about twice as large as a native chicken at five months; so you can see they have something to be thrilled about."

In the meantime Marlin Pankratz has returned to the U.S. and Leo Ulrich from Roanoke, Ill., has taken his place. Of his year in Haiti, Marlin had this to say: "This year has widened my vision of the needs of missions and broadened the horizons of my thinking. Agricultural assistance is one of the more important of Haiti's many needs. These people haven't had leadership and education; so they can't help themselves. What they need is more dedicated leaders like Marco Depestre."

Plans for expanding MCC operations in Haiti are being actively considered. Needed immediately is a male nurse to assist Rev. Depestre in developing a medical program in this large rural parish. The assignment calls for an adventure-loving, professionally trained medical worker to serve as "horseback doctor" to people who are too remote to be within reach of medical care.

Eventually teachers may be required to assist in Christian schools when these get established. The intelligent approach will always be to keep on working with the Haitian people at the grass-roots level, as we have been trying to do in the past.

via MCC, Akron, Pa.

To spend and be spent for the salvation and welfare of our fellow men brings a reward beyond all that earthly treasures can buy.—Walter E. Isenhour.

## Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bachman, Willis L. and Phyllis (Schrock), Metamora, Ill., second child, first daughter, Karen Kay, June 1, 1959.

Heatwole, Chester M. and Louise (Keller), Bridgeview, Va., second daughter, Sharon Louise, May 24, 1959.

Hershberger, Winford Gene and Rosa Mae (Stauffer), Goshen, Ind., first child, Marcella Joy, April 13, 1959.

Knapp, Edwin and Tressie (Schrock), Topeka, Ind., fourth child, third daughter, Shirlene Kaye, May 2, 1959.

Kuepfer, Henry Eugene and Mary (Kuepfer), St. Agatha, Ont., first child, Cheryl Elaine, March 23, 1959.

Kuepfer, Levi F. and Loreen (Lebold), Newton, Ont., sixth child, fourth daughter, Marilyn Loreen, March 26, 1959.

Leichty, Mahlon and Delores (Gnagey), Mt. Pleasant, Iowa, third child, second daughter, Carla June, May 30, 1959.

Long, Gene and Evelyn (Miller), Goshen, Ind., first child, Gregory Eugene, May 25, 1959.

Martin, Carl I. and Ruth Ann (Kreider), East Earl, Pa., first child, Debra Kay, May 31, 1959.

Martin, Joseph B. and Ruth (Glemmer), Lansdale, Pa., second daughter, Gwendolyn Fay, May 21, 1959.

Martin, Ray and Eunice (Martin), Hagerstown, Md., first child, Eldon Robert, May 23, 1959.

Miller, W. Paul and Anna Mae (Ropp), New-nata, Ark., third child, first son, Kevin Lynn, June 5, 1959.

Moyer, Claude and Shirley (Allebach), Harleysville, Pa., second and third sons, twins, Ray Wesley and Jay Leslie, May 9, 1959.

Nissley, Lonnie Gene and Alma (Yoder), Altha, Fla., first child, Martha Joy, June 7, 1959.

Roth, Howard and Lois (Yoder), Topeka, Ind., third daughter, Karen Annette, May 30, 1959.

Roth, Richard and Eleanor (Schweitzer), Seaward, Nebr., first child, Kirby Alan, May 27, 1959.

Staybrook, Miller and Carol (—), Koubas, Alberta, second daughter, Joyce Ann, June 2, 1959.

Stoltz, Jay Harold and Dorothy (Lupinski), Ephrata, Pa., third son, Mark Alan, May 14, 1959.

Stutzman, John D. and Mary (Hershberger), Millersburg, Ohio, sixth child, fifth daughter, Sara Ruth, April 15, 1959.

Swartz, David and Grace (Byler), Au Gres, Mich., fourth living child, second daughter, Brenda Sue, June 5, 1959.

Weber, Lyle and Ruby (Bender), Waterloo, Ont., fourth child, third daughter, Phyllis Clara, May 17, 1959.

Yoder, John J. K. and Edna (Miller), Hutchinson, Kans., third child, first daughter, Clara Mae, May 13, 1959.

Yoder, Raymond and Martha (Mast), Orrville, Ohio, first child, a daughter, Robyn Renae, May 31, 1959.

Yordy, Richard and Ruth (Miller), Freeport, Ill., third son, David Brian, May 29, 1959.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bolger-Martin.—Lorne Bolger, Ariss, Ont., and Lucinda Martin, Elmira, Ont., both of the Elmira cong., by Howard S. Bauman, assisted by Emerson McDowell, at the Elmira Church, June 6, 1959.

Borkholder-Miller.—Tobias Borkholder, Nappanee, Ind., and Mary Ellen Miller, Etta Green, Ind., by Amos J. Graber at the home of Milo Miller, Oct. 7, 1957.

Brenneman-Stidham.—Elmer Brenneman, Accident, Md., Glade cong., and Nellie Stidham, Bethel Conservative cong., by David E. Shewalter at the Bethel Mennonite Center, Rowdy, Ky., June 6, 1959.

Brenneman-King.—Howard Lee Brenneman, Hesston, Kans., Hesston cong., and Sharon King, Hutchinson, Kans., Pershing Street cong., by Sanford E. King at the Pershing Street Church, May 29, 1959.

Bruning-Schweitzer.—Stanley Bruning, Bruning, Nebr., and Carol Schweitzer, Shickley, Nebr., both of the Salem cong., by P. R. Kennel at the Salem Church, May 3, 1959.

Chupp-Hochstetler.—William Chupp, Etta Green, Ind., and Minerva Hochstetler, Nappanee, Ind., by Amos J. Graber at the home of Andy Miller, Jan. 1, 1959.

Detweiler-Springer.—J. Robert Detweiler, Orrville, Ohio, Martins cong., and Marjorie Springer, Hopedale, Ill., Hopedale cong., by Bill Detweiler, twin brother of the groom, at the Hopedale Church, June 7, 1959.

Diffenbach-Burkholder.—Harry L. Diffenbach, Womelsdorf, Pa., Myerstown cong., and Mildred Burkholder, Ephrata, Pa., Texter Mt. cong., by Mahlon Zimmerman at the home of the bride, May 30, 1959.

Miller-Wolf.—Ernest H. Miller, St. Paul Lutheran Church, Rock Grove, Ill., and Nola Mae Wolf, Freeport cong., Freeport, Ill., by Richard Yordy and K. K. Olafson at the Rock Grove Church, May 23, 1959.

Mullet-Stickel.—Maurice Mullet, Berlin, Ohio, Berlin cong., and Janice Stickel, Nappanee, Ind., North Main Street cong., by Paul Hummel, assisted by Homer North, at the North Main Street Church, June 6, 1959.

Snader-Martin.—Luke L. Snader, Adamstown, Pa., and Elizabeth G. Martin, Ephrata, Pa., both of the Blainsport cong., by Mahlon Zimmerman at the Denver Mennonite Church, June 6, 1959.

Steckley-Stauffer.—Kenneth Steckley, Beaver Crossing, Nebr., West Fairview cong., and Darlene Stauffer, Milford, Nebr., East Fairview cong., by Dale Oswald at the East Fairview Church, June 5, 1959.

Stutzman-Chupp.—Melvin E. Stutzman, Nappanee, Ind., and Etta Mae Chupp, Etta Green, Ind., by Amos J. Graber at the home of Paul Graber, April 2, 1959.

Yoder-Stutzman.—Melvin J. Yoder, Etta Green, Ind., and Barbara Stutzman, Nappanee, Ind., by Amos J. Graber at the home of Jonas Hochstetler, April 7, 1959.

## Anniversaries

Burck. Harley L. and Katie (Widmer) Burck observed their golden wedding anniversary with a family dinner on the evening of May 6, 1959, at their country home near Albany, Ore., with six of their eight children and families present.

They were married May 6, 1909, by John P. Bontrager at the bride's home near Albany, Ore. They are regular attendants at the Albany Mennonite Church where they are the only living charter members. Bro. Burck was a farmer and carpenter until his retirement several years ago. He is 76 years old and Sister Burck is 74; both are enjoying fairly good health. They have 8 children, 29 grandchildren, and one great-grandson. Their children are Ernest, Valere—Mrs. Robert Baker, Viola—Mrs. Lester Kropf, and Evelyn—Mrs. Lloyd Fisher, all of Albany; Clarence, Monmouth, Ore.; Willis, Corvallis, Ore.; Lois—Mrs. John Detweiler, Annapolis, Ind.; and Grace—Mrs. Edwin J. Anderson, Silver Spring, Md.

They are planning an open house for their friends on Aug. 9 when all of their children plan to be present.



## Obituaries

May the sustaining grace and comfort of our Lord  
bless those who are bereaved.

Eicher, William R., son of Martin J. and Katie (Roth) Eicher; born Sept. 22, 1889, at Milford, Neb.; died at Milford, of heart ailment and complications, June 5, 1959; aged 69 y. 8 m. 14 d. He was married to Lydia A. Sahley, Oct. 14, 1918, at Carstairs, Alta. Occupation: farmer. In 1915 he was ordained deacon at West Fairview by Peter Kennel. He served the West Fairview congregation and a number of others in the Iowa-Nebraska Conference District. In 1916 he was ordained minister and in 1932 he was ordained to the office of bishop by Joe Zimmerman. He served for twenty years as secretary of the Iowa-Nebraska Conference. He is survived by 4 daughters (La Verda—Mrs. Dem Schweitzer, Beaver Crossing, Neb.; Verdella—Mrs. Milton Miller, Milford, Neb.; Teresa—Mrs. Peter Burky, Heston, Kans.; and Violet—Mrs. Ted Troyer, Harper, Kans.), 5 sons (Walter, Chandler, Ariz.; Floyd, Grand Junction, Colo.; and Lloyd, Englewood, Colo.), 14 grandchildren, one great-grandchild, and 2 sisters (Mabel—Mrs. James Klopfenstein, Goshen, Ind.; and Mrs. Elsie Troyer, Milford, Neb.). One son (Ellis) preceded him in death in 1948. He was a member of the West Fairview Mennonite Church, where funeral services were held June 7, in charge of Dale Oswald, L. O. Schlegel, Loyal Burkey, and Ammon Miller; interment in adjoining cemetery.

Landis, Fannie Ellen, born Sept. 17, 1872, in Ohio; died May 14, 1959; aged 86 y. 7 m. 27 d. She spent her early life in Canton, Ohio, and served a few years at the Chicago Home Mission. She was married to George B. Landis, who preceded her in death May 12, 1928. After the death of her husband, she lived at Heston, Kans., later living alternately with each of her children. Surviving are 4 children (Mary E., Landon, Oreg.; Floyd M., Caldwell, Idaho; Louis C., Shedd, Oreg.; and Vernon C., Molalla, Oreg.), 17 grandchildren, and 6 great-grandchildren; also 3 sons and a daughter-in-law of her husband by a former marriage (Melvin, Noah, Raymond, and Lela), 13 grandchildren, 30 great-grandchildren, and one great-grandchild. She was a charter member of the Lebanon Mennonite Church, Lebanon, Oreg., where services were held, in charge of George Kauffman and Allen Erb. The body was sent to Canton, Kans., where services were in charge of Edward Selzer and Charles Diener.

Lapp, Fannie Mae, daughter of Eli and Barbara Birtler; born at Belleville, Pa., Sept. 23, 1876; died of infirmities of old age, Sept. 23, 1959, at Liberty, Ohio, April 14, 1959; aged 82 y. 6 m. 22 d. She was married to David A. Lapp at West Liberty, Ohio, Oct. 28, 1906. Besides her husband she leaves 2 daughters (Dorothy, at home; and Gladys—Mrs. John Esch, West Liberty, Ohio), 6 grandchildren, and 4 great-grandchildren. She was a member of the South Union Mennonite Church, where funeral services were held April 19, in charge of Roy S. Koch; interment in South Union Cemetery.

Moyer, Annie D., daughter of Henry and Lizze (Detweiler) Landis; born near Silverdale, Pa., Nov. 30, 1872; died at the Eastern Mennonite Home, Souderston, Pa., of arteriosclerosis, June 4, 1959; aged 86 y. 6 m. 5 d. She was married to Peter L. Moyer, who preceded her in death in 1949. She was a member of the Blooming Glen Mennonite Church. Funeral services were held at the Eastern Mennonite Home, June 8, in charge of Marvin Anders and David Derstine Jr.; interment in Blooming Glen Church cemetery.

Moyer, Wilson R., son of William M. and Madlena (Rickert) Moyer; born June 2, 1872, near Souderston, Pa.; died at the Eastern Mennonite Home after an illness of eight years, May 25, 1959; aged 86 y. 11 m. 23 d. He was

married to Stella A. Derstine, who died in 1955. Occupation: schoolteacher; commission merchant in the Reading Terminal Market. He was ordained to the office of deacon at the Blooming Glen Mennonite Church in 1914; ordained pastor by A. O. Hixstad at the same place in 1921. He served often in evangelistic and Bible conference work. In 1950 he retired from his active ministry. After the death of his wife he lived at the Eastern Mennonite Home, Souderston, Pa. Surviving are one adopted son (William), 2 foster children (Mrs. Wallace Derstine and Anna Mae Ziegler), and one grandchild. He was a member of the Blooming Glen Church, where funeral services were held May 29, in charge of David Derstine and Joseph Gross; interment in Blooming Glen Church Cemetery. Nitsche, William Francis, son of Daniel and Emma (Birkly) Nitsche; born July 23, 1928; died May 30, 1959, when struck by lightning; aged 30 y. 10 m. 7 d. On Sept. 12, 1948, he was married to Luella Stutzman at Milford, Neb. Occupation: farmer. Besides his wife he is survived by 3 daughters (Linda, Bonnie, and Kathy), one son (Floyd), 3 sisters (Ruth—Mrs. Earl Coffman, Shipshewana, Ind.; Edna—Mrs. Wayne Zook, Manson, Iowa; and Fern—Mrs. Mylon Holway, Goshen, Ind.), and one brother (Delmar, West Point, Neb.). He was a member of the Beemer Mennonite Church, where funeral services were held June 2, in charge of Sam Oswald, P. O. Oswald, Loyal Burkey, J. W.

Birky, and Earnest Kauffman; interment in Beemer Cemetery.

Strubhar, Andrew J., son of Nicolas and Hannah (Yoder) Strubhar; born at Danvers, Ill., May 1, 1877; died at Hubbard, Oreg., April 18, 1959; aged 81 y. 11 m. 17 d. On Nov. 10, 1902, he was married at Woodburn, Oreg., to Mary E. Roth, who preceded him in death in 1942. Occupation: farmer; electrician. Surviving are 7 sons (Rollin, Fred, Clifford, Timothy, Roy, Levi, and William), 2 daughters (Fannie—Mrs. Paul Snook and Mac), 23 grandchildren, 10 great-grandchildren, and one sister (Mrs. Frank Roemer). One daughter (Naomi) preceded him in death. He was a member of the Zion Mennonite Church, where funeral services were held April 24, in charge of Clarence Kropf and Edward Kenagy; interment in Zion Cemetery.

Witmer, Terry Lee, son of Anson and Fern (Weaver) Witmer; born Aug. 9, 1954, near Goshen, Ind.; died at his home in a farm truck accident, June 1, 1959; aged 4 y. 9 m. 13 d. Surviving besides his parents are 3 brothers (Donald, Devon, and Marvin), one sister (Betty Ann), his maternal grandparents (Mrs. and Mrs. Oscar Weaver, Wakarusa, Ind.), his paternal grandparents (Mr. and Mrs. Walter Witmer, Goshen, Ind.), and a great-grandmother (Mrs. Eva Wengler, Wakarusa, Ind.). Funeral services were held at the Olive Mennonite Church, in charge of J. C. Wenger, Elno Steiner, and Paul Hoover; interment in church cemetery.



## ITEMS AND COMMENTS

BY THE EDITOR

Lurid sex magazines exported by the United States to newstands in foreign lands are causing American missionaries great embarrassment and are presenting a seriously distorted picture of American life and morals, says Clyde W. Taylor, of the National Association of Evangelicals, who recently returned from a three-month round-the-world tour of conferences with American missionaries.

It is claimed that the average American takes less than one tenth of the advantage the law permits in deductions for income tax purposes on his gifts to church, charitable, and educational organizations.

Parents were made liable for willful damage done by their children in a law passed by the Maine legislature. Under the new law parents are liable to a maximum of \$250 for willful and malicious damage done by children aged 7 to 17 if the children live at home.

Artificial insemination by a donor (AID) was condemned in a report to the General Assembly of the Church of Scotland. The report said AID "constitutes a grave infringement of the proper relationship between husband and wife and is inconsistent with the dignity and integrity of human personality."

The Southern Baptist Convention called on its executive committee to consider a meeting with Negro Baptist leaders to discuss mutual problems. The resolution praised Brooks Hays, retiring president, for his "firm convictions, his spirit of fairness to all, and his courageous stand on the great issues of our day." It was Hays who pro-

posed the White-Negro meeting as a practical step toward easing racial tensions in the South.

In proportion to population the Southern Appalachian Mountain region of the United States has more churches and fewer church members than any other region of the United States.

The East Asia Christian Conference held in Malaya declared that every adult person has the right to "profess and propagate" his faith and to change his religious affiliation. The message rejoiced that in most parts of East Asia there is religious freedom but recognized that there are "areas in which this freedom is severely curtailed."

A bill has been introduced into the House of Representatives at Washington to provide an exemption from federal tax of amounts paid by churches, church organizations, and church-owned institutions for communications and transportation. The Senate Commerce Committee has urged the Senate Finance Committee to repeal such a tax on passenger travel fares.

O. O. Miller reports from British Honduras that in early 1958 Mennonite colonists from Mexico began settling there. Over 360 families (1,627 persons, of whom 755 are children under 14) are settled mainly at three locations: (1) on a 115,000-acre jungle land purchase in the extreme northwest corner known as Blue Creek Settlement; (2) a smaller group on an 18,000-acre purchase about 50 miles west of Belize; (3) a scattered group (perhaps a fourth of the total) on farms around Orange Walk planning to settle on a 17,000-acre purchase at Ship-

yard, nine miles south of Orange Walk. The colonists seem to be well accepted in Honduras. The British Honduras population is nominally about 50 per cent Catholic, 20 per cent Anglican, 20 per cent Wesleyan Methodist, and the rest Nazarene, Baptist, Assembly of God, Seventh-Day Adventist, and others. There is great physical and spiritual need.

The American Tract Society, during the past ten years, has printed and distributed more than 123 million tracts, Tracards, and booklets.

California and Ohio, the second and fifth most populous states in the Union, recently passed strong laws against discrimination in employment. There are now sixteen states that have good firm employment practice laws. These cover a total population of over 70 million. In both California and Ohio there were widespread discriminatory practices, particularly against Jews and Negroes.

Use of funeral parlors for Christian burial services was scored at the annual synod of the Anglican Diocese of Toronto. Warning against the evils of secularism, godless materialism, and militant humanism in twentieth-century society, a speaker said, "The proper place for a Christian funeral is a church, not a place masquerading as a chapel." He charged that the words "church" and "chapel" were words with ecclesiastical significance and were improperly applied to places set aside in funeral parlors.

Religious organizations in South Africa are circulating a story which they claim is authentic. It reveals the ridiculousness of racial segregation in churches. According to the story, an official of one of the churches in Capetown accosted a Negro Zulu entering the building and sternly asked, "Don't you know this church is for whites only?" And the Zulu replied, "I'm going in only to sweep the church, sir." "That's all right then," the official said, "but heaven help you if I catch you praying."

More than 200 students took final examinations in the first Bible course ever offered over television for college credit. The course was in "The Life and Teachings of Jesus" and was offered by American University at Washington, D.C.

What is believed to be the largest collection of Bibles in the United States is owned by Roger W. Babson, educator and statistician. He is a lineal descendant of John Rogers, translator of the Matthews-Rogers Bible in 1537. Noteworthy Bibles in his exhibit include first editions of Martin Luther's translation, 1532; the Matthews-Rogers Bible; the Great Bible, 1539; the Geneva Bible, 1560; and the King James Version, 1611. Among others is one of the 33 known copies of the George Washington Bible, the only edition of the Scriptures authorized by Act of Congress.

The General Board of the National Council of Churches, in reaffirming support of "religious freedom for all people," expressed opposition to the proposed Christian amendment to the Constitution. This amendment would declare that "this nation devoutly rec-

ognizes the authority and law of Jesus Christ, Saviour and Ruler of nations, through whom are bestowed the blessings of Almighty God." The Board pointed out that such constitutional provision "would confuse the issues involved in the church-state separation principle."

President Charles H. Malik of the United Nations General Assembly, who is a representative from Lebanon, asserted that much more than peace is at stake in the cold war. He called for a mighty spiritual revival at the grass roots. The West, he said, is weak in the ways of the cold war and such a revival would make it strong without stooping to communist methods.

Pastor Martin Niemoeller, President of the Church of Hesse, has been re-elected chairman of the Association of the Christian Churches in Germany for a two-year term. The Association includes representatives of the German Evangelical Regional Churches, the Old Catholics, the United Brethren, the Mennonites, and as observers, the Salvation Army.—Gospel Messenger.

A memorandum denouncing West German atomic armament was handed to the foreign ministers' conference in Geneva by a West German pacifist group headed by Dr. Martin Niemoeller. The memorandum was signed by over 2,000 prominent politicians, scientists, and cultural leaders.

## Jesus and Human Conflict by Henry A. Fast

Can a person literally carry out "*But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.*" Do we really believe this is a Scriptural command?

Must I always give to the man who asks for a dime for a cup of coffee? Does nonresistance apply only to the believer-unbeliever relationships? How shall I respond to the "wild ones" within the church? How should I respond to the "pietistic narrow" individuals?

Help in understanding everyday situations in which each of us is involved will be found in this book. Conflicts as major as war and as minor as having your plans thwarted are dealt with.

This book is not a thesis on war but on personal relationships. As the author says, "In this attempt to understand Jesus it is well to remember at the outset that Jesus was more than a teacher of ethics. His primary purpose was not to give men a new code of conduct—better, more perfect, and more complete—and urge them to a more perfect obedience to this new code. His primary call to men was a call to a great surrender. 'The kingdom of God is at hand: repent ye, and believe the gospel' (Mark 1:15). Men were to respond in love with all the resources of their being to the abounding goodness and love of God the Father."



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# Gospel Herald

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VOLUME LII, NUMBER 26

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### By Urie A. Bender

Beautiful Wichita, Kans., airport . . . private line to reconfirmation desk. Would you clear my reservation returning Monday, June 16? . . . What's going on at Hesston? It seems everybody and his cousin is giving Hesston College as a contact point. . . . It's the 53rd Annual Meeting of the Mennonite Board of Missions and Charities. . . .

Hesston College campus . . . level green lawns . . . Hess Hall, home base for the major sessions . . . the homey basement dining room . . . restful lounge . . . plentiful food . . . thoughtful, cool drinks . . . quiet, stately college church chapel . . . busy committee rooms in the educational wing . . . Elkhart field office . . . press room . . . daily newsheet . . . Green Gables, home of couples . . . Ath hall, for men only . . . naked pillars of the new men's dorm reaching through concrete slabs . . . Ad building . . . tremendous selection of books at the Mennonite Publishing House display . . . informative exhibits and displays of the

church's work . . . said Board prexy, You haven't been to Mission Board until you've seen the displays. . . .

Health service with nurse in charge . . . doctors on call . . . nursery rooms . . . baby sitters . . . toys, cribs, rocking chairs. . . .

Information desk, the nerve center . . . hard-working local committees . . . key men, Daniel Kauffman and Kenneth King . . . no service too menial . . . no request too difficult . . . wide-open Western friendliness . . . hospitality with a capital H . . . and the warm, warm Kansas welcome. . . .

Welcome breath of moving air from the open double doors at left auditorium front . . . paper world map rattling and crackling in the breeze . . . soft hum of the electric fan on the speakers' platform . . . sea of fluttering fans . . . heavy concrete trucks lumbering past to disgorge liquid floors for the new building . . . background whine of mechanical trowels . . . occasional shout of a workman. . . .





Behind the scenes in any church-wide meeting are numerous individuals who do a variety of jobs. To co-ordinate these tasks local committees put in many long hours.

"We are on the Lord's side, Saviour, we are Thine" . . . "'Tis the harvest time, 'tis the harvest time, to the fields I must away; for the Master now is calling me, to go and work today" . . . "The work is Thine, O Christ our Lord, the cause for which we stand" . . . "Saviour, Thy dying love Thou gavest me . . . some offering bring Thee now, something for Thee" . . . "What shall I give Thee, Master, Thou who hast died for me? Not just a part nor half of my heart, I will give all for Thee" . . . "Spirit of the living God, fall afresh on me . . . melt me, mold me, fill me, use me; Spirit of the living God, fall afresh on me." What better introduction to the theme—"Spirit-directed Witnessing"! . . .

To this point J. D. Graber spoke in his keynote message . . . "Not by might, nor by power, but by my spirit, saith the Lord." . . . Missions is definitely not man's program; it is God's program. . . . We must really and literally pray out the workers the Lord needs . . . depend on the Spirit for effective soul-winning. . . . A church guided by the principle, "It seemed good to the Holy Ghost, and to us," may not be humanly predictable in its program and directions, but it will be Spirit-directed and that, finally, is our only concern. . . .

Shall we join our hearts in prayer? . . . "Lord, when we are wrong, help us to change; when we are right, help us to be easy to live with" . . . "We thank Thee for the privilege of sharing together a vision of the world and its need" . . . "O Lord, give us no vocation except Thine."

Who petitioned thus? Stanley Weaver, God's mouthpiece to the Navahos . . . Elven Horst with his bookmobile ministry . . . Elizabeth Showalter, *Words of Cheer* editor . . . Mario Snyder, preacher to the Latin Americans of Chicago . . . Jacob Roth, father of a new worker to Mexico . . . Don Jacobs, who carried his faintly British accent back from Tangan-

yika, East Africa . . . Dorothy Swartzentruber, WMSA secretary . . . Raymond Charles, Eastern Mission Board president . . . B. Charles Hostetter, international radio preacher . . . Herman Ropp, bishop from Iowa . . . A. J. Metzler, Secretary for Literature Evangelism . . . Virgil Brenneman, new part-time Student Services worker . . . John R. Mumaw, just back from his overseas tour to paint a vivid picture of our world's need . . . and a host of others . . . Negroes, Latins, whites. . . .

Among them . . . Norman Derstine, newly elected vice-president with his fine devotional challenges from Eph. 4 . . . united in one vocation . . . united through the Holy Spirit . . . united in

our message . . . united through different gifts . . . united in one goal . . . am I ignitable? . . . Too many churches, instead of being marching armies, are only campgrounds. . . . What does God expect of me? What does God see in me? What resources does God provide? . . . We are in this task together. . . .

And VS-ers . . . from across America . . . glad testimonies . . . joyous service . . . Kansas City quartet . . . evaluations by a pastor, hospital administrator, and others . . . the salesman who said, when Luke Birky explained to him the VS program, "Well, ain't that something?" . . . or the multimillionaire in a hospital bed hearing of VS work, "The church must mean an awful lot to your young



Featured at this year's annual meeting were the displays and exhibits of the church at work.

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1890) AND HERALD OF TRUTH (1884)

PAUL ERS, EDITOR    ELLNOBE D. ZOOK, MILLARD C. LIND, CONSULTING EDITORS    LEVI C. HARTZLER, MISSIONS EDITOR    BERTHA HITZSCHE, EDITORIAL ASSISTANT

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## EDITORIAL

### *Priesthood of Believers*

The Protestant doctrine of the priesthood of all believers has had a tremendous effect upon the church. That doctrine is that every Christian as his own priest, with none other than Christ as mediator, can come into the very presence of God.

This is a wonderful privilege. But perhaps for too long it has been taught only as a privilege. Did the priests of Old Testament Israel enter the temple only for their own sakes? No, they did their service for the waiting congregation which stood outside.

As you think upon your privilege as a priest of God, remember that there is a waiting congregation which stands outside. The concept of priest suggests a relationship not only to God, but also to the people who are not priests. As a congregation of priests in your community, your church is to show forth the wonderful works of Him who has called you out of darkness into light. What is your share in that responsibility?—M.L., in *Herald Adult Bible Studies*.

### *Two Ways to Die*

All of us must die—unless at the Lord's coming we shall be changed without death. Some of us will simply die of something—cancer, heart attack, tuberculosis, accident shock. Others of us may die for something.

There may still be a place for martyr death. It has happened before, and some places it is happening now, and quite certainly it will happen again. The conscientious life, the faithful testimony, the courageous witness against sin can still enrage the enemy and bring against us the modern equivalent of the sword. Some of us may be heading for the sudden death of the martyr. The demonic world is still capable of a hatred that kills.

But there is another way to die for something. "I die daily," said the Apostle Paul long before the headman's sword flashed in the sun at Rome. One can die over a period of years by giving himself sacrificially to a cause. Some ser-

vants of God and man have literally worked themselves to death. Many a missionary and preacher has slowly burned himself out. Opposition and conflict and difficulty can take a deadly toll from both spirit and physique. Life can gradually seep away down the drain of disappointment and frustration and weariness. Even a triumphant faith cannot forever keep a tired body going.

To die with Christ means to die to self. And to die to self means not to count life itself dear. The Christian, if he is truly Christian, cancels out the instinct of self-preservation by a consciously willed devotion that leads to death. One of the most glorious denials of natural law is the fact that a man does not have to live; a man can die. In some sense every true Christian lives a life-long death.—E.

### *Publisher's Statement*

During the last decade publishers of Christian magazines have used various means in attempting to meet the higher costs of publication: These various means include higher subscription rates, fewer issues, such as going from weekly to bi-weekly publication, fewer pages, smaller page size, combining publications, and in some cases discontinuing the publication entirely.

Since printing in small quantities is always quite expensive, it presents a difficult problem, particularly for the publisher serving smaller constituencies such as ours in contrast to the larger denominations. Our increases in prices have been kept to a minimum. They have not been in proportion to the increased cost of labor and material and furthermore we have endeavored not to reduce the amount of material except in a limited way in a few instances.

Two years ago the number of pages in the GOSPEL HERALD was reduced from 24 to 16 for a few issues. This is to announce a similar procedure for a short period during 1959. There will be 50 issues instead of the usual 52 issues. There will be no issues for July 7 and Dec. 1 and furthermore from July 14 to Sept. 15 inclusive there will be 16-page issues instead of the usual 24-page issues.

It is the editor's and publisher's intention to continue to give the complete

over-all church coverage of the news and activities and to attempt through the GOSPEL HERALD to carry out a primary objective of the Publishing House, that of "serving every area of our brotherhood and all interests of our church's life and work." While we regret even this minor modification, we are grateful that for the present we do not need to effect any radical curtailment, as some publishers have found necessary.

A. J. METZLER,  
Publishing Agent.

people" . . . and the confirming testimony of a VS-er, "I'll never be the same. I have learned to love my church."

John Mosemann, continuing Board president, was there also with his engaging smile . . . committeeman, moderator, speaker . . . We must measure our mission, our method, our motive against Christ's mission, Christ's method, Christ's motive. . . . There is really only one job to do in the world—my Father's work. . . . The Christian must make a commitment in which word is to be joined to act. . . . The focus of Christ was always outward: What will my service do for the needy? Not, How will this service affect me, my status, my comfort, my welfare? . . . Whosoever serves in the name of Christ must write into his prescription for the needy the word *love* . . . but before we do much more, we must do much better . . . the time is now and the person is "I." . . .

And Myron Augsburg . . . the Christian must make Christ relevant to the age in which he lives. . . . If we are going to be an evangelistic church, we must be ready to accept into our fellowship individuals of differing levels of maturity . . . we must remove sociological barriers . . . we must deal with worldliness. . . .

Frank Byler brought his inimitable style to the last major message. . . . God calls and there is really no future except in the pathway to which He has called. . . . To be led of the Spirit to witness is a mark of the child of God. . . . No one is beyond reach of the call of the Spirit. . . . The Holy Spirit orders the steps and the stops of the believer. . . . It is a fact that God has called many more people than have responded. . . . We must be ready to give up the security of the tax collector's table and lean upon the insecurity of Almighty God. . . . Our roots are too deep in personal interest. . . . When the Holy Spirit has His way, there is going to be a lot more moving around. . . . God is on the move and we can't settle down. . . .

There were announcements . . . the purchase of a lot in Corpus Christi, Texas . . . plans for the building of an educational wing and eventually a church building on this lot . . . the ordinations



J. D. Graber, Secretary of Foreign Missions, points to Nigeria where Edwin and Irene Weaver will be serving at least 17 congregations who desire affiliation with the Mennonite Church. The first contact was made through a Mennonite Hour program on ELWA. The Weavers worked as missionaries in India from 1933 to 1956.



Ten years ago the 43rd annual meeting of the Mission Board was held at Hesston, Kans. At that time the first missionaries to Japan were appointed—Carl and Esther Beck, Ralph and Genevieve Buckwalter. Now at the 53rd annual meeting, also at Hesston, the premiere showing of "Hokkaido Challenge" took place. This is a documentary film of the Mennonite church in Japan. Here Levi Hartzler, Secretary of Information Services, talks to Japan missionaries. Left to right: Levi Hartzler, Don McCammon, Arletta Selzer (new appointee), Ruth and Rhoda Ressler, Joe and Emma Richards, Don and Barbara Reber.

of Robert Lee (for Japan) and Mark Kniss (for India) . . . 500 new members from the Calabar division in Nigeria—17 congregations. . . .

There were greetings from afar . . . letters . . . cablegrams . . . short . . . long . . . some formally stated . . . others more casual . . . but all fervent and warm . . . Ghana, Nigeria, India, Japan, Argentina, Brazil, Honduras, England, Europe . . . our brothers.

There were challenges . . . the possibility of an additional home for retarded children in Maumee, Ohio. . . . Why can't we have a Christian newspaper in Latin America? . . . We should plan systematically to place Christian literature in doctors' offices, prisons, public libraries. . . . Christian information centers in large cities. . . . This is the season for literature. . . . Christians have taught people how to read, and communists are now providing material to read. . . . Shall we in our complacency accept this evaluation? . . . We must emphasize the establishment of Bible institutes and seminaries for the training of nationals.

There were reports . . . from Mennonite Relief and Service Commission . . . Harold Bender beginning an interview with Robert Miller on MCC work . . . "almost forty years ago . . . almost forty years ago . . . almost forty years ago . . . there, the microphone is working now" . . . 500 persons serving . . . 200 in foreign work . . . from our church 40 in regular relief . . . 60 Pax men—Germany, France, Austria, Greece, Algeria . . . Mennonite Voluntary Service in Europe . . . work camps with a peace emphasis . . . co-operation in Bienenberg Bible school project . . . Berlin refugee project . . . Jordan, 500,000 refugees . . . refugee problem in Calcutta, India . . . Hong Kong—1,000,000 refugees, 250,000 squatting on sidewalks or roads with no shelter . . . Indonesia—80,000,000 needy people—97 per cent non-Christian . . . Korea— orphanage and training school—nursing services . . . Paraguay—aid to Paraguayan Mennonites . . . Morocco—new peace witness . . . East-West potential: relationships with Russian Mennonites . . . MCC peace testimony in Japan, Germany, and elsewhere . . . in the mass of need we are lighting a few candles. . . . Says a Chinese proverb: "It is better to light a candle than to curse the darkness."



Dr. Ed. Miner addresses the audience on Thursday afternoon. He is flanked by Health and Welfare personnel, with E. C. Bender, Secretary of Health and Welfare, seated at the second microphone.



Myron Augsburger left the tent campaign he is currently conducting near Hartsville, Ohio, to bring the Thursday evening message. Myron challenged the audience to be ready to accept into our intimate Christian fellowship those whom God has accepted. Only in this way can we be really effective in a Spirit-directed witness at home.

I-W program . . . a real opportunity for missionary outreach . . . deep concern for deficiencies in program . . . efforts in orientation of incoming I-W men and adjustments of men returning to home communities. . . . It is evident that some pastors have completely forgotten that I-W men from their congregation are still members.

Home missions . . . it is no more difficult to witness today than a decade ago. . . . We need to see where the doors are open—where the hunger is—where the opportunities are. . . . There is a growing openness to the Gospel among Jewish people. . . . Our Gospel is for rich as well as poor, for the intellectual as well as for the ignorant. . . . Why can't we plan a two-year program of prayer to God to send out laborers . . . a two-year goal—at least one couple prayed out into service from every congregation? . . . We must make friends for the church. . . .

Foreign missions . . . more languages in our missionary family than were spoken on the day of Pentecost. . . . The Mennonite Church is speaking in tongues . . . new church dedicated at Rikubetsu, Japan, built entirely with indigenous funds except for \$250,000 from North America . . . a church building in Italian Somaliland ready and waiting even before missionaries were invited in to serve . . . problem of deserting national work-



Home missionaries John I. Snucker, New York City, N.Y.; Mario Snyder, Chicago, Ill.; and LeRoy Bechler, Saginaw, Mich., discuss their work before the large world map which was located at the front of the main auditorium.



ers . . . temptations of political involvement . . . the attempt in Algeria to promote a program of Christian love without taking sides with the French or the nationals including the rebels . . .

The treasurer of the Board reported too. . . The balance sheet does not really show fluctuations within the year. . . The deficit appeared serious. . . Church has rallied nicely . . . satisfactory year-end picture. . . If trend continues, we will have to depend more and more on current contributions for current operating expenses . . . must stress need for regular contributions from the church constituency . . . all real estate at home and abroad conservatively estimated—\$2,470,000.00 . . . year's contributions—\$1,361,991.66 . . . endowment and other income—\$108,823.78 . . . disbursements—\$1,450,567.96 . . . contributions to district mission boards—\$1,394,293.59 . . . relief and service (exclusive of food contributions)—\$145,087.00 . . . total giving for missions—reached the \$3,000,000.00 mark . . . over \$3,000.00 raised in offerings during Board sessions. . . If we received \$3,000.00 every day of the year, only 80 per cent of the Board's budget could be met. . .

Young people attended Board meeting also. . . VS-ers . . . former Pax men . . . local youth. . . Saturday evening session set aside. . . Eugene Herr, Youth Field Worker, chaired the meeting . . . unique choric and choral devotional period . . . Central Kansas MYF chorus . . . premiere, documentary missionary film on Japan Mennonite missions—"Hokkaido Challenge" . . . Paul M. Miller . . . stirring message. . . Young people must be the kind of persons God can use. . . The church is only one generation from extinction . . . and we shall be witnesses

after that the Holy Ghost is come upon us. . . Let no man despise thy youth. . . Skip the goon stage. . . The modern generation despises youth. . . What does it mean to a Mennonite youth to move out into a despising culture like this? . . . Have you consulted the Holy Spirit today? . . . As you faced decisions, did you listen for the Spirit's whisper? . . . Young people, be glad you're Mennonites. . . Your message of love is what the world needs today. . . Mennonite youth must invade the dark corners of the world. . . God has led us into a tremendous hour. . . Prepare now for world missions. . . A young person must be ready to believe—there was a man sent from God whose name was

(put your own name here). . . Get going right where you are. . . Choose your vocation for its evangelistic potential. . . You can be a prophet—a man in whose ear God is whispering. . .

God spoke not only in the general sessions . . . but also in Women's Missionary and Service Auxiliary . . . and GMSA . . . earnestness and efficiency . . . willing-hearted group of women. . . Projects express love and sacrifice . . . mass compassion vs. close-up witnessing in which



A unique feature of the WMSA sessions was the highlighting of the huge WMSA Handbook. As the pages were turned, different phases of the program were shown.

you must love the individual. . . Neighborly contacts are the best witness . . . Esther Sturpe—teen-age witness . . . Ruby Brown—I didn't expect to be converted; I just associated with Christians—the Holy Spirit creeps in where we least expect it—I used to be a freak of sin—isn't a



A part of the administrative committee and staff of Mennonite Broadcasts, Inc., gathered to discuss the open doors in the field of radio witnessing. Left to right: B. Charles Hostetter, radio pastor for the international broadcast; Daniel Suter and Lewis Suter, vice-president and president respectively of Mennonite Broadcasts, Inc.; Norman Derstine, associate pastor, announcer and director of The Way to Life broadcast; Mrs. Ella May Miller, Heart to Heart program. A new program in Germany is now being released. Present plans also call for a Russian language broadcast to be aired over Tangiers, HCJB, or Far Eastern broadcasting facilities in Manila, the Philippines. This latter program is being prepared by Ivan Magal.



Presently a VS construction unit is working on the Heston campus. Here the unit members pose amidst the reinforcements used for the heavy cement floors used in the modern lift-slab method of construction. Left to right: Darrell Blosser, Dixon, Ill.; David Lehman, Apple Creek, Ohio; Nelson Miller, Millersburg, Ohio; Eldon Christophel, Battle Creek, Mich.; Richard Showalter, Waynesboro, Va.; Glen Kennett, Roanoke, Ill. Mr. and Mrs. Ordo Yoder, Goshen, Ind., serve as house parents to the VS fellows.

conference like this the time to report that we've each brought at least one soul to Christ during the last year? . . . retiring WMSA president, Mrs. J. D. Graber—pray for the new president; it will mean so much . . . incoming officer, Mrs. Paul M. Miller—I'm very conscious of my limitations; it is only because I know Him that I may serve. . .

Ella May Miller, Heart to Heart speaker, was there . . . spoke to hearts. . . The Spirit-directed way is easy but also dangerous . . . it is simple but difficult. . .



Mark and Betty Kniss were appointed to serve in India two years ago. However, not until their fourth application for visa were their efforts finally successful. Dr. Kniss will be responsible for the new hospital to be built in Bihar, permission for which has already been granted. With Mark and Betty is Mrs. Fannie Lapp, wife of the late George Lapp. The Lapps served in India from 1913 to 1945.

The initial experience is not enough. . . . We must be visual aid scenes of love. . . .

The Spirit, obviously present at the 6:30 a.m. prayer meetings . . . beautiful chapel . . . simple . . . impressive . . . laminated wood arches . . . natural ceiling . . . indirect lighting . . . hushed footsteps . . . quiet waiting . . . "My Jesus, I Love Thee" . . . "Thank You, Lord, for Saving My Soul" . . . "My Faith Looks Up to Thee" . . . "Sweet Hour of Prayer" . . . reluctant withdrawal. . . .

God spoke . . . God also sent . . . consecration service for Board appointees . . . full hearts . . . ready vows . . . satisfied to be nameless. . . . How shall they hear without a preacher? . . . "Forth in Thy name, O Lord, I go" . . . "Speed away! Speed away! Take the Gospel of light to the lands that are wrapped in the darkness of night" . . . missionary recession . . . heartstrings gripped, and tugged, hard . . . an extra swallow, or two . . . missionaries—out into the night.



Secretary of Information Services Levi Hartzler confers with a group of men from Franconia Conference who were present at this year's Board meeting. They observed closely the organization and operation of the meeting in preparation for next year when the annual meeting of the Mennonite Board of Missions and Charities will be held near Lansdale, Pa. Probably Christopher Dock Mennonite School campus will be the scene of the 1960 sessions, June 15-19.



Eugene Herr discusses final plans for MYF annual meeting to be held Aug. 28-30 at Orrville, Ohio. Left to right: Kermit Derstine, president of church-wide MYF; Joe and Emma Richards, MYF speakers; and Eugene Herr, Youth Field Worker.

I can't forget that picture . . . or some of the quotations. . . . Believers who know one tenth as much as we are doing one hundred times as much with God's blessing and our criticism.—Jim Elliot. . . . If the average automobile had as many useless parts as the average congregation, it wouldn't run downhill.—Robert G. Lee. . . . God sees in me an individual to redeem and a vessel in which to carry His message.—Norman Derstine. . . . If the church does not result from our work, we need to raise questions regarding our work . . . [we must be] cast in a rare apostolic mold . . . caught in the clutches of the cross.—Jim Elliot.

Or the deep impressions . . . well-planned meeting . . . excellent local arrangements . . . obvious preparation back of the Spirit-directed messages . . . Roy Roth's local announcements . . . Hesston College's Fiftieth Anniversary . . . the joy of Christian fellowship . . . old acquaintances . . . new friends . . . praying together . . . sharing deeply. . . .

Even the fleeting memories . . . handy identification tags . . . busy ushers . . . post-meeting crowds at the auditorium front door . . . welcome refreshment booth. . . . We'd like to give opportunity for some voluntary service—we need four men to serve as tellers . . . my appreciation to the faithful remnant who sat with us during this warm afternoon . . . shirted audience . . . salt pills . . . welcome cooling air at mid-meeting . . . the Beck Octet—four in-laws and four out-laws.

And finally . . . Sunday's reluctant partings . . . slowly dispersing last-night crowd . . . if not famous, deeply sincere last words . . . early Monday workers . . . empty campus . . . summer Bible school children. . . . We'll need one hour to get to Wichita . . . calling Flight No. 222—now ready for boarding. . . .

525,600 minutes until next year's Board meeting . . . if the Lord carries . . . precious parcels of time . . . minutes to be used . . . minutes to be used for God . . . in Spirit-directed witnessing.

## A Closer Walk with God

BY KATHRYN GOOD

*He that saith he abideth in him ought himself also so to walk, even as he walked.—1 John 2:6.*

A true believer will ask no better thing of the Lord than that the life of Jesus may be made manifest in his body.

"Without me ye can do nothing." How we misplace our experience when we attempt, as mere copyists, to reproduce our Master's life within us. We put joy where the divine order would dictate sorrow, and nurse our sorrow when the Lord would have us rejoice in Him. We reach after the unseasonable fruits of victory when it is more needful as yet that we would endure the discipline of defeat, so that the divine strength may be made perfect in our weakness. Blessed is he who, instead of seeking to attain the likeness of Christ as something, only without Him, realizes that he has been planted in that likeness. "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

If we are to come into this right relationship with Him, the first thing we must learn is that our wills must be broken to His will. It is painful; it is humiliating; but it is the only way. It is being not I, but Christ. The Lord Jesus cannot live in us fully and reveal Himself through us until the proud self within us is broken. This means that the hard, unyielding self, which justifies itself, wants its own way, stands up for its rights, and seeks its own glory, at last bows its head to God's will, admits its wrong, gives up its own way to Jesus, surrenders its rights, and discards its own glory, that the Lord Jesus might have all and be all. In other words, it is dying to self and self attitudes.

As we look honestly at our Christian lives, we can see how much of this self there is in each of us. It is always self that gets irritable, envious, resentful, critical, and worried. It is self which is hard and unyielding in its attitudes to others. No wonder we need breaking.

Being broken is both God's work and ours. He brings His pressure to bear, but we have to make the choice. If we are really open to conviction as we seek fellowship with God and willingness for the light, He will show us the expressions of this proud, hard self that cause Him pain. Then it is we can stiffen our necks and refuse to repent, or we can bow the head and say, "Yes, Lord."

As this conviction is continuous, we shall need to be broken continually. And this can be very costly, when we see all the yielding rights and selfish interest that this may involve, and the confessions and restitutions that may be some-

times necessary. For this reason we are not likely to be broken except at the cross of Jesus.

The willingness of Jesus to be broken for us is the all-compelling motive in our being broken too. He was willing to have no rights of His own, willing to let men revile Him and not revile again, willing to let men tread on Him and not retaliate or defend Himself. Above all, we see Him broken as He meekly goes to Calvary to become men's scapegoat by bearing their sins in His own body on the tree.

In one of the psalms he says, "I am a worm, and no man." Those who have been in tropical lands tell us that there is a big difference between a snake and a worm. When you attempt to strike at it, the snake rears itself up and hisses and tries to strike back—a true picture of self. But a worm offers no resistance. It allows you to do what you like with it; kick it or mash it under your heel—a picture of true brokenness. And Jesus was willing to become that for us, a worm and no man, and He now calls us to take our rightful place as worms for Him and with Him.

All day long the choice will be before us in a thousand ways. It will mean no plans, no time, no money, no pleasure of our own. It will mean a constant yielding to those around us for our yield- edness to God is measured by our yield- edness to men.

Every humiliation, everyone who tries and vexes us, is God's way of breaking us, so that there is a yet deeper channel in us for the life of Christ. As we present to Him our empty broken self, He will fill us with His life. As Andrew Murray says, just as water ever seeks and fills the lowest place, so the moment God finds us abased and empty, His glory and power flow in. Every believer may hinder or help his own spiritual development, and he must choose which it shall be. If the carnal is cultivated, the spiritual will decline and decay. If the spiritual in us does not prevail, the carnal will. We give the flesh or the spirit the advantage in every act or choice of life. We nourish conformity or hostility to the will of God at every moment of our existence, even after we become God's children. We may grieve and quench the Spirit, or be filled with the Spirit; defile His temple or sanctify it. We feed the carnal and starve the spiritual or reversely. And strange to say, the carnal may so prevail that we may be content and self-complacent with our spiritual stagnation and learn to be satisfied without any growth. A child of God may learn to feed on the husks and lose relish for the things of God. The only security is found in

## A Prayer

FOR THIS WEEK

*Father of the universe of people:*

Thy love has reached mankind in all the earth. We give thanks that none has been excluded from the pangs of Thy heart. We thank Thee that Thou hast not withdrawn Thyself from the great troubles, pains, and untold suffering which are being endured by the many unfortunate; nor from the deep moral and spiritual need which is experienced within the hearts of the millions who have not heard or have not yet responded to Thy gracious love. Great is Thy love, for Thou dost love when we are prone to hate because of the evil which men express.

Open our eyes, dear Father, and cause us to see the souls of men as Thou dost see, and to love as Thou dost love. Burden our hearts with the lost around the world, but especially those around our doors. As men and women on every hand are living selfishly, for their own lustful pleasure, with children growing up without the knowledge of salvation, and godlessness becoming the way of life around us, cause us to let the love of the Son flow through us to touch the hearts and persuade the minds of those of our society. Through Jesus Christ our loving Lord. Amen.

—Contributed.

## Prayer Requests

(Requests for this column must be signed)

Pray for the many hundreds of summer Bible schools in session this month, that God's Word may find good reception.

Pray for an effective witness through the Sunday morning broadcasts recently begun in Japan.

Pray that the church camp season just beginning may be a means of spiritual help to many.

Please pray for the writers whose materials are published by your Publishing House, that they may rise to their great opportunities and responsibilities.

growth, and secrets of growth are found in five words—reckon, yield, walk, mind, and mortify. In other words, count that true which God declares to be true, yield to His will, walk in the way the Spirit leads, mind the things of God, and mortify the lusts that war against the soul. What divine secrets of holy living lie hidden in these five words!

Logan, Ohio.



## We Call It Sacrifice

By JOHN M. DRESCHER

I have often wondered what we mean by the word sacrifice. We use the word quite frequently. We are asked to support the church sacrificially, to give sacrificially, to sacrifice as a church worker or missionary. Especially is this word used in speaking of financial needs. This latter is the area of my thinking now.

Really and honestly, are we sacrificing as long as we give of our excess (money left in the bank)? Are we sacrificing as long as we still have money left to buy luxuries (things not actually needed)? Are we sacrificing if we have plenty left for pleasure (long vacations, etc.)?

Sacrifice is not "giving till it hurts." It hurts some people to give a nickel. Sacrifice is not necessarily depriving oneself of certain things in order to give more. Sacrifice is not giving as much for missions as for luxuries for oneself. Sacrifice is giving that which one really needs himself. Gifts that cost us no personal self-denial are not sacrificial, nor are they proofs of devotedness.

In light of this who has sacrificed among us? Personally I have never heard of very many Mennonites in America ever going hungry. Yet over half of the world's people go to bed hungry every night, and they cannot recall when hunger had ever been fully satisfied.

Somewhere I read that the average Mennonite farmer is richer in our day than the rich man of Jesus' day whom He warned of the danger of riches and of few entering heaven because of wealth. That man was counted rich if he owned a little land and a building or two. We need to be especially aware of this in our day of such stupendous opportunity and physical and spiritual need. We need to look again where our treasure is, really!

It is true, isn't it, that Jesus' statement, as He viewed those casting into the treasury, conveys the teaching that He is more interested in what's left than what is given, in motives more than money, in the amount of devotion more than the largeness of deposits? And it is likely still true that to the many who cast in out of abundance, only one casts in out of need.

The fact is that the more one considers this word sacrifice, the more one begins to wonder if anything should be called sacrifice which is done for the Lord. At least one is less inclined to talk of his own sacrifice as he understands more completely and appreciates more deeply the supreme sacrifice of Christ and all that is given to us through Him.

David Livingstone said it this way: "People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called sacrifice which is simply paid back as a small part of a great

debt owing to God? Is that a sacrifice which brings its own blessed reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word! It is emphatically no sacrifice. All these things are nothing when compared with the glory which shall be revealed!"

Marshallville, Ohio.

## Was Phil a Christian?

By RICHARD HOSTETLER

I didn't know Phil Lawrence very well. I had met him at Bill's garage a couple of months ago. He helped Bill at the garage once in a while when he was real busy. I know he gave me gas a few times when I stopped in.

As I said, I didn't know him too well. He seemed to be a nice kind of fellow. He was young, about twenty-two, well-built, and had black curly hair. Nice-looking fellow. He was rather quiet, but was the kind of fellow you like to get to know better.

I was wondering when I met Phil whether he was a Christian. I suppose a minister wonders that about everyone he meets. But there was something about Phil that made me want to know more about him. I wanted to become his friend. Then I would talk to him about being a Christian. You can't just blurt out the question, "Friend, are you a Christian?" Maybe it worked for D. L. Moody, but I didn't think it would work for me. You've got to get to know a fellow better than I knew Phil before you can ask an important question like that.

I found out more about Phil the other day. In fact it was on the front page of our local paper. There was even a picture of him. You couldn't tell it was Phil though. He was covered with a blanket. That's right! Phil was dead. The paper said he was driving east on Route 6 when the accident occurred. Nobody knows why the car left the road, but when it did it rolled over and over. Phil was thrown out. Somebody said he was driving too fast.

It doesn't really make too much difference how the accident happened. The thing that I can't forget is that Phil is dead. I'll never have that chance to talk to him about Christ. Nobody will ever talk to him again.

I found out quite a bit about Phil since the accident. The paper said he was the youngest of a family of fourteen. He had graduated from high school and spent a couple of years in the air force. I learned too that Phil didn't go to church.

There's one thing I didn't find out. One thing which I would really like to know. Was Phil Lawrence a Christian? I asked another minister whether he

knew. He didn't know either. He said Phil was a morally good fellow. That didn't answer my question.

I was kind of thinking that I never really had a chance to talk to Phil alone. But then I remembered the time I had some trouble with my car and took it to Bill's garage. Bill had to answer a service call, and so he had Phil work on my car. I could have talked to him then. But I didn't. I don't remember what we talked about. It doesn't really matter.

I wonder what Phil's reaction would have been if I had asked him whether he was a Christian. He might have said it was none of my business. Or he might have quickly changed the subject. Maybe he would have tried to avoid me after that. But I can't help thinking that perhaps he would have been ready to talk about spiritual things. Maybe he was "ripe" for the Gospel. I'll never know.

One thing I do know, though. This whole experience has made me realize that a person can wait too long to talk to someone about his relation to Christ.

I've been trying to figure out where I failed. Maybe if I had only prayed more. If I had just been more sensitive to the leading of the Spirit. Maybe things would have been different. I can't correct the failure I made. But there are other Phil Lawrences. My prayer is that I won't fail them.

Corry, Pa.

## The Holy Spirit Like Rain

By MRS. CLARENCE GRABER

What is more depressing than the sight of a landscape that was once lush and green with growth suffering through a period of drought? The cornfields that had given promise of abundant harvest, now stunted, with the leaves curled for lack of moisture. The grain harvest scanty and insufficient for the needs of the farmer. The gardens blighted and unyielding. The once beautiful lawns suffering and brown-spotted.

Then comes the miracle of rain. Overnight nature responds to the urge of the moisture. The picture of the landscape changes completely. What greater contrast is there in all nature than that of a drought-stricken land after the gift of life-giving rain?

Just as rain changes a dry and thirsty land from barrenness to fruitfulness, so the Spirit of God changes the hearts and lives of men from sinful, selfish living to a fruitful and abundant life.

Let us notice a few ways in which the Holy Spirit is like rain.

Rain produces germination. Seed that is planted in hard, dry soil will not produce growth. Rain alone can soften that

(Continued on page 621)



## OUR SCHOOLS

### ROCKWAY MENNONITE SCHOOL

Graduation exercises for the Rockway Mennonite School were held at the First Mennonite Church, Kitchener, Ont., on Thursday evening, May 28. There were twenty-eight persons in the graduating class. The graduation address was brought by Paul Mininger, president of Coshen College. He challenged the graduates with the idea of the fullness of life that there is to be found in Jesus Christ.

The valedictory address was given by Douglas Snyder. Norman High, chairman of the school board, was in charge of the meeting and presented a progress report of the development program of the school. Diplomas and awards were presented by the principal, Ross T. Bender.

Awards were presented to the following students: \$100.00 General Proficiency Award to John Groh; \$50.00 Mennonite Nurses' Association Bursary to Katherine Schultz; \$15.00 French and Latin Proficiency Award to Eva Brubacher.

Fifteen members of the graduating class are continuing their education into Grade 13. Three students are going to Teachers' College for the two-year course; three are going into nurses' training, and one student is planning to attend Ryerson Institute in Toronto to take the course in home economics. Other students are finding employment or have not completed their plans for next year.

During the months of March, April, and May of this year, a battery of tests were administered to all of the Grade 12 students in the province (slightly under 14,000 students). The results of these tests were returned so that each principal could determine how his students rate both in aptitude and in achievement with students from the rest of the province. The results of these tests have been extremely encouraging to us.

Three tests were given:

1. Aptitude test—verbal
2. Achievement test—mathematical
3. Achievement test in English
3. Achievement test in French

Here is a summary statement of the results of the tests:

1. Aptitude verbal—59% of our students had scores above the provincial median. Aptitude mathematical—66 2/3% of our students had scores above the provincial median.
2. Achievement test in English—71.4% of our students had scores above the provincial median.
3. Achievement test in French—75% of our students had scores above the provincial median.

A favorable comparison should be noted between the verbal aptitude score and the achievement scores in both English and French. A number of students whose aptitude percentile was low had a high percentile in achievement. This reflects favorably on the quality of their work at our school.

We also draw encouragement from the

fact that a number of our teachers are working toward professional improvement. Several are working toward higher certification and several are working toward a master's degree. This is excellent evidence that they believe in the cause of Christian education.

New appointments to the faculty include Henry A. Janzen, instructor in science and German. Mr. Janzen is a member of the Mennonite Brethren Church and resides with his family in Kitchener. He is a graduate of the University of Western Ontario, the Ontario College of Education, and the Mennonite Brethren Bible College in Winnipeg. He has had five years of teaching experience in the high schools of Ontario.

George Bechtel of Galt, Ont., will be instructor in English and social studies. Mr. Bechtel is a 1959 graduate of Coshen College and plans to spend the summer months at the Ontario College of Education.

The board has been making plans for the next step forward to strengthen the educational program. This step is the addition of four new classrooms to the school: a science laboratory, a home economics laboratory, a library classroom, and a regular classroom.

It is hoped that we can break ground soon in order to complete construction by the end of the year. The board is encouraged by the financial response of a number of congregations who have committed themselves to regular annual support along the lines of the "fair share objective" as spelled out in the budget adopted by the Mennonite Conference of Ontario. In addition, the 5,000 x 500 plan is being actively promoted in the churches of the Ontario Amish Mennonite Conference which also supports the school. It is hoped that payment on this unit can be completed within the next four years in order to pave the way for further development as needed.

### HESTON COLLEGE

After the General Mission Board sessions, held on the campus during the week, June 8-14, and the cleanup on the Monday following, the campus grew quiet. In the church building a two-week summer Bible school is in session and on the rest of the grounds only the administrative officials, their secretaries, the maintenance men, and the builders are on duty.

In the final chapel of the year, on Friday, May 29, twelve 1958-59 students were awarded grants and scholarships for the coming school year—James Horsch, Daryl Garber, Paul Kennel, Wesley Richard, James Jones, Francis Chupp, Jerry Weaver, Rosalee Landis, Elva Mae Vogt, Fay Zook, Marilyn Begly, and Faye Bowman. The high-school valedictorian scholarship was awarded to Barbara Ann Claassen.

The list of honor students was formulated after the final tabulation of grades. In high school the following students had a grade quotient of 2.500 or more for the second semester: Ronald Brunk, Barbara Claassen, David Mullet, Faith Landis, Roger Glick, Barbara Kauffman, Don Troyer, Delores

Histand, Farrel Zehr, Marilyn Kaufman, and Rebecca Ruth.

In college the following students had a grade quotient of 2.500 or more for the second semester: Allan Mast, Harold Hochstetler, Sue Miller, Stanley Friesen, Leonard Garber, Perry Yoder, Ralph Kauffman, Elva Mae Vogt, and Larry Dean Roth.

The students in the lists below had a grade quotient of 2.500 or more for the entire school year, 1958-59.

—In high school: Barbara Claassen, Delores Histand, David Mullet, Faith Landis, Ronald Brunk, Roger Glick, Barbara Kauffman, Farrel Zehr, Dawn Miller, Don Troyer, Rebecca Ruth, Judy Dorsing, and Marilyn Kaufman.

—In college: Allan Mast, Harold Hochstetler, Ralph Kauffman, Elva Mae Vogt, Sue Miller, Stanley Friesen, Perry Yoder, and Leonard Garber.

## How Can They Tell?

By ARNOLD CRESSMAN

How can the man of the world know that you are a Christian? How does he know that you belong to Christ? He is not present when you are in church. He knows you go, but he knows also that people sometimes go to church simply because it is the thing to do. He does not hear you commenting wisely on some point in the Sunday-school lesson. Nor would he know certainly if he did, for some can parrot wise words from an empty heart.

Then how shall your neighbor determine that you are His disciple? Not by your liberal gifts, for the size of a man's gift tells little of the condition of his heart. Only Christ could tell that the widow's purse was empty after she dropped the second mite. The world will be cautious to go by your clothes, for they have met culprits in simple garb. They will not listen to your memorized beliefs, your high morality will not convince, nor will the statistics of your relief efforts be enough, for all this, your neighbor knows, is your code of ethics. It is simply doing what you have been taught to do. It may be more than that—it may be deeper—but he cannot tell.

Your neighbor has only one sure-fire proof of your discipleship. It will tell him whether you are a sinner or a saint. It will tell him whether or not the things you say and do tally with what you are. It is the yardstick Jesus gave for measuring a man. He said, "By this shall all men know that ye are my disciples, if ye have love one to another." The opposite is equally true—if you do not love each other, you are no disciples of His. Do you?—Blenheim Church Bulletin.

• • •

God has given us prayer as a means to power, but also power to pray.—John H. Gerstner.



## CHURCH MUSIC

### Try a Song Leaders' Clinic

BY GRACE L. MARTIN

#### *Need for Building Better Congregational Singing*

Much concern is being directed toward the improvement of the physical stepup of our houses of worship. Buildings take on new lines of architecture; rooms are adapted to special needs; and classrooms become more conducive to learning and worship. With our futuristic trends, how much equal concern is being given to the future of the acts of worship? Many of them stand in need of remodeling or rehabilitation. Let's examine the area of congregational singing. Unless we can find members who are willing to give some time and attention to the improvement of singing through better song leading, it will cease to be as creditable an act of worship as we think it is or should be. Many people speak highly of the effect of our part singing. We would hate to disappoint them by the lack of concern with which so many go about the act of worship. Whether God is honored by our many indifferences to notation, rhythm, tonality, and text is doubtful. We might as well be participating in a tribal ceremony if we have no concern to whom our worship is being directed.

#### *Make Plans*

Our renovations in congregational singing can begin with a real endeavor to bring the worshipers closer to a beautiful worship experience—a clinic for song leaders. If this is a new experience, the music committee and pastor should organize the class to include anyone who has ever had the responsibility of song leading or is potential material. This will unearth a wide range of abilities, but will pay in the future. Placards and bulletin inserts weeks in advance and personal solicitation will build up interest for the class. The manner of publicity should appeal to the most timid beginner.

#### *Available Teaching Material*

A textbook may be available, but only knowing the needs of the class and specific congregation can determine how it should be approached. Notational aspects, conducting patterns, discussion outlines, and work sheets can be presented in mimeographed form. Monthly articles from *The Staff* and college texts give plenty of material to cover. It is well to have the program thoroughly outlined before hand, for the time and the amount of material that should be covered are at quite opposite ratios. In a first such class, the background of music

theory cannot be assumed. The basics should receive plenty of stress so as not to minimize their importance for the job.

#### *Topics for Study*

1. Responsibilities of the song leader
2. Notation and music reading (letter names, syllables, and numbers)
3. The movable "Do" system based on whole and half steps (round notes)
4. Rules for finding "Do" from the key signature
5. How to use the chromatic pitch pipe
6. Basic rhythm patterns (simple and compound rhythms)
7. Basic patterns for conducting
8. Dynamics and tempi of songs
9. Forms of songs (repeated patterns of music and rhythm)
10. Qualities of good hymns
11. Effective leading habits
12. The appropriate selection of hymns
13. Hymnody (study of hymn story texts)
14. Using the table of contents and indexes in the hymnbook
15. Interpretation of hymns

#### *Clinic Procedure*

The classes should be conducted in an informal manner with plenty of pupil participation. In the beginning, recordings of hymns provide an ideal situation for the class to sense rhythm and concentrate on developing a smooth beating pattern. Beginners find a great deal of confidence by beating simultaneously with several others. Later the class might scatter to all parts of the auditorium for a more natural setting when they begin leading individually.

#### *Results to Expect*

It is interesting to discover personal reactions with a written evaluation in the final class. This could also serve in determining what areas need more stress in future classes. It might reveal specific ways in which they were helped by the course, such as being a refresher for the veteran or opening a new door for the beginner. To many it will give self-confidence or be their first encounter with an organized pattern for indicating rhythm. Others may profit most by the discussions, such as leaders' responsibilities, appropriate selection of hymns, and hypothetical situations in song leading.

The responsibility of song leading will receive a promotion in the minds of the class. They will discover that it is extremely important and can be done correctly. It deserves prayer preparation and not impulsive leading. One must be will-

ing, consecrated, and informed to accomplish the task. In the end there will be a new group of sympathetic singers for your congregation as well.

#### *Follow-up*

Remember to give them plenty of experience with their newly acquired enthusiasm. The first class may not be the solution to completely beautifying our worship through singing, but with perseverance and rebuilding, the standards will be raised. It will be rewarding.

—The Staff.

### Leading the Congregation in Song

BY WALTER E. YODER


The first thing a song leader should do is to select his songs carefully so that the hymns sung will be in harmony with the theme of the service. Then the songs should be practiced at home. Be sure you know how to get the correct pitch. Blow the key tone and then think up or down to the first tone of the hymn. Hum the key tone and the first tone of the song; this will help the congregation to feel the first chord and be ready to start with the first word. Be sure you know the time pattern and start your hand with the first tone. If you are not in the habit of directing with your hand and voice, do not try it before the congregation the first time, but practice it at home until you are satisfied you can do it right. *If you wish to get some expression in the singing from the congregation, you must learn to use your hand as well as voice.*


Most songs have one stanza that may be sung softly. Do not try too many new changes until the congregation is accustomed to your way of leading. Be sure you have the pitch and the tempo right, for nothing discourages the congregation as much as too high or too low a pitch, or too fast or too slow a tempo. If you wish to sing a stanza softly, pause a moment before starting that stanza. Then with your hand signal begin singing very softly and the congregation will follow. The same technique may be used for getting the congregation to sing faster or slower. If the congregation has been dragging for you, pause a moment and say, "Please pick up the tempo a little"; then be careful that you do not start off too fast. Be reasonable and treat your congregation kindly and they will soon respond to your leading.


The principal means of expression in music is the "swell." Follow the flow of the melody. When the melody line rises, it becomes more intense, louder and fuller. When the melody descends in pitch, it becomes less intense; therefore softer. Let us look at *Hymnal #364*, "O




Love That Casts Out Fear," for an example.

The first line has this pattern: 

The second line is like this: 

The third stanza like this: 

And the fourth like this: 

In every song there is some variation that we should feel. Where it is most intense, build up to that point. Where the melody is low, sing more softly.

Watch the message of the words also. If the song is a quiet prayer, it should not be sung with a loud, boisterous, praise tone, but with a medium to soft tone. *Hymnal* #155, "Come, Gracious

Spirit, Heavenly Dove," is such a song. The music weds the words perfectly. There is no high pitch nor any intense spot in the entire song; so it wants to be sung with a medium to soft tone all the way through. For variety you might start the last line very softly and when you come to the words, "Lead us to heav'n, its bliss to share," gradually increase the volume all the way to the end. You will not be able to get a very large tone, but you can get a good contrast.

Before trying these changes on the congregation you must study your songs at home and practice doing it. Do not

try things of this nature on the spur of the moment. Always study out beforehand what you intend to try to do with the congregation. Young song leaders will find it difficult to bring much variety of power and tempo with the congregation, because this requires a very close co-operation between song leader and congregation. Just try one small change at a time; and that well practiced at home beforehand will make it possible to be accomplished. Have certain means of expression worked out for a number of songs and every time you sing these songs use the same expression.

Goshen, Ind.

## Decisions Determine Destiny

Sunday School Lesson for July 12  
(Deuteronomy 29-34)

Let pupils recall some decisions made by men and women whom you studied lately—both good and bad decisions, such as Solomon's request for wisdom, Israel's request for a king, and Rehoboam's plan to increase the serfdom of his people.

The great leader of Israel, Moses, was about to be separated from them. This "very meek" man was much concerned about God's people. This concern must have begun with his childhood. He had made some decisions that were highly significant in their history. Recall several.

God's revelation at Sinai was a high point in Israel's history. There God gave Israel His divine law. There God and Israel entered into covenant. This covenant was Moses' great concern as he was about to leave Israel. Chapters 28 to 30 give the words of the covenant again. How often Moses had reminded Israel of the basis of a happy and prosperous life! It was, as it is today, founded upon a right relation to God.

What was God's part of the covenant? Find the blessings for obedience in chapter 28. Find also the curses for disobedience. God would set them "on high" or bring them "down very low" (28:1 and 43). How evident today are the curses of verses 65-67! Was not this your experience when you broke your covenant with God (if you ever did)?

What was Israel's part to the covenant? Why is obedience to God so important? Does obedience require of us today what it did of Israel? The Deuteronomical law covered religious duties, civil ordinances, and social and domestic relations. In Christ, since we are under the Holy Spirit's direction, God does not ask of us many duties that He demanded of Israel, but the ten basic laws are ever a demand.

Moses knew well the mercy of God also. This he told Israel and encouraged them thereby.

After the great Palestinian covenant was clearly presented, Moses asked for the commitment of the people. They must choose

today and in all following days "life and good" or "death and evil." What pairs these are! This generation about to enter Palestine was a new generation. They must personally commit themselves and respond to God's ways or cease to be His covenant people. They, as we, must make the important decision whether to follow God or not. Our destinies are made by us.

Moses then wrote the law down, gave it to the priests, and charged them to read this law to all the people every seven years, lest they forget. The law of God was and is the infallible guide to the good life. We can read our Bible daily. "Once to every man and nation comes the moment to decide" his destiny. We are constantly confronted with crucial decisions. In the law, the Scriptures, we find help for making the right decisions. It is not in man to direct his way.

Deuteronomy closes with the charge to Moses' successor, Joshua, and Moses' death and burial.

"By Nebo's lonely mountain,  
... the angels of God upturned the sod  
and laid the dead man there."

—Alta Mae Erb.

## Blessing for an Alien

Sunday School Lesson for July 19  
(Ruth)

What is an alien? Name an alien in the United States; one in your community; one in your church.

What should be the Christian's attitude toward aliens as revealed in the story of Ruth.

Who is Ruth? An alien from where? Who were the Moabites? Why was she an alien to the Bethlehemites? She was a daughter-in-law to a Jewess, Naomi. How did Naomi come into this relationship with Ruth? Go to the story from the beginning.

It must have been very hard for Naomi to let her sons marry heathen women. Perhaps they did it against her will. Their early death must have added to her affliction from the Almighty. We are sure that Naomi never worshipped the gods of Moab. We can scarcely believe that her sons did. Perhaps the sons even attracted their wives to worship the true God.

Why did Naomi want to return to her old homeland? For food? For fellowship? For worship? Why did she suggest that her daughters-in-law return to their homes? Why not ask them to go with her? Because they would be unaccepted aliens? After Naomi heard Ruth's great speech ("uprising and outgoing of a grand human heart") she undoubtedly had no qualms about taking Ruth along. Ruth was one of God's children. Naomi had taught Ruth by her life and no doubt also by word about the great God.

Did the Jews of Bethlehem accept this stranger when she came into Bethlehem? Consider the women's acceptance; Boaz's servants'; Boaz's; the acceptance of the child born to Boaz and Ruth, a child of a foreign parent; and above all consider God's acceptance of Ruth.

Facts that might have made it difficult for some people to accept this alien woman—Why had they gone into the land of an enemy? Why had they married there? Why had they stayed so long? Why did such a fine wealthy man have to take this alien girl to wife?

But thanks be to God for His overruling hand. His eyes are everywhere to show Himself strong in behalf of anyone whose heart is perfect toward Him, such as Naomi and Ruth. God is no respecter of persons. He knows of only two classes—believers and unbelievers.

How did God reward the faith of the alien and her mother-in-law?

All this is a bright picture in the dark and chaotic time of the judges when a believing Gentile is incorporated into the people of God.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1957 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.



## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

**Life and Peace Radio** Broadcast staff and choral groups gave a program at Finland, Pennsburg, Pa., on June 21.

**Bro. Milton Brackbill**, Paoli, Pa., spoke in a youth meeting at Salem, Quakertown, Pa., on June 27. There was singing by the Franconia Christian Day School sextet.

**Bro. Harlan M. Hoover**, Elizabethtown, Pa., was ordained to the ministry at Bossler's, Elizabethtown, on June 17. Bro. Clarence E. Lutz officiated.

A Bible quiz team from West Liberty, Ohio, placed fourth in a state contest at Dayton.

**Bro. Mark A. Kniss** was ordained as a minister, to serve in Bihar, India, on June 21, at Maple Grove, Ellicott City, Md. Bro. Kniss is a member at Pulaski Street, in Baltimore, and will be a member of the Lancaster Conference. His father, Bro. Lloy A. Kniss, officiated in the ordination. Bro. Chester K. Lehman, representing the Mission Board, preached the sermon.

The Staff, which has been published for some time for Ohio song leaders, is now being projected as a publication to be distributed on a church-wide basis, beginning January, 1960. A special complimentary issue has already been distributed. Editors are Paul Showalter, Don Sommer, and Paul Brunner.

Summer Bible school at Buckeye, Ariz., is being conducted for only one week but with sessions both morning and evening. This may be a good plan for getting the most possible out of imported teachers.

**Bro. Henry Janzen**, newly elected to the Rockway faculty at Kitchener, spoke at Breslau, Ont., on June 21.

**Bro. Bill Detweiler** and the Amstutz sisters gave a program at Oak Grove, Smithville, Ohio, on June 14. On June 21 Bro. Samuel Wenger, Lancaster, Pa., was the speaker at Oak Grove.

**Bro. Chester Kurtz** directed a chorus from the Morgantown area in a program at Sandy Hill, Sadsburyville, Pa., on June 21.

**Sister Alita Mae Erb**, Scottdale, Pa., is presenting our preschool and primary materials to the Mennonites of the Frazier Valley in British Columbia, June 26-29, and to the Mennonite Brethren in their district conference at Hepburn, Sask., July 3, 4.

Speakers in a Bible meeting at Meadville, north of White Horse, Pa., June 27, 28, were John C. Oberholzer, Isaac C. Kennel, Mahlon Witter, Warren Good, and James Shank.

**Robein**, where Bro. Eldon Kortemeier was licensed and installed on June 7, is an extension from the Roanoke, Ill., congregation. Sunday school has been held in a public school building since 1950. There are now eight members in the unorganized church there and attendance averages more than fifty. Bro. J. D. Hartzler presided in the installation service, with Bro. Wesley Jantz preaching the sermon.

**Bro. John E. Wenger**, Allemands, La., brought the message at Summyside, Elkhart, Ind., on May 31.

The annual meeting of the Mermonite Nurses' Association was held at Heuston, Kans., on June 13, with forty-seven nurses and a number of other interested persons present. Sister Theodosia Harms, of Bethel Deaconess Hospital at Newton, spoke of her service experiences in Paraguay. A certificate of honorary membership was presented to Bro. S. C. Yoder in recognition of counsel and services he has rendered to the Association. Emma B. Hess, La Junta, Colo., was elected vice-president, and Beulah Nice, Morrison, Ill., as the new board member. In the public program given in connection with the Mission Board meeting Allen H. Erb and Clayton H. Diener spoke.

**Bro. Paul Mininger** and family, Coshen, Ind., were in a special midweek service with the Beth-El congregation, Colorado Springs, Colo., on June 17.

Voluntary service in migrant workers' camps in New York state is claiming the services for five weeks of two from the editorial staff at Scottdale—Helen Trumbo and Elva Yoder.

**Bro. Edwin Alderfer**, pastor at Kingview and North Scottdale, spoke on the WCVI "Church of the Air," Connellsville, Pa., the week of June 21.

**Bro. Carl Metzler**, former principal of the Bethel Springs School, Culp, Ark., and now studying at the University of Virginia, spoke at Market Street, Scottdale, June 21.

**Bro. Willard Claassen**, Newton, Kans., preached the evening message at Zion, Hubbard, Oreg., on June 14.

The Publishing House will sponsor the Blood Mobile on its next visit to Scottdale on July 8.

**Bro. J. A. Hostetler** and wife participated in the Eastern Regional Christian Writers' Conference at St. David's College, near Philadelphia, Pa., June 22-24.

Guest speaker at Vestover, Md., on June 14 was Herbert Wolgemuth, Manheim, Pa.

Visiting their parents in London, England, are Elizabeth and Mary Groh. They plan to teach in the mission summer Bible school there. Bro. Groh is serving the Free Gospel Hall in London during the coming furlough of the John Coffmans.

**Bro. Edgar Metzler**, Kitchener, Ont., will be visiting counselor for the MCC-VS units in Manitoba during the last part of July and the first week of August. He will also be in charge of the bookstand for the Golden Rule Book Store at the Alberta-Saskatchewan Conference in Alberta.

**Bro. C. Nevin Miller** and family are leaving Detroit, Mich., on June 24 to spend two months in Pennsylvania and Colorado before taking up residence elsewhere. He preached his farewell message at Detroit in a vesper service on June 14. The morning message that day was brought by Bro. Paul M. Lederach, Scottdale, Pa. The speaker at Detroit on June 21 was Bro. Paul H. Martin, La Junta, Colo.

The East Bend MYF from Fisher, Ill., were in Chicago on June 21. They gave a program at Bethel, Union Avenue, and Englewood, besides attending a Chicago area MYF fellowship.

The Market Street MYF from Scottdale spent the weekend of June 21 at Niagara

Falls and Vineland, Ont., where they had a fellowship meeting with the Vineland MYF.

Ten per cent of the children attending summer Bible school at Fisher, Ill., do not attend Sunday school anywhere.

**Bro. Roy Bucher**, Metamora, Ill., is attending summer school at Winona Lake, Ind.

**Bro. Isaac Risser**, Harrisonburg, Va., preached at Gaithersburg, Md., on June 21.

**Bro. E. J. Stalter**, Flanagan, Ill., brought a message on Christian literature at Rehoboth, St. Anne, Ill., on June 21, and at Metamora on June 28. He will bring the same message at Dillon on June 12 and at Morton on June 16.

The first all-Mennonite youth fellowship get-together, including the Meadows, Salem, Flanagan, and Waldo congregations in Illinois, was held at East Bay Camp near Bloomington on June 13.

(Continued on page 620)

## Calendar

Camp Hebron, Halifax, Pa.  
Boys' Week, 13 years and younger, July 6-13  
Girls' Week, 13 years and younger, July 13-20  
Laurelville Mennonite Camp  
Girls' Camp, July 4-10  
Junior High 1, July 11-17  
Junior High 2, July 18-24  
Youth Camp, July 25-31  
Family Week, Aug. 1-7  
Music Conference, Aug. 8-14  
Missionary Bible Conference, Aug. 15-21  
Business Family Week, Aug. 29 to Sept. 2  
Little Eden Camp, Coshen, Mich.  
Junior High, Grades 7, 8, July 4-11  
Senior High, Grades 10, 11, July 12-19-25  
Home Builders' Week, July 25 to Aug. 1  
Christian Business and Professional Week, Aug. 1-8  
Christian Fellowship and Family Week, Aug. 8-15  
Farmers' Week, Aug. 15-22  
Rest, Relaxation, and Meditation, Aug. 22-29  
Golden Age Week, Aug. 29 to Sept. 3  
Goshen College Faculty Retreat, Sept. 3-7  
Camp Luz, Creville, Ohio  
Boys' Camp, July 4-11  
Girls' Camp, July 11-18  
Missions Week, July 18 to Aug. 1  
Junior High 1, Aug. 1-8  
Junior High 2, Aug. 8-15  
Youth Camp, Aug. 15-22  
Black Rock Retreat, Quarryville, Pa.  
Girls' Camp, July 8-11  
Boys' Camp, July 13-18  
Junior High Girls' Camp, July 20-25  
Junior High Boys' Camp, July 27 to Aug. 1  
Youth Retreats, Aug. 3-10; Aug. 19-29  
Music Conference, Aug. 15-18  
Annual meeting, Alberta-Saskatchewan Conference and associated organizations, Telford, Alta., July 4-7  
Annual meeting of Virginia Conference and associated meetings, EMC, Harrisonburg, Va., July 26-31  
Annual meeting, Indiana-Michigan Christian Workers' Conference, Bethel, Ashby, Mich., Aug. 4-8  
Annual meeting, Ashley Conference, at St. Paul's, Johnston, Pa., Aug. 7-8  
Annual meeting, Iowa-Nebraska Conference, Shickler, Aug. 8-20  
Annual meeting, Conservative Mennonite Conference, Locust Grove, Belleville, Pa., Aug. 11-14  
Annual meeting, Illinois Mennonite Conference, Metamora, Aug. 13-18  
Annual meeting, Ohio Christian Workers' Conference, Newburg, Pa., Aug. 18-20  
Annual meeting, South Central Conference, Heuston, Kans., with entertainment by West Liberty congregation, Aug. 18-20  
Church School Day, Aug. 23  
Biennial meeting of Mennonite General Conference, High School, Goshen, Ind., Aug. 28-31  
Study Conference on Home Interests sponsored by the Mennonite Commission for Christian Education, Goshen, Ind., Aug. 28-31  
Third church-wide Music Study Conference, Laurelville Mennonite Camp, Sept. 25, 26  
Annual meeting, Mennonite Board of Education, Heuston, Kans., Oct. 21-24  
Fall meeting, Commission for Christian Education, Oct. 30  
Universal Bible Sunday, Dec. 13  
Annual meeting of Mennonite Publication Board, Scottdale, Pa., March 4-6, 1960.

# Missions



THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND  
SERVICE - 1711 PRAIRIE STREET, ELKHART, INDIANA  
TELEPHONE Jackson 2-2630

## News Notes

Bro. Mark Kniss, missionary physician under appointment to Bihar, India, spoke at the Maple Grove Church, Ellicott City, Md., on Sunday evening, June 21, where he was ordained to the Christian ministry in the afternoon. On July 5, he is scheduled to speak at Clear Spring, Md., in the morning.

Mrs. J. G. Yoder, former missionary to India, spoke at the Mother and Daughter banquet at the First Mennonite Church, Fort Wayne, Ind., on June 2.

Mrs. Mary Haufe, who was recently received into the Union Avenue Mennonite Church, Chicago, Ill., was admitted to the Mennonite Home for the Aged, Eureka, Ill., on June 16.

Bro. and Sister Ernest Garber, Nampa, Idaho, arrived in New York on Wednesday, June 17, after serving for nine months in Honduras assisting in the building program of the new mission station at Gualaco.

Bro. Paul Kraybill, secretary of the Eastern Mennonite Board of Missions and Charities, Salunga, Pa., returned to the United States on Wednesday, June 17, from his administrative visit to Vietnam. He also visited the Vietnam mission for a few days after leaving Vietnam.

Bro. David Weaver, superintendent of the Creek Indian Mission, Poarch, Ala., has moved with his family to Mashulaville, Miss., for a temporary assignment among the Indians there. Bro. Paul Dagen, Poarch, is assuming Bro. Weaver's responsibilities as acting superintendent of the Creek Indian Mission. The Martin Weber family of the Goodville, Pa., congregation have also helped to make this witness outreach possible by taking over Bro. Weaver's farm responsibilities.

The Samuel Gehman family of the Hammer Creek, Pa., congregation have recently moved to 811 Bottom Dr., Bainbridge, Ga., to assist in the work in the Colquitt area as self-supporting workers under the Eastern Mission Board.

Bro. Leonard Brunk, Westfield, Pa., was ordained deacon on June 13 for the West Union, New York, congregation, a mission sponsored by the Eastern Mission Board.

Bro. Alvin Miller was ordained deacon on June 14 for the York's Corners, N.Y., congregation, a rural mission of the Lancaster, Pa., conference district.

The Royal Snyder family arrived in Vesta, Mich., on June 17, from Puerto Rico for furlough. During the remainder of the year they will be visiting relatives and then Bro. Snyder will be attending a rural extension seminar at Berea, Ky.

A son, Ken, was born to Bro. and Sister Charles Shenck, Tokyo, Japan, on June 21.

The Henry Becker family, returning on

furlough from Bihar, India, left Yokohama, Japan, on schedule on June 21 for Honolulu and Seattle, Wash., where they will arrive about July 8.

Bro. and Sister Mark Kniss, missionaries under appointment to Bihar, India, now have passage on the M.V. Hoegh Silverwave, leaving New York for Bombay on Sept. 1.

The Japan mission field committee has assigned Bro. and Sister Don Reber to take pastoral responsibilities for the Tokyo congregation when they return to Japan this fall.

Bro. John Kurtz, who has been serving at Woodstock School, Landour, India, as a representative of the United Missionary Society, Elkhart, Ind., will be replacing Bro. Weyburn Groff at Union Biblical Seminary, Yeotmal, India, during the Groff's furlough.

The Hokkaido, Japan, Mennonite Fellowship will meet in Tokyo early in July, since the missionaries will all be coming down from Hokkaido to attend the All-Mennonite Fellowship in Osaka.

The Weyburn Groff family and Weldon Friesen were scheduled to leave Bombay, India, for North American furlough about the middle of June, coming via Europe. They will leave Rotterdam, Holland, on the S.S. Maasdam on July 24 and arrive in New York on Aug. 3.

Bro. John Stoltzfus, Tokyo, Japan, has five to seven persons attending his weekly English Bible class held on Saturday evenings at the Tokyo Center. John lives with a Japanese family about 15 minutes from the Center. He takes several meals a day with them, but finds life rather lonely since they speak no English and he little Japanese.

The James Martin family, missionaries on furlough from Uruguay, are scheduled to speak at Minot, N. Dak., on July 16; Wolford, N. Dak., on July 17; Casselton, N. Dak., on July 19, morning; and Detroit Lakes, Minn., on July 19, evening.

The Alvin Hostetler family, missionaries on furlough from India, are scheduled to speak at Nampa, Idaho, on July 8; Bloomfield, Mont., on July 12, morning; Glendive, Mont., on July 12, evening; Miller, S. Dak., on July 16; and Manson, Iowa, on July 19.

The B. Frank Byler family, missionaries on furlough from Argentina, will be at Stirling, Alta., on July 8, and Duchess, Alta., on July 9. Bro. Byler will be conducting a series of meetings at Guernsey, Sask., July 12-19.

Bro. Clyde Shenk, Tanganyika, showed slides of the work there at Black Rock Retreat, Quarryville, Pa., on June 20.

Sister Margaret Derstine returned to Cuba for another term of missionary service there on June 15.

Sister Elsie Cressman, Tanganyika, spoke at Elmira, Ont., on June 24.

Guest speaker at the Harbour Rescue Mission, Hamilton, Ont., on July 1 will be Ronald L. Jerman, superintendent of the

## Your Treasurer Reports

For this current year the total financial needs of the General Mission Board will be a bit higher than budgeted last year. However, the budget for this year is set at about the same as last year's expenditures. The average monthly budget is about \$109,000 including all overseas fields, home missions, health and welfare institutions, relief and service program, and radio evangelism. This amount does include some expansion of program, such as the sending of missionaries to Nigeria, enlarging the Voluntary Service program, and beginning the German radio broadcast.

At the beginning of this fiscal year, which was April 1, there were sufficient funds on hand for about one-half month's operating needs. Thus it can be seen that continuing contributions are needed now if large operating deficits are not to build up during summer months. May we solicit your regular and prayerful support so that we might move forward confidently in extending the church and the message of the Christian Gospel both at home and overseas?

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

Mexican Christian Mission, Tijuana, Mexico.

Bro. George T. Miller, after a profitable year of study at Eastern Mennonite College, is in residence at Bally, Pa., till the end of the year, when they expect to return to Honduras. Their telephone number is East Greenville, OReans 9-9366. He spoke on June 14 at North End, Lancaster, Pa., and on June 21 at Vine Street, Lancaster, and Oley, Pa.

A farewell meeting for Robert and Nancy Lee, who have been appointed to Japan, was held on June 29 by the Roselawn congregation, Elkhart, Ind.

Participating in the missionary consecration service at Hesston were Rod and Ann Youngquist, who will be working with Far Eastern Radio Co., in Manila, P.I., where they will assist with Mennonite Broadcasts.

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A Jewish rabbi, Maurice N. Eisdorfer of New York City, has been named Clergyman of the Year by the Religious Heritage of America, Inc. Brooks Hays of Little Rock, Ark., who has just retired after two years as president of the Southern Baptist Convention, was named to receive the Churchman of the Year award, which annually goes to an outstanding layman.



## Release from Evil Spirits

By JOHN BEACHY

We first met Mangnu Topono when he was plowing in his fields. Evangelist Masihdas Minj and I talked with him but found he could not understand everything we said. His native language is Amunda, and he had never learned to speak even the village dialect. During this first chat Mangnu didn't show much interest. But we continued going to his home each Thursday evening. At first it was interest in his land problems and looking at his oxen and fields that began our friendship. Gradually he began to understand the village dialect as well as our purpose in visiting his home.

Several months before we met Mangnu a grandson had been born in his home. Mangnu had plans to sacrifice a goat when the boy, Samuel, became a year old. After several months of visitation in his home he began coming to church. At this time, Nehemiah, who had taken baptism a year earlier, said that evil spirits were coming to him in dreams. He wanted to dedicate his house and land to Christ so that the evil spirits would have no power there. Nehemiah's joy and satisfaction in this experience impressed Mangnu. He began doing some serious thinking: "Perhaps there is something to this Jesus Christ way."

A few months later he had a severe trial when his daughter was bitten by a snake. This he understood to be an evil spirit come to harm his family because of his listening to the teaching of Christ. A little while later another snake was found in their house. By now he had heard and understood enough about Christ that he wanted to see if the



Mangnu (right) after becoming a Christian, with a neighbor who also wants teaching.

things Jesus did in casting out evil spirits were true. Knowing of Nehemiah's experience, he was willing to risk it. He asked the Bible School students to come and pray for him and his family and to dedicate his land and house to the Christ who casts out demons.

Samuel was now about a year old; Mangnu remembered that he had promised the priest he would sacrifice a goat to appease the evil spirits on the first birthday of his grandson. The conflict in his mind told him he couldn't dedicate the boy to Christ and

yet offer a sacrifice to the spirits. Finally, Mangnu risked going to the priest, asking to be relieved of offering this sacrifice and released from all spirit worship activities. The priest might have become angry and placed a curse upon him. Instead, he granted this release. With a big grin and joy in his heart Mangnu said, "Now I am free."

Mangnu is about 55 years old. Learning about Christ and what it means to be a dedicated Christian is a slow process. Boaz, a Bible School student, lived in Mangnu's home with him. Mangnu made much progress; he kept coming to church and receiving teaching. One and one-half years after we first met Mangnu, he, his daughter, and his son-in-law knelt at the front of the new Bethel Mennonite Church taking vows which bind them to their Saviour. Samuel was also dedicated to this Christ whom Mangnu is learning to know and love.

Mangnu now has taken a new name, Mansukh, meaning "a happy man," which expresses the gleam in his eyes and the joy on his face. Last Sunday we passed Mansukh carrying Samuel on his shoulder. He had about a mile to go to church. Stopping alongside him we asked, "Will you ride with us in the car?"

"No," he replied, "I want to walk to church," and he trotted on as spry as a young person. Mansukh has much room for growth and needs more teaching, but he knows, personally, the Christ to whom he has dedicated his life.

Chandwa, Bihar, India.

## Spirit-Directed Witnessing

By EVANGELIST KISHORE BAKHLA

When we go to a village to witness to people, we should first become acquainted with them. Thus we can be more effective witnesses because we will know their living conditions and know in what things they are interested.

We know that in the world people are concerned with worldly interests. They are also concerned about the work they are doing. So, beginning our acquaintance with conversation about their work, we can lead their attention to spiritual things. People do not hesitate or shy away from talking about their work. This is then an excellent opportunity gradually to tell them about spiritual matters. From their conversation we can feel their response to the Gospel and whether there will be fruit or not. We need to seek God's guidance and the Holy Spirit's direction with much expectation, continuing to witness in faith.

Then please come. I want to tell you about my experience in witnessing on Feb. 17, 1959. In the village of Bhusar I talked with Soma Lohar.

"Do you recognize me?" I asked.

"Yes, I know you," he answered; "you are an evangelist."

"What are you doing these days?"



Bible School men leave on cycles to witness in nearby villages.

"I make tiles, but right now I am just sitting here."

"Do you understand why the Christian religion is preached and other religions are not?" I questioned him.

He answered that he doesn't know why we preach or try to make converts to the Christian religion.

I told him that Jesus Christ, even though

He died, rose again, and it is for this reason that the Christian religion is preached and keeps spreading. I described happenings at the end of the world, telling him that when Jesus Christ comes again, He will judge the evil and the righteous.

"Even though man is sinful and deserves punishment, if we hear the Gospel and accept it, we will be saved," I said. Then I read from Matt. 25 where it is written that

Christ will separate the good and the evil.

Then Bro. Rabbi Tirki, who was with me, explained Christ's promise to be with His followers to the end of the world. We encouraged him to become one of these followers. With this we closed our conversation, and saying "Salaam" to him, we went away.

We hope to visit this man again and explain more about salvation.

Bihar, India.

## Raising Up the Church of Tomorrow

BY HENRY AND GLADYS BECKER

It is a common expression, "The children of today are the church of tomorrow." Then we must be preparing children so that they may know the Word and experience its reality. The Latehar hostel here in Bihar, India, was opened four years ago in order that our Christian children could attend public schools. The majority of children were at home herding goats and cattle and helping in the fields. Now that four years have elapsed, we pause to take inventory. Has the hostel paid?

In the hostel every child, unless ill, is in school. Every weekday morning he attends chapel, followed by Bible class for his grade (not age) group. The hostel father conducts devotions morning and evening. The children have supervised work: cooking, cleaning, carrying water, gardening, and field work. They have supervised play where they learn honesty and co-operation.

May I introduce some of our 36 children? Listen to their testimonies.

Manidhar, 16, comes from a poor nominal Christian home. He is in sixth grade and has been with us four years. A year ago, following a study of The Way of Salvation, he accepted Christ. He was baptized in his village during Christmas vacation. Even though his father opposed it, Manidhar resolved to obey God. Now his father says he is taking him home, but to date Manidhar is still here. He teaches a boys' Sunday-school class. Last Monday as I slipped into his class, my heart rejoiced to observe the spiritual insight and comprehension of the Word.

Manidhar testifies, "Here at the hostel I learned much of Jesus. I have peace in my heart and want to obey Him."

Two years ago Eren, 13, came. She is in the third grade. Her parents were Lutherans who have united with us. She was a challenge. Her long, sour face was repelling. In November at the close of a study on The Wordless Book she accepted Jesus. During Christmas vacation she was home. At that time her father had a fight. Eren told him that Jesus did not like that. He wanted us to live in love. It had a great effect upon her father, causing him to see his guilt. Eren is changed. She smiles. She says, "I have learned to cook and to live with others. God has forgiven my sins."

Four years ago Mathias' father, Herem, died of tuberculosis. Herem was a mission



These young people are a symbol of the church of tomorrow.

evangelist. Mathias, nine, has been here three years. In November he accepted Jesus as his Saviour.

Phoebe, 17, has been in the hostel four years and is in the fifth grade. She was shy, slow, backward. Two years ago her badly infected tonsils were removed. Since then she has been healthy and studies better. At home during vacation she witnesses to unsaved neighbors. She teaches a girls' Sunday-school class. "I have peace and joy and want to tell others about it," she witnesses.

Six years ago George lay quietly on the Paul Kniss veranda with a bad heart condition. The doctors said he could live only a few months. George's father, then cook for the Knisses, is now a mission evangelist. God has touched George. He is a miracle of grace. He works and plays with the others. Although he says he does not tire or have heart pain, the slight heart murmurs persist. Recently with tears George accepted by faith the Lord Jesus. He is ten and in second grade.

Golan is an orphan who lives with his grandparents. His grandfather is a heavy drinker. Golan's mother died of snake bite and his father of dysentery. A year ago his grandmother said, "Tell me what to do for Golan. He does not care to live and wants to die." It was suggested that he attend Bible School. He came and listened with interest to the stories of Jesus. He nestled near the teacher. He needed love, sympathy, un-

derstanding. At the close of school he said, "I'll be back next year. May I bring my sister, too?" He entered the hostel in June and today is a well-adjusted, happy lad. He is ten and in second grade.

Chandra, eight, came in June. His parents are new Christians. Recently his mother drowned in the village well, due to an epileptic attack while drawing water. Chandra is "weak-eyed" with a low intelligence quotient. He probably will not go far in school, but the hostel environment has already helped him. He can work and play along with the rest.

In November Pramodit Lakra visited us. Chandumani, eight, and in the fourth class, led the CMSA meeting. Sister Lakra remarked, "I can hardly believe it. What a change! She is such a sweet, capable girl." When asked to testify, Chandumani said, "I have experienced Jesus. He helps me overcome." She has been here three years and accepted Jesus in November.

Last April as we came in from tour for railroad reservations, we found Jolgas hemorrhaging from dysentery. He was taken to the hospital where he was given a blood transfusion and good treatment. God answered prayer and spared his life. After four years here he says, "Jesus has healed and saved me. I want to tell others."

A year ago Chauta's father said, "We are old and do not want to become Christians, but I want my children to." God's desire for him and his wife also to accept was explained. He reasoned, "Yes, I see now we ought to become Christians." In November he asked to send his son, Chauta, 10, to the hostel. "He can learn of Jesus and return to teach us," he said. What a challenge! We tremble at the responsibility. Yet we are reminded that "God in the midst of thee is mighty."

Latehar, Bihar, India.

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Roman Catholic leaders are increasingly disturbed to note that, while Latin America is Catholic in name, there is a growing surge toward Protestantism. In South America alone, the total Protestant community is estimated at 10 million, with an actual church membership of 5 million. Last year, the pope listed the "four mortal perils" threatening the Roman Catholic Church in Latin America as communism, Protestantism, secularism, and spiritism. Perhaps one of the most significant factors in the growth of Protestant Christianity is the fact that it is rapidly assuming its own national character. In Brazil, for example, there are approximately ten national workers for every foreigner in the Christian movement. In Costa Rica, the ratio is about three to two. Let us praise God for what may continue and blossom forth into a church that is sound in doctrine, consistent in life, zealous in evangelism and good works.—Missionary Mandate.

## Mighty to Nurture and Cleanse

By ESTHER VOGT

"The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing" (Zeph. 3:17).

The church in Bihar, India, is God's treasure; He is in the midst of her; He is rejoicing over her with joy and with singing.

When one of our young boys was baptized right out in the village where his home is in the presence of his non-Christian friends, was not God resting in His love (the love of Christ in Manidhar)? Was not God joying with us and the angels singing as he prayed, "Lord, I thank you for saving my soul from hell. I want to give myself to you to live for you?" This boy is giving his testimony in the Christian hostel where he teaches a Sunday-school class.

Another of our hostel boys was tempted to sin, and then ran away from his theft and debts for a few days. His father and mother and the entire brotherhood continued much in prayer for him. He has confessed his wrongdoings and is ready to pay back his debts and is now attending high school from home.

God is training, nurturing, and cleansing His leaders for the church through a study of His Word in the Bible School. We thank God for those who have learned to know Him better through it. We need more teaching of the Word among us, and no doubt these will have a share in teaching others. Our special meetings also prove times when God manifests Himself in our midst. Special thought and prayer have been given to plans for a children's Bible school in each local station during the hot season vacation, and as soon as material is available, these will be started.

Many places the Word is memorized, usually one verse a week. The Holy Spirit thus opens up the mind to truth.

We have felt God's guidance in considering the "Church View of Our Marriage Problems." A committee has studied local customs and problems involved and then presented them to the church conference. After considerable discussion the leading of the Holy Spirit was that we are not yet ready to finally decide on these things. We must wait on God in prayer and thought for another year.

There have been attempts to get suitable books in the hands of new converts and to give more teaching on the Christian home and its responsibilities.

From Latehar we hear good news. Sister Becker reports, "Our Sunday school took on a new face this year. Six classes were organized with all national teachers; missionaries were in the background to counsel, encourage, and teach. Each Sunday evening they meet for prayer and study of the following Sunday's lesson. The oldest hostel boys and girls have been given supervised teaching



Special meetings prove times when God manifests Himself. John Paul from Ranchi is leading the meeting.

and are doing well as teachers. The Thursday Latehar WMSA has four regular outsiders who attend. They all take a keen interest and two have shown spiritual growth. The Thursday evening Bible Club continues to nurture the teachers and nurses."

God is in our midst to purify with His might. We have felt His Spirit of cleansing. One brother was quite firm in denouncing his non-Christian neighbor for poisoning his chickens. Seven of his purebred Red Hampshire chickens lay dead. That morning his neighbor had said, "Your chickens deserve to die because you do not keep them penned up." The Holy Spirit led this brother to acknowledge his too quick judgment and ask forgiveness from this non-Christian. The Holy Spirit was also dealing with the neighbor. What does he think of a God who makes a man confess his wrong? We saw this non-Christian's face fight conviction in a service when these words made him squirm in his seat: "Those who love God do not want to sin. They would not do things to displease the Lord whom they love." We are praying that the Holy Spirit will complete His work in this neighbor's heart.

Again the Holy Spirit is speaking to cleanse His church of the tobacco habit. One sister had often been reproved by her husband who had gotten victory several years earlier. The husband had even broken her hukka (long pipe in which to smoke tobacco, drawing it through water) for her. Now she chewed it in her mouth, sticking it up into her cheek. When Sister Kniss saw the signs

on her hand, she asked, "What about this? Did not God speak to you about tobacco?"

"Yes, I will stop it and that all at once," she decided. However, while she was burning it, Satan begged her to enjoy it just one more time.

"No, I am finished with tobacco through the Lord's help," was her answer.

Another day her eyes sparkled when she asked Sister Kniss, "Are you going to ask us women if we have gotten victory over the tobacco habit?" She rejoiced to give her testimony but also felt that certain ones evaded her at the conference because of her stand.

All of the men on the Latehar compound were tobacco users, and some even sneered at the teaching against it. At the annual church conference Yakub had a dream that he would die if he did not give up tobacco.

"I felt sure I would die," he said, "if I did not give it up, and so I quit at once."

He was a heavy user and had taken two tins along. These he destroyed. He began to witness to his experience, and, as a result, all the Latehar members have given it up.

"The Lord thy God in the midst of thee is mighty." We are waiting upon Him to further nurture His church and cleanse it through His Spirit, so that He can rejoice in it and rest in it.

Balumath, Bihar, India.

Nepal's new constitution, rather than effect any sweeping changes, serves only to legalize the status quo. A constitutional monarchy now exists, and the first elections gave the Congress Party the balance of power in the parliament. The religious situation remains unchanged, too. The Nepalis may follow their ancient religions, and no one may attempt to convert them to another faith. Pray for those doing educational and medical work in Nepal that, in spite of the restrictions, they may have the privilege of seeing a number of these people step out boldly for Christ.—Missionary Mandate.

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Missionary doctors in Africa are so much in demand that often it is difficult for them to maintain a proper balance between care which is merely physical and that which is on both the spiritual and physical levels. Mission boards are constantly seeking more doctors and nurses for their ever-growing medical work. One board has just opened the first unit of a medical center in Nigeria, which its founders envisage as "West Africa's training equivalent to America's Mayo Clinic." The major difference is that the curriculum will include courses in Bible study, so that students may be trained to win their own people to Christ through the ministry of healing. Pray that God may continue to use the medical approach in the salvation of many Africans.

—Missionary Mandate.



## Broadcasting

### Were Your Ancestors Monkeys?

Norman Derstine, Associate Mennonite Hour Pastor, will speak during July on "It Took a Miracle," a series on Christian certainty regarding divine creation.

One hundred years ago Charles Darwin presented his "Origin of Species," propounding the evolutionary theory. This theory has been very influential in scientific thinking during the past century. Was Darwin correct? Or does the Bible present a different view of creation?

Hear "It Took a Miracle" on the July broadcasts. To reserve your copy of these messages to be printed by the end of July, write to The Mennonite Hour, Harrisonburg, Va.

### July 5 Features McGlon on "The Creation"

Dr. Charles McGlon of the Southern Baptist Seminary, Louisville, Ky., will recite "The Creation" on the July 5 Mennonite Hour broadcast. "The Creation" is a Negro sermon which in a very imaginative and forceful way depicts God making His world. Background music is supplied by the Southern Baptist Seminary Choir.

### Other Guests on July Broadcasts

Three brethren working in the field of science will give brief testimonies on the July Mennonite Hour broadcasts.

Dr. H. Harold Hartzler of the faculty of Goshen College, Goshen, Ind., and president of the American Scientific Affiliation, will briefly tell the purpose of this Christian organization on the July 12 program. On July 19, C. Franklin Bishop, botany teacher at Goshen College, will show how "God Speaks Through Botany." Daniel Suter, biology teacher at Eastern Mennonite College, Harrisonburg, Va., on the July 26 broadcast will discuss, "God Speaks Through Zoology."

### Spanish Personnel Changes

Aida Ortiz, member of the Mennonite Church in Coamo, Puerto Rico, works three days each week for Luz y Verdad. Recently she took over the job of Samuel Rolon in grading the Spanish course, "The Life of Christ."

The first of July Carol Glick will begin working in the Luz y Verdad office as director of the correspondence department. This work was formerly handled by Mrs. Lester Hershey, who, with her husband, will be coming to the States on furlough the end of July.

### A Grandfather Responds to Heart to Heart

We are very grateful to God that He continually moves many hearts to share their tithes and offerings with Heart to Heart.

Recently a Christian father and grandfather wrote: "A few minutes ago I came home from work. I was thinking today where I should give some of the money that I set aside for the Lord's work. I thought of the many delinquent homes in our nation and how much the kind, Christian advice of the Heart to Heart program is needed in these homes. Therefore, I am enclosing \$10.00 for the Heart to Heart broadcast."

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

## Mighty to Add to the Church

BY PAUL AND ESTHER KNIS

Mangnu, a middle-aged farmer of the Munda tribe, was invited by his neighbors, who were Christians, to attend the Christian services at Bethel. Whatever curiosity or other motive may have got him started, as he continued to attend and hear the claims of Jesus, he became genuinely interested. He saw that to follow Christ was the only way of peace, and the only way to get free from the bondage of the evil spirits he was serving. His daughter and son-in-law shared his interest. They all enjoyed the fellowship of Christians, and when they learned to pray and memorized verses, the Christians gave them words and smiles of encouragement. After they had grown into this fellowship for more than a year, they were truly happy to become members by receiving baptism. Mangnu is now called Mansukh (peace of mind), and his daughter took the name Kripa (mercy), and her husband, Suliman.

Tabitah started attending services when her son became a Christian and told her that she should also leave the world, where there is no peace, and follow Christ. Her husband died three years before, and now her eldest son, who was taking the responsibilities of the head of the family, spoke so convincingly of his new joy and of the emptiness of his former life, that she did not hesitate to do as he said. This led to persecution by her neighbors, but she was determined, and as she received more teaching, her extreme shyness gave way to a modest but warm smile and a firm handshake with a heartfelt "Yishu sahay" (Jesus our helper). She is a happy Christian even in adversity.

Then came Budhua (who is now Abraham) and his son and daughter with their families. When they were baptized, the membership of the little congregation at Nagar was almost doubled. To know these people is to be inspired by the great grace of God. As they continued to fellowship with saints and took instruction, it became clear that they were ready for baptism.

Of course, there have been others who showed and are showing interest. Take the man who has been attending the same church as Mansukh—he says he would like to be a Christian, too. On further questioning he reveals that his motives are not the best. He sees that the missionaries help people with medicines, and that appeals to him. Perhaps he thinks he may get preferential treatment if he becomes a Christian. But as he keeps coming to services, there is a possibility of his taking to heart and responding to the claims of Christ.

As a result of the Bible teaching and worship at the Christian hostel (boarding for school children) at Latehar, a number of the young people of the church have given their hearts to the Lord. Some of them were bap-

(Continued on page 619)

## MISSIONS

## EDITORIAL

### Unchanging Mission

The resolutions committee for the annual Mission Board meeting at Hesston, Kans., presented five pointed resolutions: the unchanging mission of the church, a partnership in obedience, planned financial giving, Spirit-directed leadership, and hospitality.

Recognizing the unchanging mission of the church in proclaiming the Gospel of Christ to a changing world and the need for a person to person encounter based on the witness impact of each one's entire life, each member is called upon to give himself "in renewed, humble commitment to this unchanging, unfinished task."

In line with this commitment, the resolution pointed out six areas of activity in the Board program brought out in the discussions and messages to which special attention should be given.

The Executive Committee was encouraged to respond to the call from Nigeria "to come over and help us" and to "expedite in other ways the proclamation of the Gospel in Africa."

Recognition was given to what has already been done to provide literature in all languages where the church is working, and the Executive Committee encouraged "to continue a vigorous development of the various aspects of this program."

The Executive Committee was also urged "to lead us in a continuation of our ministry through all appropriate channels in material aid and personnel service to help meet the need of the desperately poor in countries like Austria, Jordan, India, Nepal, Korea, and Algeria."

The earnest prayers of the brotherhood were requested "for the more than 800 young people representing Christ and the church around the world in I-W, VS, and Pax to the end that their witness may be a true, Spirit-directed witness." The church was also urged to keep in active communication with these young people.

The enlarging radio program was recognized and Mennonite Broadcasts encouraged to continue this witness extension from the new German program on to a Russian program when possible.

Recognizing a revival of non-Christian faiths such as Mohammedanism and Buddhism and a renewed Roman Catholic missionary offensive in certain Latin-American countries, the Protestant church was called to meet this challenge, and especially those holding to the Christian doctrine of peace and nonresistance, under the leadership of the Holy Spirit, each one keeping sensitive to God's leading in this situation.—L. C. Hartzler.



## RELIEF AND SERVICE

### Voluntary Service

Newton, Kans. A group of 31 VS-ers and administrative personnel met for a fellowship meal on the evening of June 11 at the Guest House here. The group was composed of VS-ers representing units at Hesston, Kans., Kansas City, Mo., La Junta, Colo., and Denver, Colo.

Denver, Colo. The unit has been inviting to the unit home for evening activities, groups of young fellows from the city who have been in difficulty with the law and who were earlier accompanied on weekend camp excursions by unit members. It is hoped that this continued contact with these boys, many of whom come from unfortunate family backgrounds, will help them to come to know Christ.

Rittman, Ohio. Aaron Peachey, administrator of the Mennonite Old People's Home here, had the following to say regarding the contribution of VS-ers in that institution: "I am certain that the VS-ers are exercising the gift of help as referred to in I Cor. 12:28."

Volunteers now serving here include Delta Byler, Lagrange, Ind.; Janice Hamsher, Berlin, Ohio; Eleanor Ruth, Phoenix, Ariz.; Velma Brubaker, Petoskey, Mich.; and Richard Hosteler, Fort Wayne, Ind.

Hesston, Kans. VS-ers here not only had the opportunity to attend some of the sessions of the Annual Meeting of the Mennonite Board of Missions here during June 8-14, but also had opportunity to take part in some "plus service." Following a full day of work on the new dormitory, several fellows helped to provide transportation for guests between Hesston and various train depots and airports.

Kansas City, Mo. Willard Martin, summer VS-er from Floradale, Ont., and Freeman Mast, Burton, Ohio, recently spent some time repairing the outside of the unit home at 2512 Holmes St. Willard is serving this summer as assistant to Roman Stutzman, pastor of the Mennonite Fellowship there.

Kansas City, Mo.—May was house cleaning month for the KC unit. Each bedroom was cleaned by its occupants. Then two family nights were declared during which the fellows and girls worked together in doing the rest of the cleaning.

Norma, N.J.—New members who began their terms at the unit here on June 14 are Daniel and Lois Sauder from Ephrata, Pa.

Hesston, Kans.—Richard Showalter and Nelson Miller of the Hesston unit visited the Mountain View Church at Mountain Home, Ark., and participated in the services by giving their testimonies.

Immokalee, Fla.—After learning of the need for Sunday-school rooms and recreation building for the unit's work at People's Chapel and the VS Center, several businessmen and farmers from this area raised \$1,900. These funds, although unsolicited by the VS-ers, were greatly appreciated.

New York, N.Y.—G. Irvin Lehman, Har-

risonburg, Va., is living at the VS Center while studying at New York University. During his stay with the unit, he is teaching a course in Bible geography at the regular Tuesday evening unit meetings.

Halifax, Pa.—George Zimmerman, Mechanicsburg, Pa., who has been assigned to Pax service in Honduras, is temporarily serving at Camp Hebron while awaiting his visa for Honduras.

## MCC Weekly Notes

### Plans Progressing to Station Four Pax Agricultrists

Plans for two Pax teams to advance the agricultural program of Bolivia are going forward following the visit of MCC Associate Secretary Orie O. Miller, June 2-4. The two-man teams will work as employees of Servicio Agrícola Interamericano (U.S. Point Four in Bolivia). According to present plans, two Pax men will be stationed next to the Mennonite colonies about 15 miles northeast of Santa Cruz while two will live in the Cochabamba valley where work will be concentrated on dairy and milk production.

With its mountains, desert, and jungle, Bolivia (nine times the size of Pennsylvania) has had little economic development other than mining. "Bolivia's economy is terribly unbalanced, its government weak and unstable; the resultant problems are heart rending. About this, too, we have to care, and symbolize it to our own brethren and this people as God leads and we can," Miller asserts.

Concerning the Mennonite colonies Miller reports: "Settlers from Fernheim colony came here from Paraguay in 1954-55; Menno colonists (25 families) followed two years later, settling on a land purchase adjoining the original settlement. Today the 35 families in both colonies number 280. Each colony has its school. Sister Susan Hiebert, R.N., from Manitoba has established a clinic service on her own which seems deeply appreciated. Living is still primitive and difficult, but the pioneering is also mostly mechanized."

### Rueggs Report First Clothing Distributions

Lorne and Lois Rueggs, Stayner, Ont., who arrived in Jericho, Jordan, early this year, report their first material aid distributions: "After receiving our 550-bale shipment of clothing and shoes May 13, we started our first distribution to the local Newiemi refugee camp. Since this camp is close to our warehouse, we asked recipients to come to the warehouse, where each family's bundle was prepared when their ration card and serial card were presented. On May 27 we began distributions at camp Karameh, which has about 5,000 families. With our present method of handling the clothing we can take care of around 250 families each day, and so nearly one month will be needed to complete

our work here. Before the clothing shipment arrived, we distributed some Christmas bundles in local orphanages; it certainly is rewarding to be the recipient of a shy little smile and an Arabic thank-you as a neatly wrapped bundle is placed into a child's outstretched arms."

Rueggs' report also indicates that every second Monday evening local young people are invited in for a hymn sing and games while each Thursday evening a Bible study is conducted. "Our group has been growing, despite the warm weather. There are school-teachers, a businessman, and others who come. We are certainly glad for this interest in spiritual matters," Lorne comments.

### Beginning Personnel

Akron—Phyllis Bixler, Dalton, Ohio—Information Service writer (summer); Doris Martin, Lancaster, Pa.—housekeeping assistant; Rosemary Miller, Phoenix, Ariz.—Personnel Office secretary; Gene Nafziger, Minier, Ill.—mail clerk.

Greece—Larry and Anette Eisenbeis, Marion, S. Dak., are due to arrive in Europe June 28. Larry will serve as leader of the Pax agricultural self-help program in northern Greece. Both Mr. and Mrs. Eisenbeis are 1959 graduates of South Dakota State College, Brookings, S. Dak.

Indonesia—James (M.D.) and Mary Steiner and 18-month-old Danny, Sterling, Ohio, are planning to arrive in Vietnam June 29 where Dr. Steiner will assist in the Banmethuot medical program for several months before going on to Timor in Indonesia. He will serve as one of the four or five doctors on this island of 500,000. James was an intern and resident in internal medicine at City Hospital in Akron, Ohio, from 1957 to 1959.

Korea—John and Rosemary (R.N.) Zook, Elkhart, Ind., are scheduled to sail from San Francisco June 28 for Korea, where John will be principal of the MCC Vocational School for Boys at Kyong San. This past school year the Zooks were connected with the Elkhart City schools, John as a sixth grade teacher and Rosemary as a school nurse.

VS School—Twenty long-term voluntary service workers from Alberta, British Columbia, Indiana, Iowa, Kansas, Minnesota, Ohio, Oregon, and Pennsylvania are participants in an orientation school June 16-29 at Akron headquarters.

via MCC, Akron, Pa.

## WMSA Weekly Notes

### WMSA and Annual Meeting

New Officers—The newly elected officers to the General Committee are: President, Mrs. Paul Miller, Goshen, Ind.; and Secretary of Home and Special Interests, Mrs. Roman Stutzman, Kansas City, Mo.

In Session—All but one district was represented at the annual meeting. The pattern of meetings followed other years except for the delegates' session which was given over to the highlighting of the new Handbook. The participation on the part of so many delegates in this feature and the splendid spirit of all present made this meeting some-

thing that all present will remember. This Handbook has been dedicated to the future good of women's work. Matters of workshop nature were cared for in the sectional meetings.

In Fellowship—We are so happy that WMSA is an auxiliary of the Mission Board and that our program interrelates so closely. It is not only what one gets in a well-planned meeting but also what one receives in informal conversations with friends new and old that makes Board Meeting time so worth while. Here is a gathered commentary on what women feel about the meeting:

"It is the one meeting I always attend with my husband, because I get the most inspiration here. I see the church in action."

"After I go home I always have a renewed interest in reading good books. I like the emphasis WMSA puts on good literature."

"The missionaries bring us a new vision of service and sacrifice. I appreciate their messages, visiting with them in our home, and getting a new perspective on things, which do not loom so large in the lives of our missionaries."

"I go home refreshed in mind and body, after meeting so many people who are accomplishing so much for the church."

"It amazes me to realize what the WMSA accomplishes. Like the little grains of sand that make the ocean, the united efforts of our sisters add up to an impressive total."

"The fact that so many people can work so harmoniously in committees, and for the general good of the church, warms my heart."

WMSA office, 1711 Prairie St.  
Elkhart, Ind.

## Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

**The People of the Dead Sea Scrolls**, by J. M. Allegro; Doubleday; 1958; 192 pp.; \$5.00.

Eleven short chapters introduce the reader to the historical, geographical, and religious background of the Essene community of believers. Their beliefs, customs, and rituals are explained against their Roman Jerusalem background. The caves, the scrolls and small archaeological items, and their meanings are set forth as revealing the life of this inter-testamental sect. There are about 182 plates, with adequate explanation under each one, giving a comprehensive view of the scroll story to the present. It represents accurate scholarship, but the writing is popular and appealing. For the general reader who wants to learn a lot in a short time this is a fascinating volume.

—C. Irvin Lehman.

**A Doctor's Casebook in the Light of the Bible**, by Paul Tournier; Good News Publishers; 61 pp.; 50¢ (paper—condensed edition).

The author is a practicing physician in Geneva, Switzerland, and this, his fifth book, has been translated from the French language by Edwin Hudson. This is a special

condensed edition of the original book of the same title, published by a London, England, press. The language is simple and largely non-technical, making it easy for the average layman to comprehend; the approach is evangelical and conservative. Dr. Tournier approaches the problems of life, death, disease, sex, suffering, etc., and examines them both from a medical and Biblical viewpoint. Many illustrations from his own casebook add interest and illumination. A good book for both doctor and patient!

—Earl R. Delp.

**The Rebirth of the State of Israel**, by Arthur W. Kac, M.D.; Moody Press; 1958; 387 pp.; cloth, \$3.50.

This book is a masterpiece in eschatology. No review can tell its worth. Whether the reader agrees or disagrees, it's a must to be informed.

The first chapter, "Does the Bible Teach a Permanent National Restoration of the Jewish People?" Succeeding chapters: "The Rebirth Context with Jewish History"; "The Rebirth Context with Current History"; "The Rebirth of the State the Last Stage in Israel's Training for Her Mission."

The writer was an orthodox Jew, living in Poland. He was educated in Hebrew schools and the University of Warsaw. Later, in coming to the United States, he continued his study at Columbia University and the University of Minnesota. During this time he was converted to the Christian faith. This gave him a fresh insight into the grandeur of Israel's destiny.

He answers the political enigma, which has puzzled statesmen and theologians alike, why Israel, after a 2,000-year gap, was formed into a nation. This book in a simple and scholarly way reveals the significance of all this. The book is for Christians of all walks, especially valuable for ministers, Christian workers, and statesmen.

—C. F. Derstine.

**For Such a Time as This**, by Oswald Riess; Concordia; 1959; 140 pp.; \$2.50.

"Inspirational messages for twentieth-century Christians." This book is a compilation of twelve sermons by the pastor of Bethany Lutheran Church, Detroit, Mich. The messages are on such subjects as missions, discipleship, the greatness of God, the resurrection, suffering. The author is conservative and evangelical in his approach; his presentation is crisp, terse, and incisive. This reviewer found the message entitled, "How to Listen to a Sermon," especially challenging and helpful. The last sermon is directly slanted to Lutherans, as the author challenges his denomination to return to the message and vigor of their founder, Luther.—Earl R. Delp.

**The Tornado in the Sky**, by Dr. T. W. Willingham; Beacon Hill Press; 1958; 72 pp.; \$1.00.

The book, "The Tornado in the Sky," is a prophetic study of "The Time of the End."

With a pen dipped in fire it speaks of the impending judgment of God, and the events that attend that day. The entire panoramic view of the end times is completely documented by Bible quotations and Bible refer-

ences. The author sketches the current trend of world conditions, depicted in today's headlines. The book is more than a factual picture of events; the author as an impassioned evangelist pleads for return to God.

Unfortunately, the writer does not distinguish between what our Lord speaks of as: "The Time of His Coming" and "The End of the Age." He seems to forget that Paul wrote: "Ye are not appointed unto wrath, but to be saved through our Lord Jesus Christ." However, the book is stirring worth while.—C. F. Derstine.

Roman Catholics in Brazil have been circulating a four-page leaflet promoting the distribution of 100,000 Bibles in the Valley of Itajai. It was stated that the goal of the campaign was to place a book in each home during the year 1958. The leaflet in question contains quotations from E. Castallar, Emperor Don Pedro II, Daniel Webster, and Queen Victoria. It states: "The Holy Bible is a safe guide in the path of life. Jesus Christ is the object in the Sacred Scriptures." Several quotations from the Bible are also printed in it. The leaflet gives four rules for fruitful reading of the Holy Scriptures. It advertises Bibles printed on ordinary and fine paper and New Testaments in ordinary and better bindings. Prices of Bibles range from \$1.90 to \$3.75 and of Testaments from 44 cents to 75 cents.—Bulletin of United Bible Societies.

"I didn't know if I wanted to try these lessons (Home Bible Studies) in the start or not. I never did have the chance to go to Sunday school like children have now-a-days. But I kind of enjoy it now. I felt I was too dumb. It really is helping me so I can find things better and understand them better. I am enclosing a dollar bill to help on your expenses."—farmer's wife.

## MIGHTY TO ADD (Continued from page 617)

tized in one of the hostel worship services, while one was baptized in his home community.

There have been several members taken in from other denominations, too, either by letter or by receiving believers' baptism. So the Lord adds to the church. There is much joy in heaven when these people come to Christ, and that joy is echoed in the hearts of the Christians whose fellowship they join.

God is still working. There are two men at Bathet who have been coming to church regularly, and there is the man at Bethel, Kapil, near Latehar, has been determined to become a Christian, and now there are determined efforts being made to dissuade him. At Nagar and at Tati there are a number who show real interest. How many of them will remain faithful, even in the face of hardship and persecution? Praise God that He is mighty to add to the church.

Chandwa, Bihar, India.



# Field Notes

## CONTINUED

Bro. William Jennings, Knoxville, Tenn., brought the morning and evening messages at Stuarts Draft, Va., on May 31.

Bro. Richard E. Martin, Elida, Ohio, spoke at the Youth for Christ Rally, West Liberty, Ohio, on June 27.

Main speakers in the quarterly mission meeting at Mt. Pleasant, Continental, Ohio, on June 21 were James Dettweiler, Elida, and Roy Sauder, Archbold, Ohio.

An all-day meeting was held on June 28 at Green Terrace, Wernersville, Pa. Speakers were Isaac Sensenig, D. Stoner Krady, and Charles Gogel.

New members: ten by baptism at Wanners, Hesper, Ont., on June 7; two by baptism at Bertolets, Frederick, Pa.; three by baptism and eleven by letter at Perkiomenville, Pa.

Bro. E. E. Miller, of the Goshen College faculty, is participating in a summer conference for teachers of psychology at the University of Michigan, June 22 to July 10.

Bro. Arthur Smucker, professor of chemistry of Goshen College, has received a grant from the Department of Health, Education, and Welfare to continue his research in public health.

Visiting preachers in the Baltimore area the morning of June 21 were Chester K. Lehman and John L. Horst, Harrisonburg, Va.—the former at Pulaski Street and the latter at Maple Grove.

A group from the Lancaster First Mennonite Church for the Deaf gave a program at Conestoga, Morgantown, Pa., on June 21. Bro. Ralph Palmer told the Conestoga congregation about his tract distribution work on June 24.

Bro. Virgil Miller, who has been teaching for four years in the Apostle Paul's home town of Tarsus, gave an illustrated talk at Smithville, Ohio, on June 21.

Bro. Lester Sutter, Kokomo, Ind., preached at Peoria, Ill., on June 28.

The Mother-Daughter banquet of First Mennonite Church, Ft. Wayne, Ind., heard Mrs. Jonathan Yoder tell about mothers and daughters in India.

Bro. Ezra Beachy is giving a series of Sunday evening messages on I Thessalonians at Holdeman's, Wakarusa, Ind.

The Illinois Christian Education Cabinet is sponsoring a "Reading the New Testament Contest."

The annual old folks' reunion for those seventy years of age and older was held at the Oak Grove Fellowship Center, Smithville, Ohio, on June 24.

Bro. Stanley Shenk, Souderton, Pa., spoke at an MYF picnic attended by the Smithville and Orrville young people on June 27.

William McGrath's mailing address for the summer and autumn is P.O. Box 2717, Pinecraft Branch, Sarasota, Fla.

## Announcements

Clarence Fretz and Stephen Stoltzfus in a quarterly meeting at Twelfth and Windsor, Reading, Pa., July 11, 12.

Ira D. Landis, Bareville, Pa., will speak on "Our Bible" at the Mt. Joy, Pa., YPM, July 5.

M. S. Stoltzfus will speak on "When Gog Meets God" at Vine St., Lancaster, Pa., the evening of July 6.

Annual reunion of the conscientious objectors of Camp Meade, Md., World War I, will be held Aug. 9 at Black Rock Retreat on Route 472, four miles south of Quarryville, Pa.; morning and afternoon meetings. Bring your own noon meal. Everyone invited.

A conference on Church Personnel will be held at Goshen College, Goshen, Ind., July 21, 22, sponsored by the Committee on Co-ordination of Church Program of the General Council of Mennonite General Conference. Programs have been sent to representatives of our colleges, Publishing House, mission boards, and other employing agencies of the church. Ministerial committees of district conferences should be interested. The meeting is open to anyone interested in financial arrangements and recruitment for church workers. If interested, please write to Paul Erb, Mennonite Building, Scottsdale, Pa., for a program.

Paul M. Miller, Goshen, Ind., will speak on worship at Fisher, Ill., July 4, 5.

We have learned that Peter Varonoff is again seeking appointments in Mennonite churches and would urge that our people contribute only to causes with which they are acquainted or which are conducted by responsible church organizations.

The Bethel congregation, West Liberty, Ohio, will begin on July 2 a midweek study of Hershberger's *The Way of the Cross in Human Relations*, using Lawrence Burkholder's Study Guide. The teacher is Loren King.

Guest speakers at Hopedale, Ill., evening of July 5, H. N. Harder and R. L. Hartzler, representing the Mennonite Hospital at Bloomington.

## Evangelistic Meetings

Seven persons received Christ as their Saviour in the meetings held by Richard Martin at Worcester, Pa., and dozens of believers consecrated themselves more deeply to the Lord.

Delvin Nussbaum, Louisville, Ohio, at

Meadville, Pa., June 28 to July 5.

The Crusade for Christ at Hartsville, Ohio, with Evangelist Myron Augsburg in charge, closed on June 21 with sixty coming forward the final evening. Approximately 300 public commitments were made during the Crusade.

Bro. J. Mark Stauffer, of the Crusade for Christ staff, brought the morning message at Calvary Chapel near Hartsville, Ohio, on June 21. The Chapel is an independent group which co-operated with the Crusade meetings at Hartsville.

The newly organized Ontario district MYF will sponsor a youth weekend at Chesley Lake July 10-12. Discussion leader is Raymond Kramer and music director, John Ford.

The annual VS reunion of the Lancaster district will be held on July 4 at Black Rock Retreat. All who have served in any way in the Lancaster Voluntary Service are invited. Bring lunch for the evening meal.

A youth rally will be held the evening of July 4 at Black Rock Retreat, Quarryville, Pa. Paul Gingrich will speak concerning Ethiopia, and slides of VS projects will be shown.

Camp Menno Haven in Illinois was dedicated on June 27. A camp for older juniors will be held there July 25 to Aug. 1.

• • •

*People.* One tenth of all persons who have ever lived on our earth are alive today. Any precise census of the entire world is an impossibility. The sociologists who study the problem on a global basis, however, estimate today's population somewhere in the neighborhood of 2.7 billion persons and predict that it will reach 4 billion by the year 2000. They estimate the daily net growth (new births minus deaths) between 110,000 and 130,000. According to R. C. Cook, director of the Population Reference Bureau in Washington, D.C., the family of man is growing at a rate of about 1.5 per cent annually. "If such a rate seems trivial," says Cook, "remember that it accounts for the phenomenal 40 million yearly increase. This rate will double a population in about 55 years." Twenty years ago the annual increase was about 25 million persons. Latin America has the highest growth rate and includes several nations whose people are multiplying at a rate higher than 3 per cent yearly.—*Popular Mechanics*, quoted in *The Gospel Message*. (Quoted in December, 1958, *His*.) • • •

Dr. Samuel M. Zwemer once wrote that nearly all the inquirers in Moslem lands had first been led to Christ by means of a book or tract. Books go where evangelists are barred. Books stay when evangelists must leave. Wise indeed is the evangelist who leaves with every listener a written word, who follows the passing witness of the spoken word with the permanence of print.—Selected.

GOSHEN \*

31<sup>st</sup> BIENNIAL  
MENNONITE  
GENERAL  
CONFERENCE  
AUGUST 25-27

## HOLY SPIRIT LIKE RAIN

(Continued from page 608)

hard, unyielding ground so that seed will sprout and grow. In the same way a heart that is hardened by sin cannot be softened except by the working of the Spirit. The seed, the Word of God, cannot germinate or grow unless that unyielding, sinful heart is softened by the Holy Spirit. The Holy Spirit alone works in men's hearts.

Rain causes plants to grow and develop. If there is no rain, there is no growth. The seed may sprout and grow to a young plant, but just as sure as rain stops, so growth stops. It may live for a time, but it cannot grow. So the Holy Spirit is the source of Christian growth in grace and spiritual development.

Rain causes blossoming. A plant or a hillside orchard in full bloom is a beautiful sight. It gladdens the eye and is good to look upon. The spirit that causes the ugliness of resentment, bickering, jealousies, intolerance, and hate in our lives gives way to the Holy Spirit in our hearts, which causes our lives to shine forth with the beauty of holiness.

Blossoming produces fruit. An orchardist with his trees in full bloom looks forward to his harvest of fruit. A plant must blossom to produce fruit. If our lives blossom with the beauty of holiness, we too will produce fruit of the Spirit, namely: "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22). If a plant would receive no rain at the end of its blossoming period, the fruit would be small and of little value. Many times an individual gives his heart to Christ, is sincere and happy, and his life blossoms forth with the beauty of holiness. Then Satan comes with his storms of temptations, with his beckonings toward the pleasures of this world. The poor soul succumbs. The Spirit must flee. No longer is that life watered by the outpouring of the Holy Spirit. There is no beauty. There will be no fruit. It is withered and dead, spiritually.

The Holy Spirit is like rain in that, first of all, it causes germination; then the plant grows and develops. After that come the blossoms which produce the fruit. All because of abundant rainfall. Without rain the plant would wither and die.

How like the Holy Spirit in our lives! A soul who newly gives his heart to Christ and continues to grow and develop in the spiritual graces shows to the world a life of beauty. It is blossoming for Christ with the fragrance of our Lord. The fruit that soul bears will result in many souls brought into the kingdom. All because of the abiding of the Holy Spirit in the heart of an individual where the seed fell on good soil.

What about our Christian-professing lives? How does our Mennonite daily

living shape up with the promptings of the Spirit in our hearts? Are our lives barren and wasted because we crowd out the Spirit with our desire for material gain, or our unconcern and indifference for the need of lost souls about us?

The change in the world about us would be just as great as that of a drought-parched land after the rainfall, if each professing Christian would give a complete and full commitment of his heart and life to Christ, and would follow the leading of the Spirit in all areas of living.

Mt. Pleasant, Iowa.

## Riches in Hope

BY MONT HURST

You may have a big bank account, or you may not have a penny and owe more debts than you can imagine will be paid—but, if you are a Christian, a follower of Christ, you have hope that cannot be purchased with the biggest bank roll in the world. You have a rich treasure that numberless rich people will envy. If you have hope, you possess the best part of all riches. Hope of heaven is of far greater value than all of the oil, gold, uranium, diamonds, and silver in the world!

And, when you have heavenly hope, God expects you to have such an overflow of it that you can give some of it to the man who is lost, despondent, and at his wit's end. One philosopher said that hope is the virgin of the ideal world, who opens heaven to us in the midst of every tempest. Another said that hope ever urges on, and tells us tomorrow will be better. To the one who has the hope of heaven in his heart and soul, an assurance that tomorrow will be better is a genuine reality.

Carlyle wrote: "Hast thou hope?" they asked of John Knox, when he lay a-dying. He spoke nothing, but raised his finger and pointed upward, and so died." Addison said that a religious hope does not only bear up the mind under her sufferings but makes her rejoice in them! Hope springs up immediately when Christ has been accepted as Lord and the Holy Spirit has entered the soul and heart. And, best of all, the joy of hope is ours for the asking if we are sincere followers of our Lord and Saviour, Jesus Christ. He constantly knocks on hearts' doors, offering hope and joy and freedom from fear and want and sin.

Dallas, Texas.

• • •

It is better to be a little man living for a good and worthy cause than to be a great man living for a little and unworthy cause.—Isenhour.

## Ten Worship Commandments

*Come to church on time!* Better yet, arrive a few minutes early. Late-comers rob the Lord, themselves, and disrupt the service for others.

*Seal yourself quietly!* Breathe a prayer. Use extra time before the service in meditation and Bible reading.

*Always remember, you are in God's house!* You are in a building which has been set aside as a place in which men and women and children are to worship God. Please act accordingly!

*Keep in mind, Jesus is here!* Matt. 18:20. So please give your Saviour a chance to talk to you, through His Word. Don't sadden your Saviour's heart by whispering, passing things to your neighbor during these golden moments.

*Give yourself to God completely!* Join heartily in the singing of every hymn, regardless of who the song leader is. You are singing unto the Lord! Follow in your Bible the reading and preaching from God's Word. Pray with eyes closed.

*Don't play hide-and-go-seek in church!* We hear that some of you visit and talk and cram yourself in the coatrooms when you should be worshipping in the sanctuary with your brothers and sisters in the Lord. This ought not to be! Visit later.

*Don't turn the church into a playground!* Church is not the place for children to romp around. Parents, teach your children not to race, jump, and chase madly around in the sanctuary. This is not a race track or a gym room. Teach your children to be polite and respectful in God's house.

*Don't backslide into back benches!* Let's fill up the front pews first! Please follow the church usher. He, too, is a servant of the church!

*Don't chase visitors away!* Be so quiet, so reverent, so respectful, so prayerful, so attentive in the service that a stranger being with us for the first time will indeed sense that here men really love and worship Jesus. Holy Spirit quietness will bring visitors back.

*Don't depend upon others to make a good church!* You come first. Be sure you practice reverence in God's house. If you are a parent, teach your children. Then let all of us work together with each other (ushers, parents, teachers, pastor, Sunday-school pupils) to make our church a place where men glorify the Lord Jesus.—Arthur, Ill., Church Bulletin.

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*True peace must come by the power of God, not by the might of arms.—Selected.*

## Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Blosser, John D. and Sylvia (Hostetler), Tampico, Ill., first child, Warren James, May 12, 1959.

Brenneman, Allen R. and Virginia (Miller), Accident, Md., fourth child, third son, Dale Eugene, June 6, 1959.

Brenneman, David and Clara (Greider), Elda, Ohio, third daughter, Susan, June 16, 1959.

Davis, Raymond and Marie (Bauer), Mt. Airy, Md., first child, Doris Irene, May 29, 1959.

Detweiler, Wayne and La Vaughn (Schweitzer), Beaver Crossing, Neb., fifth child, third daughter, Jan Elaine, June 7, 1959.

Dillon, Robert and Carolyn (Miller), Lancaster, Ind., third son, Doyle Eugene, June 6, 1959.

Frederick, Charles and Sara Lu (Graber), Bay Port, Mich., fourth child, third daughter, Mary Jo, June 4, 1959.

Frey, Jay Mowery, Jr., and Dorothy Jean (Hoover), Lancaster, Pa., second daughter, Sandra Joan, June 6, 1959.

Hershey, Arthur D. and Joyce E. (Hoover), Oxford, Pa., first child, Beverly Ann, May 30, 1959.

Kelner, Roger Lee and Eunice (Brenner), Dalton, Ohio, second son, Larry Dean, June 10, 1959.

Keller, Lloyd B. and Eunice (Martin), Lititz, Pa., fifth child, third son, David Eugene, May 26, 1959.

King, William I. and Mary (Stutzman), Detroit Lakes, Minn., seventh child, second daughter, Rena Pearl, May 25, 1959.

Knepp, Wallace and Wilma (Swartzendruber), Iowa City, Iowa, second child, first son, Thomas John, March 14, 1959.

Koppes, Melvin and Lucille (Kirkendall), Millersburg, Ohio, first child, Karl Lee, born June 28, 1958; adopted June 15, 1959.

Mellinger, John H. and Pearl M. (Miller), Upland, Calif., fourth child, second daughter, Rose Lee, June 1, 1959.

Miller, Floyd S. and Eunice (Good), Spring City, Pa., third child, second son, Michael Paul, June 5, 1959.

Roth, Richard and Eleanor Kay (Schweitzer), Seward, Neb., first child, Kirby Alan, May 27, 1959.

Schlabach, Glen and Marna (Bechtel), Shipshewana, Ind., first child, Allan Frederick, Feb. 6, 1959.

Schrock, H. Devon and Alice (Ramer), Wakarusa, Ind., first child, Daniel Paul, April 16, 1959.

Shank, Charles F. and Joann L. (Wyse), Mt. Crawford, Va., third child, first son, Marvin Daniel, June 1, 1959.

Shertzer, Norman C. and Verna (Fry), Millersville, Pa., second son, Philip Lee, June 1, 1959.

Shirk, Warren F. and Grace (Rutt), Atmore, Ala., ninth child, fifth son, Sanford Alan, June 6, 1959.

Smucker, Arthur A. and Oma (Hershberger), Goshen, Ind., sixth child, fourth son, Robert Craig, April 10, 1959.

Snively, Carl and Dorothy (Keener), Lititz, Pa., fourth child, third daughter, Patricia Ann, June 10, 1959.

Strauffer, Larry and Phyllis (—), Denver, Colo., first child, Debbie Ann, May 24, 1959.

Streckley, Maynard K. and Wilma L. (Miller), Beaver Crossing, Neb., second son, Brent Eugene, March 30, 1959.

Steinman, Arthur and Florence (Erb), New Hamburg, Ont., third daughter, Janice Evonne, May 30, 1959.

Stuts, Roger and Janet (—), Detroit, Mich., first child, Timothy Roger, Feb. 15, 1959.

Troyer, Donald W. and Carol (Miller), La Grange, Ind., first child, Wanita Kay, May 12, 1959.

Wilson, Archie Lee and Pirlie (Carmack), Immokalee, Fla., third child, first son, Jessie Martin, June 1, 1959.

Yoder, Merle E. and Sallie A. (Zook), Belle-ville, Pa., fifth child, fourth son, Karl Eloy, June 12, 1959.

Yutzy, Daniel and Martha (Yoder), Plain City, Ohio, second son, Philip Darrel, June 6, 1959.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Brubaker—Jutzl.—Emanuel Brubaker, Elmira, Ont., cong. and Mary Ellen Jutzl, East Zorra cong., Tavistock, Ont., by Henry Yantzi, assisted by Howard Bauman, at the East Zorra Church, May 30, 1959.

Erb—Zehr.—Wilfred John Erb, Wellesley, Ont., and Velma Ethel Zehr, Milverton, Ont., both of the Wellesley Maple View cong., by Chris S. Streicher at the Maple View Church, June 6, 1959.

Evelith—Hughes.—Oren Evelith, Winston, Oreg., McMinnville cong., and Betty Hughes, Tenmile, Oreg., Winston cong., by Roy E. Hostetler at the Winston Church, June 7, 1959.

Groff—Smoker.—Raymond Clair Groff, Cochranville, Pa., Old Road cong., and Alma Irene Smoker, Cochranville, Pa., Maple Grove cong., by Aaron F. Stoltzfus at the Maple Grove Church, June 13, 1959.

Hershey—Thomas.—Harold J. Hershey, Gordonville, Pa., Nickel Mines cong., and L. Jean Thomas, Millersville, Pa., Grace Fellowship Church, Lancaster, Pa., by Maurice W. Landis at the Neffville Mennonite Church, June 13, 1959.

Martin—Zimmerman.—Edgar Martin, New Holland, Pa., and Arlene Zimmerman, Lebanon, Pa., by Simon G. Bucher at his home, May 30, 1959.

Mast—Sensenig.—Aaron Leroy Mast, Oley cong., Oley Valley, Pa., and Ruth Elaine Sensenig, Krall cong., Lebanon, Pa., by Simon G. Bucher at the Krall Church, May 30, 1959.

Roth—Shirk.—Glen Roth, Albany, Oreg., Fairview cong., and Annabelle Beck, East Earl, Pa., Hinkletown cong., by Ira E. Miller at the Hinkletown Church, June 7, 1959.

Rudy—Stetter.—J. Paul Rudy, York, Pa., Stony Brook cong., and Eva Marie Stetter, Neffville, Pa., Neffville cong., by Maurice W. Landis at the Neffville Church, June 13, 1959.

Sauder—Gerber.—Sydney B. Sauder, Erbsville, Ont., and Esther Violet Gerber, Millbank, Ont., both of the Maple View cong., by Christ S. Streicher at the home of the bride, May 30, 1959.

Siegel—Nofziger.—Russel Siegel, Swanton, Ohio, Springfield Twp. Chapel, and Marilyn Nofziger, Wauseon, Ohio, West Clinton cong., by William D. Nofziger at the West Clinton Church, June 5, 1959.

Steinman—Streckley.—Floyd Steinman and Anna Mae Streckley, both of Wellesley, Ont., Maple View cong., by Chris S. Streicher at the Maple View Church, May 23, 1959.

Wyse—Micky.—Arnold Wyse, Hartville, Ohio, and Wilda Micky, Oberlin, Ohio, both of the Hartville cong., by Lester A. Wyse at the Hartville Church, June 6, 1959.

They were married at the Shank home in Waynesboro, Va., on May 19, 1909, by A. P. Heatwole.

Their children are Esther—Mrs. Harold Tyson, Elkhardt, Ind.; Irvin, International Falls, Minn.; and Mary—Mrs. Ralph Martin, Millersburg, Ind.

## Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Ballard, Marie, born in Virginia, Jan. 1, 1883; died at the Bethany Mennonite Home, Philadelphia, Pa., June 8, 1959; aged 76 y. 5 m. 2 d. Surviving are one son, one daughter, and 2 grandchildren. Her husband preceded her in death. She accepted Christ and was baptized at the Bethany Mennonite Church in 1947. She had a good testimony to the end and was grateful that the Lord saved her even though she waited until late in life to seek Him. Funeral services were held at the Diamond Street Church, with Luke G. Stoltzfus in charge; interment in Lichty's Cemetery, near Churchtown.

Benner, Mabel W., daughter of the late Banks and Mary (Schlemmberger) Winey; born Sept. 11, 1884, at Richfield, Pa.; died at the Ephrata Community Hospital, May 21, 1959; aged 74 y. 8 m. 10 d. Death was caused by complications as a result of a broken hip due to a fall. On Aug. 25, 1906, she was married to Charles Benner, who survives. In 1909 they moved to Lancaster Co., Pa. They resided in Akron, Pa., for the past 44 years. Surviving are 2 sons (Robert W. Akron, Pa.; and Harold W. Bareville, Pa.), 2 daughters (Ruth—Mrs. Paul R. Lesman, Lancaster, Pa.; and Irene—Mrs. Reuben B. Hark, Leola, Pa.), and 11 grandchildren. One daughter (Evelyn) and one son (Dwight) preceded her in death. She was a member of Metzler's Mennonite Church, where she was a Sunday-school teacher for many years. Funeral services were held at the Groffdale Mennonite Church, in charge of Amos Sauder and Eli Sauder; interment in adjoining cemetery.

Eigsti, Arthur Frederick, son of Joseph C. and Anna (Zierlein) Eigsti; born June 3, 1902; died May 15, 1959; aged 56 y. 11 m. 12 d. Death was the result of a heart condition. He lived in the vicinity of Manson, Iowa, his entire life. He is survived by one brother (Walter, Manson, Iowa) and 4 sisters (Alma—Mrs. Walter Yody and Ellen—Mrs. Henry Heintz, both of Chicago, Ill.; Edna—Mrs. Nick Stoltzfus, Manson, Iowa; and Rose—Mrs. Jacob R. Graber, Secor, Ill.). His parents and an infant brother (Otto Clarence) preceded him in death. He was a member of the Manson Mennonite Church, where funeral services were held May 17, in charge of Noah Landis and Edward Birkey; burial in Rose Hill Cemetery.

Good, Lydia Ann, born Sept. 2, 1878; died June 8, 1959; aged 80 y. 9 m. 6 d. She is survived by one son (Paul H., with whom she resided), 5 grandchildren, 5 great-grandchildren, 2 brothers (George Hollinger, Rothsville, Pa.; and Samuel Hollinger, Manheim, Pa.), and 2 sisters (Mrs. Mary Zimmerman and Miss Amanda Hollinger, both of Goodville, Pa.). Funeral services were held at the Goodville Mennonite Church, in charge of Benjamin F. Weaver and Moses G. Gehman; interment in adjoining cemetery.

Kennel, Elizabeth, daughter of C. K. and Kathryn (Mosier) Ernst; born at Wellesley, Ont., Jan. 3, 1884; died at Friend, Neb., June 10, 1959; aged 75 y. 5 m. 7 d. On Feb. 5, 1903, she was united in marriage to Chris Kennel, who preceded her in death. Surviving are 8 children (Ervin, Fairfax, Mo.; Iva Craig, Ontario, Calif.; Harold, Lincoln, Neb.; Baird Dygert, Exceter, Neb.; Alletta Huke, Friend, Neb.; Marguerite

## Anniversaries

Grabill, Joe and Ollie (Shank) Grabill celebrate their fiftieth wedding anniversary with open house at their home, 1321 Prairie St., Elkhardt, Ind., the afternoon of May 24. About 125 guests called on them. All of their children were present for the occasion.



Doremus, Geneva, Neb.; Kathleen Green, Burwell, Neb.; and Dorothy Stransky, Lincoln, Neb.), one sister (Kathryn Graham), one brother (Edward Ernst, Norfolk, Neb.), 52 grandchildren, and 7 great-grandchildren. She was preceded in death by one daughter. She was a member of the West Fairview Mennonite Church, Beaver Crossing, Neb., where funeral services were held June 14, in charge of Dale Oswald and Lloyd Burkey; interment in adjoining cemetery.

Martin, Olen Glenn, son of Russel and Lois (Diller) Martin; born June 17, 1948; died May 22, 1959; aged 10 y. 11 m. 5 d. Death was due to a tractor accident. He is survived by 4 brothers and 2 sisters (Delmar, Roger, Carolyn, Linford, Lowell, and Wilma Jean), his maternal grandparents (Mr. and Mrs. Albert Diller, Greencastle, Pa.), and his paternal grandparents (Mr. and Mrs. Abram Martin, Maugansville, Md.). He attended the Salem Ridge Church, where funeral services were held May 26, in charge of Harvey E. Shank and J. Irvin Lehman; interment in adjoining cemetery.

Swigart, Carena M., daughter of the late Benjamin and Mary (Myers) Rhoder; born Nov. 9, 1870; died May 14, 1959; aged 88 y. 6 m. 5 d. Surviving are 2 daughters (Florence, at home; and Catherine—Mrs. James Kenepf, Mattawana, Pa.) and 3 grandchildren. She was a member of the Spring Run Church of the Brethren. She often attended services at the Mattawana Mennonite Church and entertained many of the evangelists and speakers in her home. Funeral services were conducted at her home, in charge of D. Luke Bowser, Ross D. Metzler, and Donald Fisher; interment in Spring Run Cemetery.

Wenger, Orva Homer, son of Louis and Sarah (Lehman) Wenger; born Feb. 15, 1889, at Versailles, Mo.; died at the Mennonite Hospital, La Junta, Colo., May 21, 1959; aged 70 y. 3 m. 6 d. He became afflicted with Hodgkin's disease about twelve years ago but was able to carry on his work at the Mennonite Hospital most of the time until the last two days when he became critically ill. He was married on Jan. 19, 1912, at Versailles, Mo., to Mary Swartzendruber, who survives. Also surviving are one daughter (Joyce—Mrs. Earl Johnson, Spearman, Texas), 8 grandchildren, 2 sisters (Sarah—Mrs. Ernest Swartzendruber and Lettie—Mrs. C. B. Egli, both of Manson, Iowa), and 2 brothers (Isaac, Versailles, Mo.; and Wilmer, Detroit, Lakes, Minn.). He was a member of the La Junta Mennonite Church, where funeral services were held May 25, in charge of Paul H. Martin and Alva Swartzendruber; interment in Fairview Cemetery.

Yoder, Alice P., daughter of Amos P. and Delilah Troyer; born in Cass Co., Mo., July 9, 1888; died at Oreg. Hosp., after a short illness, June 8, 1959; aged 70 y. 10 m. 30 d. On Dec. 12, 1909, she was married to Edward Z. Yoder, former minister of the Zion Church, Hubbard, Oreg. He preceded her in death Aug. 31, 1957. She is survived by 3 sons (Paul E., Salem, Oreg.; Edward Z., Jr., Canby, Oreg.; and Sanford K., Hubbard, Oreg.), 4 daughters (Charity—Mrs. Ronald Wolfer, Salem, Oreg.; Lois—Mrs. Charles Kreider, Wadsworth, Oreg.; Marjorie—Mrs. Richard Larson, Newport, Ohio; and Kathryn—Mrs. Warren Miller, Millersburg, Ohio), 2 brothers (Jess, Canby, Oreg.; and Ernest—Canby, Calif.), and 4 sisters (Liz—Mrs. Dan Hostetter, Canby, Oreg.; Nora—Mrs. Richard Philips, Redmond, Oreg.; Grace—Mrs. John Berkey and Emma—Mrs. William Kenagy, both of Hubbard, Oreg.). She was a member of the Zion Mennonite Church, where funeral services were held June 11, in charge of John M. Lederach and Clarence Kropf; interment in Zion Cemetery.

Zook, John F., son of Joshua B. and Barbara (Plank) Zook; born near Allensville, Pa., Aug. 29, 1874; died at the Yohn Convalescent Home near Lewistown, Pa., June 2, 1959; aged 84 y. 9 m. 4 d. At the age of two he with his parents moved to a farm near Belleville, Pa., where he lived the rest of his life until he was taken to the convalescent home in December, 1958. Occu-

pation: farmer. He was a member of the Maple Grove Mennonite Church, where funeral services were held June 6, in charge of Elam Glick; burial in Locust Grove Cemetery.

#### EXPRESSIONS OF APPRECIATION

I wish to thank all those who remembered me with prayers, letters, cards, and visits in my recent affliction. I was absent from church for



## ITEMS AND COMMENTS

BY THE EDITOR

Tribute to the key role of the Bible in the colonization and modern development of Israel was paid by Premier David Ben-Gurion at the seventh annual Bible Study Congress held in Jerusalem. Greeting the Congress Ben-Gurion said, "But for the Bible, Israel would never have returned to its land. No book," he declared, "has ever exerted such influence on any nation as the Bible has on Israel." The Congress, sponsored by the Israel Society for Biblical Research, was devoted this year to lectures and discussions on the books of Jeremiah and Ezekiel.

The Brooklyn Sunday School Union marked its founding with a 130th anniversary day record-breaking parade in which more than 150,000 children, teachers, and other adults participated. They represented some 500 Protestant Sunday schools in the borough's communities. The Brooklyn Sunday School Union was founded in 1816 to provide religious instruction for public school children.

The Federal Communications Commission has granted a permit to the Moody Bible Institute of Chicago for a new non-commercial FM broadcasting station in that city. It will operate with 47,000 watts power.

Southeast Asia has only 5 per cent of the world's land, but 55 per cent of all its people. Within this half of the world's population Christians average not quite 3 per cent.

Elfan Reef, chairman of the International Committee for the World Refugee Year, has announced a prayer crusade during the weekend of June 26. Prayer is to be offered for the 45 million refugees throughout the world.

The International Commission of Jurists at Geneva has issued a report on the recent events in Tibet. It indicates that in one province alone, 250 monasteries were destroyed. It says that of the seven leading lamas against whom the communists brought charges, only one managed to escape to India. The others were executed or imprisoned. According to reliable estimates about 65,000 persons have been killed by the Chinese communists. The report said that about five million Chinese have been settled in Tibet, and four million more will be relocated there in the future. It said the Tibetans "naturally feel that as a result of

14 weeks, but praise the Lord, I am almost as usual again. May God bless you all. Remember us in your prayers.—William B. Martin, Woodster, Ohio.

We wish to thank our many friends for the prayers, cards, and words of comfort in the sudden departure of our companion and mother. May the Lord bless each one of you.—Charles Benner and family, Akron, Pa.

this vast settlement of Chinese in their country, the complete destruction of Tibetan identity will be brought about in the foreseeable future."

Said Alton B. Barley at the funeral service of Victor Olsen, who served as director of the conscientious objector program under Selective Service: "There are those who cannot be with us today and yet who will long remember the encouragement Victor Olsen gave them when they seemed to stand alone, misunderstood by their fellows because they could not be disloyal to the voice of conscience."

The Brethren in Christ Church, at its annual conference recently, decided that the academy of Messiah College should be closed on a year by year basis. Whether there will be a junior class this coming year is uncertain. High-school students in the area were urged to attend Niagara Christian College in Ontario. However, a committee was appointed for further study of how high-school students of the Allegheny, Atlantic, and Central districts may be given a Christian education in the United States.

Speaking to the Convention of the International Press Institute, Malcolm Muggeridge of London, former editor of Punch, told his audience that if Christ had appeared on television He might have become a prominent TV personality, "but there would have been no Christianity. For that," he said, "written Gospels were necessary. In the beginning was the Word—but it was a written Word, not a broadcast or telecast Word."—Gospel Banner.

A mass rally of orthodox Jews threatened to boycott the new Haifa subway in Israel, which begins operation soon, if its trains run on the Sabbath.—Gospel Banner.

Gospel Banner, organ of the United Missionary Church, reduces production costs by being issued every other week during the summer months.

Gammon Theological Seminary is a new school being created in Atlanta, Ga. Four Negro institutions representing four denominations have joined to create the interdenominational theological center. The adventure is being financed chiefly by the Sealantic Fund and the General Education Board of the Rockefeller Foundation. The purpose is to provide theological training for Negro churches which need it so badly.

One may question whether at this juncture it is wise to set up a Negro institution. Is this not maintaining the separate but equal principle? One man from Concordia Seminary in St. Louis says that this is the wrong thing done for the right reason.

The largest library in the United States is the Library of Congress, with 10,500,000 volumes.—*American Lutheran*.

Unless equality can be achieved between Negroes and whites, "the next great war might be a great racial war," American evangelist Billy Graham said in London. He called the race problem one of the greatest facing mankind at the moment. He added that Negroes throughout the world are "not so interested in a higher standard of living as they are in being accepted."

Protestant church sources in East Germany charge that pastoral care in hospitals has come almost to a standstill because of administrative measures by the communist authorities. While other citizens may call on whomever they want during visiting hours, a clergyman may enter hospitals only if a patient has specifically asked for a pastor. Even in such cases clergymen may see patients only during the busy visiting hours. Similar conditions prevail in East German penal institutions as well as in homes for the aged and infirm. Thus, "tens of thousands of elderly and infirm people who can no longer go to church are deprived of the chance to hear the Gospel which they crave so urgently."

A group of Texas businessmen have organized Christian Men, Inc., with the purpose of encouraging men "to make Christian salvation the occupation of their minds." The president of the group is Howard E. Butt, vice-president of a grocery chain and an active evangelist.—*Alliance Witness*.

The Billy Graham Evangelistic Association has launched a monthly magazine devoted entirely to the work of evangelism. It is a tabloid-size periodical called World Evangelism, which will carry news and pictures of evangelistic activities around the world.—*Alliance Witness*.

A continuing trend toward earlier marriages is posing knotty social and educational problems in the United States, according to an article in the New York Times. Annulment and divorce rates are highest and the probability of second or third marriage is greatest among women married for the first time at 19 or younger. High schools are confronted with increasing problems and the necessity of establishing new policies for dealing with married students and pregnant wives.

George Kennan, distinguished American statesman and a Presbyterian, recently lectured on "Foreign Policy and Christian Conscience" at Princeton Theological Seminary. His address was published in the Atlantic Monthly in May. Although Kennan feels that one cannot take an absolute pacifist position in many areas, when it comes to atomic war he is willing to take an absolute position. He says, "I am skeptical of the

meaning of victory and defeat in their relation to modern war between great countries. To my mind the defeat is war itself. In any case it seems to me that there are times when we have no choice but to follow the dictates of our conscience, to throw ourselves on God's mercy, and not to ask too many questions." Kennan concluded his address with this paragraph:

"Beyond that there loom the truly apocalyptic dangers of our time, the ones that threaten to put an end to the very continuity of history outside which we would have no

identity, no face, either in civilization, in culture, or in morals. These dangers represent for us not only political questions, but stupendous moral problems, to which we cannot deny the courageous Christian answer. Here our main concern must be to see that man, whose own folly once drove him from the Garden of Eden, does not now commit the blasphemous act of destroying, whether in fear or in anger or in greed, the great and lovely world in which, even in his fallen state, he has been permitted by the grace of God to live."

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## Following Christ in Our Work

by J. Lawrence Burkholder

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